



The
DAILY
MELVIN

DR. BYEONG CHEA SEO

The Daily Melvin

365 DAYS of INSIGHT and MOTIVATION
for GETTING the LAY PASTORS MINISTRY DONE



Melvin J. Steinbron

with BYEONGCHEA SEO

The Daily Melvin

(Lay Pastors Ministry)



The Daily Melvin



*365 DAYS of INSIGHT and MOTIVATION
for GETTING the LAY PASTORS MINISTRY DONE*

Melvin J. Steinbron

with BYEONGCHEA SEO

Copyright©2022
Melvin Theological University

“Let Them Do It”

Melvin J. Steinbron

PREFACE

I am grateful to hear that the book “The Daily Melvin” will publish soon. I developed many resources in ministry last thirty years. People questioned where in my work to find the best discussion on how to place people, even I find it difficult to answer those questions.

The Daily Melvin is intended to provide an answer. It presents in organized form —and directly from my own writings— a key statement of mine, followed by a few lines, also from my own works, of comment and explanations, on topics ranging across a great many resources on my work: Lay Pastors Ministry.

The most important part of this book is the blank spaces at the bottom of its pages. They are what the readers will contribute, their actions, decisions and the results of these decisions. *For this is an action book.*

This book owes everything to my longtime ministry friend, colleague, and the pioneer of Lay Pastors Ministry Korea, and now the founding president of PACE International Seminary (PIS, Nagaland India) Byeongchea Seo. It was his idea to bring together in one volume the best excerpts from my writings. He then selected both the appropriate quotes and the commentaries on them from my writings, articles and manuals. The result is a truly comprehensive guide to executive effectiveness. My readers and I owe a very great debt of gratitude to Byeongchea.

MELVIN J. STEINBRON
Minneapolis, Minnesota USA

INTRODUCTION

In putting together *The Daily Melvin*, I have tried to distill and synthesize the “tapestry” the Melvin Steinbron has woven and continues to weave. I have done this by constructing 365 readings, each addressing a major topic, one for every day for the year. Each reading starts with a topic and a Melvin Proverb or Aspiration, or other quotes are essence of the topic. These proverbs, aspirations, wise sayings, and quotes are mnemonic constructs that remind one of the teachings on each topic. Then follows a teaching taken directly for the works of Melvin Steinbron. Next comes the action step (“ACTION POINT,” *Byeong prepared this part*), where you are asked to “act on” the teaching and apply it to yourself, your church and your organization.

After each reading, the original source or sources from which the reading was excerpted are cited as reference. Unless indicated otherwise, the page references provided in “Sources by Day” refer to the latest edition of each book or booklet. The status of each reference is contained in the “Annotated Bibliography,” at the end of the book. Most Melvin books, booklet, Manuals referenced are in print, especially those referred to most often. If you wish to go deeper into a specific topic, you may.

One word of advice: Look for “the future that has already happened.” If you can identify and act upon trends that are just now emerging, you will carry forward in practice the Melvin Tradition.

BYEONGCHEA. SEO (Ph.D)

CONTENTS

Preface (Melvin J. Steinbron)	11
Introduction (Byeongchea Seo)	13



JANUARY	18
FEBRUARY	52
MARCH	86
APRIL	120
MAY	154
JUNE	188
JULY	221
AUGUST	254
SEPTEMBER	287
OCTOBER	320
NOVEMBER	353
DECEMBER	386

<i>Annotated Bibliography</i>	418
<i>Sources by Day and Parallel Passages</i>	422

JANUARY

- 1 Believe and Act
- 2 It's in the Book
- 3 Leadership in Lay Ministry
- 4 Vision and Prayer
- 5 Ministry Leadership Group
- 6 New mindset verse the old mindset
- 7 Sailing the 7C's (I)
- 8 Where are you in?
- 9 What Keeps You At It?
- 10 An Open Letter on leadership
- 11 In the Bible
- 12 There are four phases
- 13 The Pay-off
- 14 Preview of Letters
- 15 Benefits of Lay Pastors Ministry
- 16 Who Benefits from Lay Pastors Ministry?
- 17 You are a bona-fide minister
- 18 Ministry Leadership Group
- 19 Why I ought to be part of the Network
- 20 Can Lay People really pastor?
- 21 Significant discoveries
- 22 My Two Books
- 23 Do you practice SIBKIS?
- 24 SAILING THE 7C's OF CONGREGATIONAL CARE (II)
- 25 New Testament Teachings about Spiritual Gifts
- 26 SEVEN HABITS OF NOTABLY SUCCESSFUL LAY PASTORS (1)
- 27 SEVEN HABITS OF NOTABLY SUCCESSFUL LAY PASTORS (2)
- 28 SEVEN HABITS OF NOTABLY SUCCESSFUL LAY PASTORS (3)
- 29 SEVEN HABITS OF NOTABLY SUCCESSFUL LAY PASTORS (4)
- 30 Formation of Leadership Group
- 31 Ministry Group Tasks

1 JANUARY

BELIEVE AND ACT

The culture of Lay Pastors Ministry is created from the Pastor.

When I read those words, I felt affirmed in our Lay Pastors Ministry for it is grounded in Scriptures: the Mosaic model (Exodus 18), God's instructions to pastor-teachers (Ephesians 4: 11, 12), and the mandate "tend the flock of God that is your charge" (I Peter 5:1-4). You should feel affirmed as well! I believe we are all committed to continue our ministry in creative ways within the framework of Scripture's eternal verities. These five propositions, if **believed** and **acted** upon, will open a congregation to authentic and effective lay ministry.

GIFTS Since lay people are given gifts by the Spirit for ministry, and are called by God into ministry, they are authentic ministers.

CONTEXT Lay people will be called to ministry and be open to giving and receiving ministry from one another to the degree the whole congregation is nurtured in those Scriptures which deal with gifts for ministry.

EQUIPPING It is only by being equipped that lay people are able to use their gifts effectively in ministry.

STRUCTURE Ministry structures have to be created within which lay people can authentically and effectively minister.

CLERGY To the degree the professional clergy see their role as equipping the saints for ministry, lay ministry will be attractive, authentic and effective.

ACTION POINT: If you are a pastor, teach this to your congregation when you have chance, or at pulpit. If you are a layperson, believe this is from the Bible. Evaluate the meaning and character of each.

Network News

2 JANUARY

It's in the Book

"Be shepherds of God's flock that is under your care" (1 Pet. 5:2, NIV)

"God said it! I believe it! That settle it!" Bumper sticker faith is not always reliable, but this one certainly is. How dare anyone doubt that lay people are to pastor when God speaks so clearly. His Scripture: 1) Reveals the concept; 2) Calls us to care for one another; 3) Teaches that His Spirit gives pastoring gifts to believers; 4) Provides models for caring for His people.

So far I have done a lot of talking about pastoring. It's time to define what I mean. Pastoring is: *caring for another by giving one's self in Christian love to a relationship in times of weakness and times of strength*. My definition assumes the following: everybody needs another who cares for him or her; the strength of caring is in the relationship; Christian love is giving love; and, people needs somebody who care for them consistently, both when they are in need and when all is well.

THE FIRST LAY PASTORS: The concept of lay pastoring originates in the Scriptures. Peter was still a fisherman at heart when Jesus called to him: "Take care of my sheep" (John 21:16, *NIV*). He had gone back to fishing after Jesus' death and resurrection. The elders whom Peter pressed into pastoring with the words, "Be shepherds of God's flock that is under your care" (1 Pet. 5:2, *NIV*), were not formally schooled for pastoring. When Paul write to the "saints" at Ephesus to instruct them that every one of them was given gifts for ministry, gifts that were to be enhanced and directed by pastor-teachers, he was writing to people who had no professionally designated role (see Eph. 4:7-12).

ACTION POINT: Did you know that there are two kinds of caring: general care and specific care. Identify the major issues in those sentences that you have read. Write on to each care. And how they are impact on your church and people?

Can the Pastor Do It Alone?

3 JANUARY

Leadership in Lay Ministry

A good leader is sensitive to needs and problems of others.

Leadership in lay ministry is often overlooked, ignored, or fumbled because of a general tendency to expect clergy to do the leading. Clergy have this responsibility, but the Church also needs lay leaders if it is to accomplish its mission. Few of us are natural leaders and most of us only become effective through study and practice. Some qualities a church leader needs to develop are:

Loyalty - Our first loyalty is to Christ whom we follow with unwavering commitment. The leader is also loyal to the organization, its purpose and its precepts. Loyalty is a trusting relationship built on a clear perception of right and wrong, order and chaos, integrity and dishonesty. Blind loyalty is not true loyalty.

Vision - A good leader looks ahead to see what might be, dreaming a little and thinking a lot, giving from thought to coping with problems, setting goals, and planning for achieving excellence.

Spirituality - The church leader must have a right relationship with Christ and a clear understanding of the doctrine and faith of the Church.

Articulate - A leader is capable of communicating dreams and plans to others in order to inspire them to action that will attain objectives. Clear communication is a keystone to good leadership.

Pastoral Care - A good leader is sensitive to needs and problems, demonstrating by positive action and love, interest and concern.

Humility - Leadership is a servant role. The leader will inspire so that people are unified in mind and spirit by mutual respect. It is not "I" but "we." "Whoever would be great among you must be your servant, and whoever would be first among you must be a slave to all." (Mark 10:43,44.)

ACTION POINT: Melvin mentioned some of good leadership and do you have any other ideas, insight? And want to share with your peer? Come up with a few examples of why this ministry, its competence, its integrity, and its performance, is so decisive to the church of today.

Network News

4 JANUARY

VISION AND PRAYER

Usually the vision will start with one person.

Vision means seeing something which is not yet here, visualizing something before it exists. If your church is to have a lay pastoral care ministry, there must be a person or group of persons who see the following:

1. That every member needs pastoral care;
2. That God mandates the pastoral care of his people;
3. That the present system of pastoral care is not working;
4. That laypeople can give effective pastoral care; and
5. That the Lay Pastors Ministry will provide adequate pastoral care for every household.

In brief, this vision is (1) seeing the need for the pastoral care of the members of your church, (2) picturing in your mind the ability of laypeople to give pastoral care, and (3) envisioning the benefits of a lay pastoral care ministry.

If the vision comes from God, passion for bringing it to reality will burn like a fire. This insatiable conviction will compel the person or group to conclude; "God wants this ministry in our church and we'll make it happen." Prayer will fuel this fire, give God the opening he needs to guide the planning, and move the person or group to action.

Usually the vision will start with one person, This vision has to be shared with others. If the pastor has the vision, it must be shared with associates, the board, and/or other leaders. If the one with vision is a lay person, he or she needs to share it with one or more close member-friends, then with the pastor (or vice versa). If the vision is from God and the time is right, the person sharing the vision will be surprised to find that God has given the same idea to others.

ACTION POINT: Think of vision which was what you want to, wish to complete in your life time, but don't stay at there too long, move on to plan, then prepare. Make sure your church or organization has rigorous tests an yardsticks to measure performance.

Startup Manual

5 JANUARY

MINISTRY LEADERSHIP GROUP

Can you do that alone? Make team first.

THE MINISTRY LEADERSHIP GROUP IS INDISPENSABLE TO A SUCCESSFUL LAY PASTORAL CARE MINISTRY IF YOU PLAN TO PROVIDE GRASS-ROOTS, ONE-ON-ONE, CONTINUING CARE OF GOD'S PEOPLE. THIS GROUP WILL CONSIST OF 4 TO 12 PEOPLE WHO SHARE THE VISION FOR THE LAY PASTORS MINISTRY AND ARE COMMITTED TO CREATING, IMPLEMENTING AND MANAGING THE MINISTRY. THEY HAVE 'OWNERSHIP' OF THE LAY PASTORS MINISTRY. IT IS CALLED "GROUP" BECAUSE IT IS TO OPERATE AS A "SMALL GROUP" ORGANIZED AROUND A MINISTRY; BONDING WITH ONE ANOTHER, CARING FOR EACH OTHER, GROWING TOGETHER IN THE LORD, SHARING LIFE AND PRAYING FOR EACH OTHER, AS LEADERS OF THE LAY PASTORAL CARE MINISTRY OF THEIR CHURCH, THEY PASTOR ONE ANOTHER.

AS A MINISTERING GROUP WITHIN THE CHURCH, IT IS ACCOUNTABLE TO THE APPROPRIATE PERSON(S) AND IS RESPONSIBLE FOR THE ORGANIZATIONAL STRUCTURE, SPIRIT, QUALITY, EFFECTIVENESS AND ONGOING SUCCESS OF THE LAY PASTORS MINISTRY. ITS OVERALL CHARGE IS-TO GREATE, IMPLEMENT, OVERSEE, AND MANAGE THE MINISTRY. IT DOES THIS BY;

1. DESIGNING THE ORGANIZATION STRUCTURE;
2. SETTING POLICY AND PROCEDURES,
3. PLANNING AND IMPLEMENTING THE START-UP,
4. MONITORING AND GUIDING THE MINISTRY; AND
5. MANAGING ALL PHASES OF THE MINISTRY THROUGH THE YEARS.

ACTION POINT: Have you ever been to think or to do team ministry? If you didn't think of it and then read it from some articles or books. And free up your capable to take advantage of new opportunities.

Monograph

6 JANUARY

THE NEW MIND-SET VERSUS THE OLD MIND-SET

Paradigm shift is essential to Lay Pastors Ministry

OLD: The Pastor is called by God to be a minister.

NEW: Every Christian is called by God to be a minister.

OLD: Ministry is the task of the pastor, supported by the people.

NEW: Ministry is the task of the people, supported by the pastor.

OLD: The pastor assists the people in doing what they believe God is calling the people to do.

NEW: Only all of the people together have the gifts required to do the ministry of the church.

OLD: The pastors bear the burden of the ministry. The people hold them up in prayer.

NEW: Both people and pastors bear the burden of the ministry. They hold one another up in prayer.

OLD: The pastor is accountable to God and the members for doing the ministry. Lay people who serve are accountable to the pastor.

NEW: All Christians are ministers and are accountable to God and the Church leaders.

OLD: Seminaries are to educate and train certain "called" people for the ministry.

NEW: The church is to educate and train the members to be ministers.

ACTION POINT: This is A paradigm shift. Where are you now, and what do you think of this? We have to make the tough choice to abandon the old mindset.

Supporting paper

7 JANUARY

Sailing the 7C's of Congregational Care (1)

We call this lay-clergy partnership decentralized pastoral care.

To the elders among you, I appeal as a fellow elder, a witness of Christ's sufferings and one who also will share in the glory to be revealed: Be shepherds of God's 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; not lording it over those entrusted to you, but being examples to the flock. And when the Chief Shepherd appears, you will receive a crown of glory that will never fade away. 1 Pet. 5:1-4

THE CALLED: *"The elders among you"* God **calls** every Christian to be a minister, **assigns** specific ministries, **gives** spiritual gifts for the ministry, **requires** equipping, and **holds** each accountable for quality and completion.

THE CALLER: *"a fellow elder"* Peter—a disciple, an apostle and an elder— is the Caller...along with Jesus, who, having ascended into heaven, sent his Spirit to *"take what is mine and make it known to you."*

THE CALL: *"Be shepherds"* **Jesus is Lord**— He has authority to summon and issue orders to individuals, who, if they obey, *"have life, and have it to the full,"* but if they disobey, do so at their own peril.

THE CONGREGATION: *"God's flock"* God so loved the world that he gave his one and only Son...to be the Savior of the world and the Head of his Church. His command to Peter, *"Take care of my sheep,"* revealed the passion of his heart—for selected followers to love and care for his people.

THE CARE: *"Under your care.... Entrusted to you"* The ministry leaders are to define shepherding, develop strategy and design a structure which gives form to the definition and a program to activate the strategy. The caregiver's task is P A C E – Pray, Available, Contact, Example. The triad, *willing-eager-exemplary*, is the hallmark of a pastoral care giver(shepherd).

THE CHIEF: *"When the Chief Shepherd appears"* Someone has to be in charge—It's Jesus, Lord overall, who is also Chief Shepherd, Good Shepherd, Savior of the world, Head of the Church, and the Coming One.

THE CROWN: *"You will receive a crown of glory"* This is a treasured intangible award of incalculable worth which will not tarnish, which is in the same genre as faith, hope and love, and which will be cherished aeons after all material and physical valuables have returned to dust.

ACTION POINT: How do you see this commentary? Can you follow what is that mean? Can you get these 7C as the church's most valuable assets?

Short Paper

8 JANUARY

Where are you in?

You will find this book to be reservoir of tried-and true principles, usable ideas , plans, suggestions, biblical teachings and helps of all kinds.

You should be able to find yourself in the following list:

1. Pastors and/or lay leaders concerned about the care of their members and searching for a working model;
2. Churches that have a lay pastoral care ministry and to see the need to "beef it up";
3. Pastors and church officers who want to raise the "one another" caring level of their congregations;
4. Seminary professors, particularly those in the pastoral care department;
5. Pastors who want to ignite their people with a vision for authentic and effective lay ministry;
6. Small Group leaders or administrators looking for training and encouragement in caring for the members of their groups;
7. Sunday School or Adult Bible Class ("Learning Communities" is what we call ours) leaders and teachers desiring help in caring for the individual members of their classes;
8. People who want vital up-to-date information about what is happening in today's church regarding lay ministry;
9. "Ordinary people" who want to use their spiritual gifts in ministry;
10. Continuing education or Doctor of Ministry candidates working on studies, papers or projects in any area of lay ministry.

ACTION POINT: Can you find where you are in the lists above, and why do you interested in this ministry? Write a work plan that includes your favorable one between no. 1-10, desired your personal results in your ministry philosophy.

Lay Driven Church

9 JANUARY

What Keeps You At It?

"not because of greed for money, but because of eagerness to serve." (I Peter 5: 2, 3)

"I wouldn't do that for a million dollars!" said a friend to one who was telling of her experience as a Lay Pastor. The Lay Pastor's response? "Neither would I!" Pastoring for money is ruled out as an acceptable motive by Peter who called lay people to be shepherds of God's flock, "not because of greed for money, but because of eagerness to serve." (I Peter 5: 2, 3). What, then, keeps lay people pastoring once they have started? Especially since there are discouragements, rejections, demands on already scarce time, and failures. These are the major reasons for keeping at it:

1. Alert to God's call to be a Lay Pastor/Shepherd. What committed person can say "No" to God?
2. Desire to serve one's church.
3. Encouragement from the clergy and other brothers and sisters who also pastor. Gerhard Frost quotes an unknown speaker in his booklet "What In The World Are We Doing?" who say, "the reason mountain climbers are tied together is to keep the sane ones from going home." There are times when all of us would quit if it were not for being tied in with others doing the same thing.
4. The sense of fulfillment which excites a person when he experiences being a blessing, inspiration, and help to another - being "love with skin on".
5. The conviction that what you are doing is significant. God calls you to do it. The Spirit has given you the gifts for doing it. Your church needs it done. Your people need you whether they all acknowledge that or not. You are pastoring people. And pastoring has a significant importance, Biblically and historically.
6. Wanting to hear Jesus' word, "Well done good and faithful servant", on the day of His appearance. Or, as Peter put it, "You will receive the crown never fade away." (I Peter 5:4) Doing what you are doing with an eye toward the future generates adequate intrinsic motivation to keep at it.

ACTION POINT: How do you see this comment? Can you apply this to your life and make of you ministry philosophy? Focus on your church or ministry's value, mission, and vision, and consider second choices everything else.

Network News

10 JANUARY

AN OPEN LETTER ON LEADERSHIP

Most of your nominees are lacking in background, education, and vocational aptitude for the type of enterprise you are undertaking

TO : Jesus, Son of Joseph FROM : Jordan Management Consultants
Wood crafters Carpenter Shop Jerusalem 26544
Nazareth 25922

Dear Sir: Thank you for submitting the resumes of the twelve men you have picked for management positions in your new organization. All of them have now taken our battery of tests, and we have not only run the results through our computer, but also arranged personal interviews for each of them with our psychologist and vocational aptitude consultant. The profiles of all tests are enclosed. You will want to study each of them carefully. As part of our service and for your guidance, we make some general comments These are given as a result of staff consultation and come without any additional fee.

It is the staff opinion that most of your nominees are lacking in background, education, and vocational aptitude for the type of enterprise you are undertaking. They do not have the team concept. We would recommend that you continue your search for persons of experience in managerial ability and proven capability.

Simon Peter is emotionally unstable and given to fits of temper. Andrew has absolutely no qualities of leadership. The two brothers, James and John, the sons of Zebedee, place personal interest above company loyalty. Thomas demonstrates a questioning attitude that would tend to undermine morale. We feel that it is our duty to tell you that Matthew has been blacklisted by the Greater Jerusalem Better Business Bureau. James, the son of Alphaeue, and Thaddaeus definitely has radical leanings, and they both registered a high score on the manic-depressive scale. One of the candidates, however, shows great potential. He is a man of ability and resourcefulness, meets people well, has a keen business mind and has contacts in high places. He is highly motivated, ambitious and responsible. We recommend Judas Iscariot as your controller and right-hand man. We wish you every success in your new venture.

Sincerely yours,
Jordan Management Consultants

ACTION POINT: How do you think of this letter? What steps can you take now to improve the performance of the ministry for which you are responsible?

Supporting Paper

11 JANUARY

In the Bible

Peter was the first Lay Pastor.

A. NEW TESTAMENT SCRIPTURES:

1. I Peter 5:1-4 - The Magna Charta of the Lay Pastors Ministry.

[The Magna Charta (Great Charter) was a constitution guaranteeing fundamental personal and other rights to the citizens of England. It was obtained by English barons from King John on June 15, 1215. I Peter 5:1-4 is our Great Charter. It guarantees fundamental pastoral care to members of Christ's Church. The church is bound to both The Great Commission (Matt. 28: 19-20) AND The Great Charter. Chapter4 in The Lay-Driven Church makes a case for a ministry-balanced church to fulfill both Great Commission and The Great Charter. You may wish to take the people through a brief study of I Peter 5:1-4 before going further.]

2. Jon 21:15-17 - Peter was the first Lay Pastor.

3. Ephesians 4:11-12 - What kind of "works of service" (ministry) will:

- a. Build up the Body (v.12)
- b. Promote unity (v. 13a)
- c. Advance maturity (v. 13b)

NOTE: The answer is Lay Pastors Ministry.

B. OLD TESTAMENT SCRIPTURE

THE MOSAIC MODEL, Exodus 18 (pp. 42-43)

1. The leaders will be able to use their gifts.
2. The people will be adequately cared for.
3. Moses is released to fulfill his task of spiritual leader.
 - a. He is to teach the decrees and laws of God.
 - b. He was to show them the way to live and the duties they are to perform.
 - c. He was to select capable leaders.
 - d. He was to deal with the more difficult matters.
 - e. The people will share the load with him.

NOTE: This is a general ministry description for the "Moses" of every Church.

ACTION POINT: Have you ever preached as pastor in Ephesians 4:11-12 at pulpit? How were their responses? Do you have any colleagues who are truly shared this biblical references?

Leader's Manual

12 JANUARY

There are four phases

from where I was to where I need to be

Because of the growing number of lay people pastoring, I find I am having to do more and more planning, administrating and supporting and less and less pastoring. But what a joy! Seeing people in significant ministry, and knowing people are being cared for more like God intends, gives great satisfaction and fulfillment. As I see it, there are four phases to my journey:

1. **Lone Ranger.** Doing all the pastoring myself, trying to be a superstar, I neglected many people because of time and energy limitations; I had failed.
2. **Calling People to Ministry Without Providing Structure.** Although I was preaching and teaching the theology of lay ministry (calling people to discover their gifts), I didn't provide the necessary discipling or providing the necessary structures for them to be able to minister.
3. **Providing Structures.** I began to practice what I was preaching (learning from others). I began to create equipping opportunities and develop structures to follow.
4. **Continuing to Grow.** I have grown in equipping skills and have learned about working with lay people as equals. My journey has been neither rapid nor easy. My former "lone ranger" ministry style gives way stubbornly to the new. I have discovered that I revert to the former style rapidly if I am not careful.

Because of what I am experiencing in this journey, from where I was to where I need to be, I enthusiastically endorse the following four principles formulated by one whom I call a "super pastor," Dr. Jerry Kirk, co-pastor of CHPC:

1. The pastor must become convinced that equipping lay people is God's call and priority for his ministry.
2. The pastor tastes how wonderful it is to be used by God. He sees what happens when lay people get a taste of God touching another through him.
3. The pastor must be sincere in this priority because only then will he be able to convince the congregation that he is not seeking to dodge his responsibilities but to provide better care in the long run.
4. The pastor must lead the congregation to give and receive ministry from one another. He models this by receiving ministry from the laity: their prayers, care, counsel, correction and encouragement.

ACTION POINT: How about pastor's job form no. 1-4 at second part? Do you need a new ministry framework to win the soul, as it exists in the out of church today?

Can the Pastor Do It Alone?

13 JANUARY

THE PAY-OFF

God never intended that we have all the gifts.

I am finding the benefits of this journey to be many:

1. An exhilarating sense of doing things God's way
2. An increasing impact of my ministry - touching more people more deeply by multiplication rather than by addition.
3. A lessening of the weight of the ministry - it now rests on many shoulders rather than on mine alone. God never intended that I have all the gifts needed by His people. Scripture clearly teaches that every Christian is gifted. Releasing those gifts spreads the caring responsibility across the congregation and reduces my load.
4. A continuing spiritual growth. Since we equip more by what we are than by what we teach, the process of equipping others impacts me, calling me to greater accountability and dependence upon God.
5. A reduced danger of burn-out and family alienation. Sharing the pastoring provides more time to be with my family without neglecting people, more time to be human and to lead a more balanced life.

My personal journey from where I was to where I felt I should be has been possible, first, because God has gifted many lay people for pastoring and, second, because lay people seek fulfillment in their lives through actively caring for other people.

ACTION POINT: There are many lay people those who found these in their PACE ministry: how about you? What is your plan to develop yourself in your gifts, interesting areas especially in the lay pastoral care ministry? Develop such a plan today.

Can the Pastor do It Alone?

14 JANUARY

A PREVIEW OF MY UPCOMING PACKET OF *LETTERS TO LAY PASTORS*

Wordshapes both your life and the lives of those you P.A.C.E.

A few years ago the Lord pressed a simple idea on my heart: *Write a series of letters to lay pastors.* Since that time I have been pecking away at it, filing ideas as they come, writing bits and pieces, completing a few. My extended time of fighting cancer is nearly over, praise God, and I am ablaze with a new passion for writing (Ps. 45:1). I have a lot to give lay ministers. I want to pay you up to 50 ""visits"" (each one five minutes or so) via letters. Each epistle comes from my heart and 62 years of *clergy pastoral care* in Wisconsin, Minnesota, Hawaii and Ohio, the last 32 of them given mostly to *lay pastoral care*, crisscrossing the USA, Canada, The Bahamas and parts of Australia to give seminars, speak and preach. Via e-mail and phone, I am now consulting with Lay Pastors Ministry leaders in South Korea, Kenya, Ghana, South Africa, Pakistan, and more. Each letter will be a useful and serendipitous visit about one of the following three categories of vital subjects:

DO IT ALL: *Discharge all the duties of your ministry* (II Tim. 4:5). I will write about what lay pastors are called by God to do in their ministry, give tips on how to do it, and what you can expect as you do it.

BE IT ALL: *Participate in the divine nature* (II Pet. 1 :4). You'll read about offering your body to God as a ""living sacrifice,"" what it is for your body to be a member of God's "body," and how to have your Father's "genes" (Spirit) and word-shape both your life and the lives of those you P.A.C.E.

RESPECT IT ALL: *Remember your leaders ... their way of life-Respect* all your leaders and all the ministries they lead. *Obey your leaders ... they keep watch over you as those who must give an account"* (Heb.13:7 & 17). In case you wonder about *obey*, the Greek word is *peitho*, meaning assent, agree with or obey- take your pick. All human effort, Christian or not, needs leaders and organization. God calls *many* of his people to tend his flock, *but few* to lead – *We have different gifts ... if it is leadership, let him govern diligently* (Rom. 12:8). We'll have a lot to learn from Moses' leadership, he is one of our posthumous leaders (Ex. 18).

ACTION POINT: How do you think of these above; Do it, Be it and Respect it? What actions can you take now to impart a sense of responsibility into your ministry?

Letters to Lay Pastors

15 JANUARY

Benefits of Lay Pastors Ministry

Encourage all the church members to use their "gift-abilities" in ministry

Lay Pastors Ministry will;

1. Provide authentic and effective pastoral care for every member of your church.
2. Release laypeople's ministering gifts and "love with skin on it" you're your congregation.
3. Fulfill the desire of committed laypeople to participate fully in significant kingdom-work.
4. Relieve pastors from the impossible expectation that they are the pastoral caregivers for every member of the church.
5. Permeate your church's culture with a spirit of love and care.
6. Fulfill the Biblical mandate to shepherd God's people.
7. Give a large church the small church feeling; give a small church or medium-size church the large church advantage.
8. Identify your church as people centered rather than program or organization centered.
9. Encourage all the church members to use their "gift-abilities" in ministry by observing this model of "Partners in Ministry."
10. Complete the task of evangelism- "People worth winning are worth caring for."
(George Hunter III in Church for Unchurched)

ACTION POINT: LPMI USA presented these and I, Byeong, found it almost ninety percentage true from LPM Korea ministry last 15 Years; can you also find in your own? Figure out what each of No. 1-10 in which strengths, or weakness to develop in the people of your church, so they might perform better.

LPMI Papers

16 JANUARY

Who Benefits from Lay Pastors Ministry?

Actively involved in serving one another in love.

People Who Need Care . . .

- Receive quality, Christ-centered, confidential care for their hurts and needs.
- Find hope, healing, and a new sense of self-worth through the support of a Lay Pastors
- Know they are remembered and supported by their congregation in times of personal difficulty
- Receive ongoing care for continuing needs long after the onset of a crisis, when many others have forgotten about them
- Grow in a deeper relationship with their Lord as they experience God's unconditional love for them through their Lay Pastors

Your Pastors . . .

- No longer shoulder the entire burden of caring in the congregation, as if the pastor were the only one able, willing, or called to do this ministry
- Receive support and care from the lay people who are part of the congregation's Lay Pastors Ministry team
- Reach more members of the congregation with quality PACE ministry
- Experience renewed joy and satisfaction as they equip others and so extend the reach of their own ministries
- Have more time to focus on the ministries that only the pastor can do

Your Lay People . . .

- Discover, cultivate, and use the spiritual gifts they have been blessed with
- See themselves as active partners in the mission and ministry of the church
- Find all aspects of their lives enriched by the distinctively PACEing skills they learn and practice
- Experience great joy as they see God working through them to bring hope and healing to a hurting person
- Grow spiritually as they experience the Lord's loving presence in community with other Christian caregivers

Your Entire Congregation . . .

- Discovers that many members want to be involved in meaningful ministry and will respond to the call to become a Lay Pastor or LPM Leader
- Becomes a more loving community that is more sensitive and responsive to people's needs for care. ◦Is able to provide more quality Christian care, so that fewer people slip through the cracks. ◦Is able to reach out to the unchurched who are hurting and introduce them to the healing love of Jesus in their time of need

ACTION POINT: People, pastors, and entire congregational will get benefit! How do you find this from other programs or ministries? Is your church or organizations delivering the result in those? Is not, articulate your mission.

LPMI USA Papers

17 JANUARY

YOUR ARE A BONA-FIDE MINISTER

According to Eph. 4:11-12, the preparers are pastors and teachers.

*Bona-fide means genuine, without fraud, Roget's 21st Century Thesaurus lists these synonyms: authentic, real, actual certain, factual, honest-to goodness, kosher, legitimate, official, true, and valid. Try any of these synonyms for the above title: You are a real minister. You are an authentic minister. You are a honest-to goodness minister. You are an **official** minister. Every lay person should be required to write on the chalkboard 100 times, **I AM A MINISTER**. I have a cartoon of a man with chalk in hand doing just that. The Church of Jesus Christ is in a mega transition. Church culture is being turned upside down as it grasps the biblical teaching about the following terms:*

MINISTER- Every Christian is a minister, most are volunteer ministers, a few are vocational.

MINISTRY- every Christian is given spiritual gifts with which to do their ministry.

CALLING - 99% of the Christians in every church are not called to leave their occupation to become ministers, but are to use their ministry gifts where they work and live.

EQUIPPING- The 99% are to be equipped for their ministries by those whose ministry is to "prepare God's people for ministry." According to Ephesians 4:11-12 the preparers are pastors and teachers. The church is to be a training center (seminary) for the 99%.

You may find yourself in the roster of ministers listed in Romans 12 and I Corinthians 12, or perhaps the list of ministries added to the church since 75 A.D. You are sure to find yourself in Romans 12:3, **everyone of you**, and in I Corinthians 12:27, **each one of you**, and in I Peter 4:10, **each one**. Lay Pastors, you are bona-fide ministers. I find you in Romans 12 as people given the gifts of encouragement and mercy, and in I Peter 5:1-4 as people assigned the task of being "shepherds of God's flock." You have been called, gifted, and equipped. Though not as prominent and not as "full-time," you are just as authentic and kosher as those who go off to seminary, You will share equally "in the glory that is to be revealed," and shall also "receive the crown of life which will never fade away" (I Peter 5:4)

There are no second classes Christians, only first class specialists. Lay Pastors are specialists in pastoral care - bona fide ministers.

ACTION POINT: As you might know, pastors are generalist and lay people are specialist which is urged by Prof. John Patton. How do you see it? What is the most important ministry or organization which you are associated? Does it use a specific yardstick to assess perform? How successful is the ministry in relating with these four above?

Essay

18 JANUARY

Form a Ministry Leadership Group (MLG)

This is real team ministry.

This group meets regularly to design and build the organizational structure, set policy, and formally make the decision that the Lay Pastors Ministry is "just what our church needs." Four to twelve people are sufficient, depending on the size of the church and the number of people who share the vision. As soon as the ministry is in place the group shifts from production to maintenance, following its birth with guidance through infancy, adolescence and mature years,. This MLG has ongoing "ownership" of the ministry. One way to successfully form a MLG is to assemble interested and concerned people and covenant with those who share the vision to meet regularly to;

1. Study the book, *Can The Pastor Do It Alone?*, other relevant books and papers, and search the Scriptures for fundamental guiding principles.
2. Work together collegially, openly speaking thoughts, ideas and convictions without pushing a personal agenda, and listening seriously to one another. Mutual love and respect allows the synergistic principle to work, producing a ministry that is far more effective than any one person could design.
3. Pray for the Spirit's guidance in developing the ministry, and pray for one another.

The agenda for the MLG meetings should include five parts:

1. Log-in (Each one tells the highs and lows of their lives.)
2. Worship (Not long, not formal, but genuine)
3. Nurture (Growth in ministry knowledge and spiritual life)
4. Business (Ministry development)
5. Fellowship (A time for snacking and small talk)

The tendency is for the group to do only business, but it is a mistake for people who design a ministry which delivers love and care to the congregation not to experience love and care from one another. Doing the business will be harmonious, joyful, and far more productive by including all five parts in most of the meetings. The following positions will need to be filled by individual members of the group: (1) Group Leader, (2) Ministry Leader, (3) Secretary, (4) Communications Coordinator, (5) Calling-forth Coordinator (recruiter), (6) Equipping Coordinator, (7) Koinonia Coordinator (fellowship), (8) Evaluation Coordinator.

ACTION POINT: Are you doing ministry with real team? or alone? What that mean to you! Is it appropriate to its own objectives and to yours?

Start-up Manual

19 JANUARY
WHY I OUGHT TO BE PART OF THE NETWORK
You will be more productive by coming together

1. By coming together you will be stronger in your ministry:
 - creative ideas will be generated which never would have happened staying by yourself.
 - your spirit will be supercharged. You will go back with renewed commitment and passion for your ministry. We seldom lack ideas and projects. It is spirit we need.
 - you will get a new perspective on your ministry. You will be looking at it from new angles just by talking about it and/or listening to others. Solutions to some of your problems will burst upon you; ideas of how to improve your ministry will hit you: dormant plans will come alive; what seemed to degenerate to the commonplace, routine or unimportant will be regenerated to significance.

2. By coming together you will be more productive. Why? Because you will be acting on a fundamental principle running throughout Scripture: the work of God is done by the people of God through mutual submission. It is not by looking out for our own efforts, but by submitting to the gifts and roles of others that His work is accomplished. One reason the disciples could get the Church going in the world is that they had been together.

3. By coming together you will be doing something significant for the larger church, the Church of Jesus Christ in the world. You will be doing to leaders of the churches what I Thessalonians 5:11 tells us to do, "Encourage one another and build one another up." You will be interpreting I Corinthians 12:7 in a universal rather than a provincial way, "To each is given the manifestation of the Spirit (gifts) for its common good."

"One another" in the I Thessalonians verse is the NETWORK of those who are pastoral leaders of churches. "The common good" in the I Corinthians verse includes all of us in pastoral care leadership. We have leadership responsibilities in common. Coming together to share our gifts will do us all good! **including you!**

ACTION POINT: Whatever you find this is good or bad, we need network. Can you write down why? or why not? Dr. Melvin wrote this with conference. To come at conference is one of important network of LPM churches. Join and learn from there. LPMI USA hold Intl conference last 30 years, and LPM Korea hold National conference 5 times.

Network News

20 JANUARY

Can Lay People Really Pastor?

I need love with skin on

"Mommy, I'm afraid! I'm afraid!" cried the little girl who was awakened in the middle of the night by the storm. The rain beating against the window frightened her; the lighting and thunder terrified her. "Mommy, where are you! Where are you!"

Her mother hurried into her room. She sat on the side of the bed and held her daughter tightly to comfort her. Wanting to take advantage of this teachable moment, she said, "Honey, when you are frightened like this you can know that God is with you and loves you."

"Yes, Mommy, I know that," she sobbed. "But I need love with skin on."

WE ALL STRUGGLE: One of the struggles every pastor faces is how he can help his people personally and directly experience the love of God. We began to realize some years ago that there was no way we could build a staff large enough to put "love with skin on" for every one of our members if we continued to proceed in the traditional way.

As we studied the Scriptures, we discovered that there is a God-given method by which His love could be given concretely, specially and continually to all of our members. That method is through raising up a sizable team of lay people who can be called forth, trained, equipped and then commissioned to that task - to be pastors.

The seminary-trained pastors are to be identified as those in Ephesians 4:11, 12 whose call from God is to equip the saints for ministry. Equipping lay people for ministry is God's plan for the pastoral care of His people.

ACTION POINT: Especially, churches and people in overseas expressed that this concept is very attractive and gratitude to Melvin who made it. How do you see the confession of the little girl? Just like her, all Christians and people know the Bible says that Jesus loves us, but, many people need the love of skin on like little daughter! If not, are they believe that we love them?

Can the Pastor Do It Alone?

21 JANUARY

Significant discoveries

Have brought this ministry to new heights of effectiveness and longevity.

In a way, this book serves as an update on what has happened to the Lay Pastors Ministry since the publication of my first book in 1987. But more than that, it moves beyond my first book. Significant discoveries during these years have brought this ministry to new heights of effectiveness and longevity. Some discoveries are:

1. The Lay Pastors Ministry works. It does what it is supposed to do.
2. As with anything that is alive, adjustments and adaptations have to be made. Changes based on experience, new insights, evaluation and trial-and-error are necessary.
3. Prayer is absolutely essential! Jesus said, "Apart from me you can do nothing" (John 15:5). It's true!
4. There is genius in P A C E, which is a complete operational description of adequate pastoral care.
5. "Twelve Foundation Blocks" undergird the ministry. If any one of them begins to weaken, the whole ministry is at risk. There are fleshed out in chapter 7.6. The ministry works in churches of all sizes. It is found in 49 states in the United States, 6 provinces in Canada, 5 states in Australia, the Bahamas, South Africa and other countries.
7. The ministry is adaptable to particular church needs and people. We have urged churches to use the principles in adopting or adapting the structure. No two churches do it exactly the same are creatively different.
8. Ministries that fail, usually fail for specific reasons.
9. Some churches move on to other forms of caring for their people, having cut their teeth on the Lay Pastors Ministry.
10. Many of the ministry's problems are common to all churches. The two most common are recruiting and motivating.
11. Churches need to position their lay pastoral care ministries into their total programs.
12. The "culture" of each church determines the need, priority and viability of its ministries.
13. Love is the essence of this ministry. Without love, pastoral care is "only a resounding gong or a clang cymbal" (1 Cor. 13:1).
14. The ministry is as good as the people doing it.

These discoveries are the makings of this book. It will therefore be a continuing useful resource to those who already has a lay pastoral care ministry, to those who already have a lay pastoral care ministry, to those who are contemplating the possibilities and to those who are starting other lay ministries or have them on-line.

ACTION POINT: We need to find this result in our own. Try to do this ministry at least 5 years then you will find these are true. But to do this ministry more than one year continually is not easy. Only have to concentrated in this ministry if you want to success, then it's possible. As we know that to lay good foundation of the ministry is important. See the 12 foundation blocks of Monograph.

Lay Driven Church

22 JANUARY

My TWO BOOKS

I struggled with the words "lay" and "clergy."

My two books *Can the Pastor do It Alone?* And *Lay Driven Church* has something in common with two pictures that hang close together in our home. Each by itself is complete. When viewed together as one, however, a synergistic principle is at work - their combined beauty exceeds the loveliness of their separate scenes.

Each of these two books is a complete message. Each stands alone and is not dependent upon the other. When you read both of them, however, you activate synergic energy that creates a value larger than the sum of their separate message. In brief, you don't need both books, but much is to be gained by having both.

For example, in *Can the Pastor Do It Alone?*, the description of the Lay Pastors Ministry and the steps required to start it are given. But...the description and steps assume that the pastor and congregation are ready for it. What if they aren't?

Lay Driven Church furnishes the theology and methodology to prepare the people and/or a church not only to start, but also to sustain this ministry. The synergistic value is that you can now implement a lay pastoral care ministry that will be effective and endure because you have all that is needed: the plan, the people and a church culture that is favorable to it. And, the principles which work for a lay pastoral care ministry will work as well for all lay ministries.

While writing this book, I struggled with the words "lay" and "clergy." Sometimes I will substitute "volunteer minister" for "lay" and "vocational minister" for "clergy." Using "lay" and "clergy" perpetuates an unbiblical dichotomy, but I usually bow to those words because they are the common verbal currency. My substitutions are more accurate, but also more clumsy. Loren Mead, founder of the Alban Institute, says we don't even have terminology to talk about what is happening in the Church today. He is right!

ACTION POINT: Melvin has written two books as you know. If we read both together which means at same time, we will get synergy definitely. First book is for lay people, and second one is for pastor, so if you are pastor need to read both! If you are just layperson, just read first book which is focused on the PACE itself.

Lay Driven Church

23 JANUARY
DO YOU PRACTICE SIBKIS
See It Big: Keep It Simple.

"Hello, Mel. This is the Pope." This telephoned greeting from Florida delayed my response. What would you say? It turned out to be a Pope - Rev. Don Pope, pastor of Smyrna Baptist Church in Smyrna, Ga. These Baptists!

He inquired about my coming for a Lay Pastors Seminar. In the course of the conversation, he asked, "Do you practice SIBKIS up there?" "What's that?"

"SIBKIS." "I don't know. Tell me what SIBKIS is. Maybe we do." "**See It Big: Keep It Simple**". We believe in SIBKIS here. Do y' all?" I told him that we believe it, but that we do SIB better than KIS. Do you believe SIBKIS and practice it? It is very important!!!! To see "Tend the Flock of God" and all that means is to really SIB. To structure a ministry by which lay people will do the tending and KIS is a challenge.

The acronym PACE is a SIBKIS description:

P - Pray daily, A - Available in time of need, C - Contact regularly, E - Example of a growing, through struggling, Christian.

As one lay person of the Ministry Group summarized after this ministry job description was formulated, "Lay people can understand it; they can do it, and when it is done they will know what they did."

Don Esa, Associate Pastor of Madeira Presbyterian Church in Cincinnati, told me they use the formula CARE: C – Contact. A – Available. R - Regularly pray. E - Example

If you are developing a Ministry, SIBKIS! If you have a ministry on line, when you do your evaluations, the SIBKIS'er you can make it, the better. While not losing sight of its bigness, the more simple it can be the better understood it will be, by both those who give care and those who receive it. And the more that will actually get done.

ACTION POINT: This might be very helpful once you start this ministry! What's that mean to you and to them? As we know that, we need to know the both, PACE & LPM very well. Only to know one part is not enough which means we need to know here (PACE), and there (LPM), from 1 to 10, especially if we are ministry leader, then more effective and more productive.

Network News

24 JANUARY

SAILING THE 7C's OF CONGREGATIONAL CARE (II)

(Your Adventurous Voyage of a Lifetime – Navigating I Peter 5:1-4)

“Hey, I’m only a layman,” Joe replied defensively when Marty, the leader of the church’s Lay Pastors Ministry, asked him to pray about being a lay pastor. “That’s why we hire a pastor isn’t it, to do the pastoring.”

Marty sort of agreed with him, “Our pastor does what we hired him to do, but clergy pastoring is different from lay pastoring. We’re both on the church’s congregational care team, each playing the position he or she is best at. Our pastor has his calling and we have ours.” Joe’s next question may have covertly signaled his interest, “What’s the difference?”

“Very briefly, Joe, because we’ve both got to get back to work. The difference is this: our pastor cares for the congregation as a whole, lay pastors care for the congregation one individual at a time. Our pastor has 450 people in his flock. My flock has 18 people from five households in it. There’s no way Pastor Tom can even remember the names of 450 people let alone cultivate personal relationships, give unhurried one-on-one attention, know each one well enough to pray for specific needs and celebrate special events. “We call this lay-clergy partnership *decentralized pastoral care*. The Bible issues the order and gives us a model, and the Lay Pastors Ministry, Inc. – a national organization – gives us help. Thanks for listening, Joe. Let’s get together for lunch sometime next week to talk further, okay?” Marty sensed an encouraging tone in Joe’s reply, “Okay, give me a call.”

When they meet, Marty plans to tell about SAILING THE 7 C’s Pastor Tom taught at the last Lay Pastors Equipping Event: The Called...The Caller...The Call...The Congregation...The Care...The Chief...The Crown.

Stay on board for the total voyage, it’ll be fun as well as productive because there’s more to lay pastoral care than meets the eye. We’ll need Scripture, the Holy Spirit, our intellect and passion (head and heart) to understand this divine-human adventure. I hope you like to chew because this treatise has more meat than milk. Some readers may not be ready for it. Unlike the TV disclaimer preceding *The Hour of Power* every Sunday, “This is a sponsored program, KMSP is not responsible for its content,” I take responsibility for the content of this treatise. It’s how I understand lay ministry. *Bon Voyage !*

ACTION POINT: Can you read some commentaries about I Peter 5:1-4. Melvin has done well especially named on it 7C. Which one struck you from 7C for now, and why?

Short Paper

25 JANUARY

NEW TESTAMENT TEACHINGS ABOUT SPIRITUAL GIFTS

Each of the four New Testament Scriptures dealing with spiritual gifts have six.

WHO? Every Christian is given spiritual gifts.

WHERE? The source of the gifts is God.

WHAT? A lists of specific gifts.

WHY? Gifts are given to be used in ministry.

HOW? Love is essential to effective use of gifts.

CONCLUSION: Using the gifts produce benefits.

Scripture	Everyone	Source	List	Use	Love	Benefits
<i>Romans</i> 12:4-9	"Each of us" v. 4	"Grace given" v.6	Seven vv.6-8	"Use it" v. 6	"Love..." v.9	"The will of God" v. 2
<i>1Corinthians</i> 12-14	"To each one 12:7	"The Spirit" 12:7-11	Thirteen 12:7-10, 28	"Given for" 12:7	"Love" 13:1-13	"Build up the church" 14:12
<i>1Peter</i> 4:8-11	"Each one" v.10	"God's grace" v.10	Three vv.9, 11	"Do it" v.11	"Love" v.8	Other served v. 10
<i>Ephesians</i> 4:7,8, 11-13	"To each one" v.7	"Christ" v.7	Five v. 11	"Prepare God's people" v.12	"Love" v.2	Body of Christ build up v.12

ACTION POINT: Have you ever checked your spiritual gifts. I have done at US conference. Find out where to check it!

Supporting Paper

26 JANUARY

SEVEN HABITS OF NOTABLY SUCCESSFUL LAY PASTORS

Skills will not earn a crown or guarantee success.

(1)

The *Magna Charta (Great Charter)* of the Lay Pastors Ministry, I Peter 5:1-4, includes a crown of glory to notably successful lay pastors. You are earning your crown now, presentation will happen upon the Chief Shepherd's return. Don't let "notably successful" intimidate you. The point in one of Jesus' parables is that God takes note of those who are *good* and *faithful*. Matt. 25:21. Skills will not earn a crown or guarantee success, but God gives both to good and faithful lay pastors .

The Bible says a lot more about character, gifts, and doing than skills

I stole the idea of *Seven Habits* from Stephen Covey's, *Seven Habits of Highly Effective People*. Why seven? I don't know, but the Spirit is bugging me to offer you *Seven Habits of Notably Successful Lay Pastors*, a letter for ministry success.

Habit 1: Be Willing The Great Charter focuses us on willing—"Be shepherds of God's flock...not because you must, but because **you are willing, as God wants you to be!**" *Willing* is to "take ownership," make personal sacrifices and have authentic relationships. Understand willing by its antonym, **must**—dutiful, reluctant, servile. Jesus knew slavish hired hands make poor shepherds. When the going gets tough, they run away. Jn. 10:11-13 Three scriptures teach that willingness is in a born-again person's DNA: 1) Jesus, whose Spirit is in us, said "*I am willing*" when the leper begged for healing; Mk 1:41 2) "It is God who *works in you to will and to act* according to his good purpose; Phil 2:13 3) The Corinthians' willingness and completion of the task are laced together. I Cor.8:11-12 God, pleased with your willingness, names you a notably successful lay pastor.

ACTION POINT: Personally, I wanted to do this ministry. I don't why exactly but wanted to do. How about You? And why?

Letters to Lay Pastors

27 JANUARY

SEVEN HABITS OF NOTABLY SUCCESSFUL LAY PASTORS

Skills will not earn a crown or guarantee success.

(2)

Habit 2: Be Eager The Great Charter shifts our focus: “Be shepherds of God’s flock...not greedy for money, but **eager to serve.**” Just as willingness is a divine-human blend, so is eagerness. Like most God-you blends, *eager* is understood best by observation, not definition. For example, to know what it is to be eager, watch a first-time mother stretching her arms out to take her baby from the nurse. *Eager* gets fresh meaning from its antonym, **greedy.** (Lay pastors are not paid, so substitute awards for money.) My thesaurus has *eager* as a synonym for greedy, so read “not eager for money, but eager to serve.” Let’s admit it: we “feel” what eager for money is, therefore we can “feel” what eager to serve is. Noting your eagerness, God identifies you as a notably successful lay pastor!

Habit 3: Be an example The focus moves on: “Be shepherds of God’s flock ... not lording it over those entrusted to you, but **being examples** to the flock.” A distressed lay person, asked by her pastor to lead the group starting their Lay Pastors Ministry, phoned me about a serious problem. Her voice was shaky, “What can I do about one of my group who is adamantly against including Example? He is convinced only Jesus is worthy of being an example, and warned me that he will speak out against it tonight, and he will!” Following the plan in *Can the Pastor Do It Alone?* they came to the ministry description—PACE: Pray, Available, Contact, Example. He was fully in favor of PAC, his only beef was with E.

I referred her to I Peter 5:1-4, especially *being examples to the flock.* I cited other biblical support: Phil 3:17; II Thes 3:9; I Tim 4:12, and I Thes 1:7 which makes it clear we do not choose to *make* ourselves examples, we *are* unintentional examples whether we want to be or not. This habit calls us to give attention to the fact we are already examples and should intentionally grow into being better and better examples. This habit precludes our “lording it over others.” Since God put example in the Great Charter, noting it tells he includes you in the notably successful lay pastors crowd. You will therefore receive the crown of glory.

ACTION POINT: We have to change our habit and attitude adapting to be given ministry. How do you see it?

Letters to Lay Pastors

28 JANUARY

SEVEN HABITS OF NOTABLY SUCCESSFUL LAY PASTORS

Skills will not earn a crown or guarantee success.

(3)

Time out: Those first three habits are so supremely important to the Church of Jesus Christ that they are included in the order to shepherd God's flock. This three-fold divine-human blend is indispensable to your working alongside Jesus as he continues building his Church—"so that the body of Christ may be built up...as each part does its work." *Eph 4:11-13* These three blends are, 1st, divine strategies to keep the gates of hell from overcoming it. *Matt 16:18* (aka keeping members from falling through the cracks), 2nd, divine tactics to encourage Christian brothers and sisters to mature in Christ, and 3rd, our Father plans for the Church to be the "family of God," *Eph 3:14-15* brothers and sisters in Christ who love and care *for* and *about* each other. Actually, these blends flow, first, from Jesus' love for Peter, then Peter's love for Jesus —Lord, you know all things, you know that I love you." *Jn 21:17* Think of it! Your source of love is Peter's source—Jesus—who was the first to take on the form of a willing, eager and exemplary servant. *Phil 2:5-8* Loving marks a lay pastor as a notable success.

Habit 4: Covet Integrity It's not cleanliness that's next to godliness, it's integrity—"I know, my God, that you test the heart and are **pleased with integrity**. *I Chron 29:17*. What does God test for integrity? The heart (aka spirit), that non-physical, inner secret center of one's life, a little higher than man, a little lower than God. It is inaccessible to family, friends, science, philosophy, accessible only to God and you. It's where integrity and/or hypocrisy rule, where decisions and inner drives originate, finally surfacing in external behavior and attitudes. Integrity matches inner drives with external performance, something like the color and flavor of Reagan's Jelly Bellies (gourmet jelly beans) are the same inside as outside. Though integrity can be defined as complete, incorruptible, and fixed adherence to values, it is best understood by seeing it. The more we "see" Jesus' life in the gospels and the Apostle Paul's in his letters, the farther we will move from *coveting* integrity toward *being* a person of integrity—"I have set you an example that you should do as I have done for you," *Jn. 13:15* and, "Whatever you have heard from me, or seen in me, put it into practice." *Phil. 4:9* We know what the antonym, hypocrisy, is by "seeing" Judas kiss Jesus, Stevenson's Dr. Jekyll/Mr. Hyde and Madoff's ponzi scheme. Hypocrisy = failure; integrity = notable success in life and ministry.

ACTION POINT : Integrity is one of the most difficult elements in our live and ministry. What do you say?

Letters to Lay Pastors

29 JANUARY

SEVEN HABITS OF NOTABLY SUCCESSFUL LAY PASTORS

Skills will not earn a crown or guarantee success. (4)

Habit 5: Be free with love and joy After telling the sports reporter the best advice she ever got, “Let go and let God,” America’s No. 1 college basketball player from the UConn 2009 NCAA winning team, answered his question about what she wanted her epitaph to say: “Here lies Renee Montgomery who loved life and loved everyone in it.” Don’t you just *love* a person who loves you! Jesus taught that love and joy form the core essence of life—“By this all men will know that you are my disciples, if you love one another,” and “...So that my joy may be in you and that your joy will be full.” Jn. 13:34-35; 15:11 Edwin Markum said, “We have committed The Golden Rule to memory; let us now commit it to our lives.” I say, “Let us now commit love and joy to our lives.” Go for them! And share them!

Habit 6: Think Pastoral Care *Pastoral?* Certainly, because most church members would like their pastor to care personally for them as doctors care for each patient and teachers care for each student—Pray for them individually about their spiritual and physical needs; be **A**vailable for drop-in visits, emergencies and celebrations; **C**ontact them (be in touch) occasionally; and know him or her well enough to have a helpful **E**xample of how another Christian struggles with his or her life issues. Clergy *cannot* do this (you do the math). God calls them to pastor the congregation as a whole (preach, teach, train laity, and the like). Lay pastors *can* do this. God calls and gifts them to be “love with skin on it,” to **P**ACE the congregation...one person at a time. That’s why the congregation needs dozens of lay pastors (scores in larger churches), but only one clergy pastor (or staff).

Habit 7: Keep the end in mind Jesus prayed to his Father near the end of his life, “I have brought you glory on earth by completing the work you gave me to do. Jn. 17:4 From the beginning, Jesus knew he was to preach, teach, heal and finally give his life for the sins of the world. To be able to say from the cross, “It is finished” he had to be doing these things each day through his years. Paul, near the end of his life, wrote “I have fought the good fight, finished the race, and kept the faith.” II Tim 4:7-8 For this to be true, starting with his conversion, he kept the crown of glory in mind each day through his years. Keeping the end in mind will keep *you* on track for the crown of glory to be presented to notably successful lay pastors!

ACTION POINT: Jesus have brought God glory on earth by completing the work God gave him to do. How about you when you have done?

Letters to Lay Pastors

30 JANUARY

Formation of group people

(See pages 56-59 of Can The Pastor Do It Alone?)

Draft Qualifications. (Note that Moses, the apostles, and Paul had qualifications for people they chose-Ex. 18:14-27, Acts 6: 1-6, I Tim 3: 1-13).

a. Committed.....to Christ and the church, also their readiness to commit themselves to the group.

b. Mature.....having proved themselves in faith, relationships and ministry

c. Available..... not overly committed to other ministries or activities. Their life situation must permit time, energy and sustained attention to this ministry.

d. Creative... able to combine traditional methods and forms with emerging principles to create a new ministry. Able to release their hold on how things have been done before and how others are doing it. It helps to be imaginative.

e. Communicative....ready and willing to talk, can express themselves bravely and clearly.

Neither aggressive nor passive, but assertive in handling competing ideas and proposal. Can comprehend and verbalize abstractions and concepts.

ACTION POINT: Which one from above is important to you when you recruit people? And why?

Monograph

31 JANUARY

MINISTRY LEADERSHIP GROUP TASKS

(Position accountability write-ups)

1. Group Leader: a. Leads and guides the Ministry Leadership Group in its life together, the "small group" feature of the MLG. The chief concerns are encouragement, support, relationships, attendance, participation, focus, and nurture of the group. b. Plans for the time and location of the meetings, and in consultation with the Ministry Leader, establishes the agenda for the meetings. c. Leads the worship, nurture, personal sharing, and fellowship portion of the meeting, (The Ministry Leader leads the ministry business portion.)

2. Ministry Leader: a. Leads and coordinates the Lay Pastors Ministry in all phases. Phases include:1) Developing and implementing the ministry.2) Calling forth, equipping, commissioning lay pastors.3) Communications to Lay Pastors and congregation.4) Ongoing equipping of Lay Pastors.5) Periodic evaluation of the Lay Pastors Ministry. b. Works with the Group Leader to establish the agendas for the meetings c. Provides ongoing liaison with the pastor and/or official board, church staff, church, and the Regional and National Lay Pastors Ministry network. d. Leads and guides in the administrative and organizational functions of the ministry such as manuals, minutes, records, lists, correspondence, budgets, etc.

3. Secretary: a. Records the actions of each meeting and promptly provides copies to all members and others who should be kept abreast of actions. b. Prepares and distributes meeting notices and other information. c. Processes incoming and outgoing correspondence. d. Establishes, maintains, and retrieves records, lists and other materials essential to the ministry.

4. Communications Coordinator: a. Edits and publishes a newsletter for the lay pastors and others who are to be informed of the activities. b. Writes or arranges for articles, notices and other items for the Sunday bulletin and church newsletter which will inform the congregation, create a favorable image of the ministry and promote its interests. c. Coordinates the communications interface and exchange of ideas with lay pastoral care ministries in other churches, the Regional organization, and the National Network(LPMI).

5. Calling Forth Coordinator(Recruiter). 6. Equipping Coordinator7. KoinoniaCoordinator8. Evaluation Coordinator.

ACTION POINT: How do you see this structure in your own organization and ministry?

Monograph

FEBRUARY

- 1 Some Things Take Time
- 2 Concept and Theology
- 3 Decision to Have a Lay Pastors Ministry
- 4 EQUIPPINGSEMINAR PREPARATIONS
- 5 They are doing it
- 6 Keeping in motion
- 7 People were real
- 8 Different church culture
- 9 What makes care “Pastoral” and “Christian”?
- 10 The Resurrection
- 11 The Incarnation
- 12 The Infusion
- 13 The Called: The elders among you
- 14 The Caller: A fellow Elder
- 15 Motivation is essential
- 16 Lay People can pastor
- 17 They have pastoral qualities
- 18 There is no one
- 19 Build the structure (1)
- 20 Build the structure (2)
- 21 Lay Pastors are Holy People
- 22 Four Seminal words
- 23 These teaching tips are important (I)
- 24 These teaching tips are important (II)
- 25 Lay pastors equipping seminary
- 26 Our text: can the pastor do it alone?
- 27 Love with skin on
- 28 Identify people with pastoral gifts
- 29 Institutional maintenance
- 30 All Christians are ministers
- 31 Seven Qualities

1 FEBRUARY

Some Things Take Time

Social agencies and church clothing centers can care for a person without caring about them.

It takes time to grow the relationship between lay pastors and the people in their flocks. Examples from nature help to understand this: Mushrooms grow overnight. Oak trees take years. Dolls are made in an hour. Babies take nine months.

One of those things take time to grow is a relationship. Do you remember that pastoral care take place in a relationship? A personal connection between the lay pastor and the members of his or her flock is what makes caring initiatives effective. The more mutual the connection, the more effective the caring. And it is the mutuality of the connection that takes time. Social agencies and church clothing centers can care *for* a person without caring *about* them. Lay pastors cannot care *about* a person without also caring *for* them. Caring *for* them flows out of caring *about* them. Caring *for* people can be very impersonal. Programs, even church programs, can be carried out without caring *about* people. It is the personal relationship that makes lay pastors "ministers." Paraphrasing a hackneyed political charge sharply focuses the personal connections within which pastoral care take place: "It's the relationship, stupid." And bona fide relationship take time. Relationships are like oaks and babies; not like mushrooms and dolls. God provides the beginning of life in the seed for the oak, in the embryo for the baby, and in the first contact a lay pastor makes with his or here people. Think of that acquaintance contact being the embryo of the relationship. All three growths (oak, babies, relationships) result from a day-by-day infusion of critical elements. Oak require a dependable infusion of water, air, sunlight and more. Babies require a dependable infusion of nutrients from the mothers. Relationships require a dependable infusion of a least eight elements:

CHARACTER You are what you really are, not your persona.

INTEGRITY You do what your brochure says you will do: P. A. C. E.

PRESENCE 90% of pastoral care is just showing up.

FRIENDSHIP After a contact: "I really like my lay pastor."

ACCEPTING No reservations about loving people God loves.

EMPATHY "My lay pastor understands what I'm going through."

ENCOURAGEMENT An affirming hug, prayer, compliment, and more.

REALISM Patience, prayer and perseverance are required.

Mutuality in relationships take place at different speeds. Each relationship is unique. Each quality, endurance and timing is one-of-a-kind. Accept the uniqueness with love and without partiality. Peter, James and John were closer to Jesus than the other nine, but he loved all twelve equally. One relationship turned sour (Judas) but Jesus continued His side of the relationship anyway. Accept people where they are, who they are, and however they respond to your caring initiatives. To the degree you accept people, sooner or later they will accept you. And a relationship will develop. Give it time because "some things take time."

ACTION POINT: Which characters do you prefer? And why?

Essay

2 FEBRUARY

CONCEPT & THEOLOGY (PP. 25-44*)

To equip the saints for the work of ministry Ep. 4:11-12

A. NEW TESTAMENT SCRIPTURES:

1. I Peter 5:1-4. The Magna Carta of the Lay Pastors Ministry.

To the elders among you, I appeal as a fellow elder, a witness of Christ's sufferings and one who also will share in the glory to be revealed: Be shepherds of God's 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; not lording it over those entrusted to you, but being examples to the flock. And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away.

I Peter 5:1-4

2. John 21:15-17. Peter was the first Lay Pastor.
3. Ephesians 4:11-12. What kind of "works of service" (ministry) will:
 - a. Build up the Body (v. 12)
 - b. Promote unity (v. 13a)
 - c. Advance maturity (v. 13b)

NOTE: The answer is Lay Pastors Ministry.

B. OLD TESTAMENT SCRIPTURE: THE MOSAIC MODEL, Exodus 18 (PP. 42-43)

1. The leaders will be able to use their gifts.
2. The people will be adequately cared for.

* Throughout the manual, page numbers (pp.) refer to pages in the text, *Can The Pastors Do It Alone?*

3. Moses is released to fulfill his task of spiritual leader.
 - a. He is to teach the decrees and laws of God.
 - b. He was to show them the way to live and the duties they are to perform.
 - c. He was to select capable leaders.
 - d. He was to deal with the more difficult matter.
 - e. The people will share the load with him.

NOTE: This is a general ministry description for the "Moses" of every church.

ACTION POINT: What do you say of this introduction part of Training manual?

Training Manual

3 FEBRUARY

Formalize the Decision to Have a Lay Pastors Ministry

Moving the vision forward to reality involves four action words beginning with "D":

DELIBERATE: Think over, discuss carefully, and pray seriously before reaching a decision. The MLG (Ministry Leadership Group) needs to determine (1) the need for this ministry, (2) what this ministry will do for the congregation and (3) how this ministry will fit into the total life of the church. The MLG must be convinced that its time has come.

DECIDE: It is best to formalize the decision in some definite fashion. The method may be (1) Polling the members one by one for a verbal "yes" or "no" (2) written ballot, (3) standing, or (4) raising hands. Before taking the vote, spend time in prayer seeking the leading of the spirit of God. Depend on God's promise in Isaiah 30:21: "Whether you turn to the right or to the left, your ears will hear a voice behind you saying, 'This is the way; walk in it'.

DOCUMENT: Be true to put your decision in writing, date it, and have each member of the group sign it, Copies of this will be valuable in presenting your decision to the official board for approval, and in publicizing the decision to the congregation through the church newsletter or by mail.

DECREE; Request a place on the church's official board's agenda to present your decision. It is assumed that you made periodic progress reports as you developed the ministry, Secure the necessary action for authority to launch the ministry. Such action gives the Lay Pastors Ministry a place among the other ministries in the church. When the birth happens, celebrate!

ACTION POINT: Decision is very important to leader of any organizations but you have to complete it once you made the decision. Why?

Startup Manual

4 FEBRUARY

EQUIPPING SEMINAR PREPARATIONS

It is true that ministry from a mind reaches a mind, but ministry from heart reaches a heart. (Aspiration)

1. ASSEMBLE A SEMINAR PLANNING GROUP: Creative and practicable planning will make the seminar a productive and enjoyable event. The planning group's goal is to make the seminar a "rave" success, a seminar which pleases God and prepares people for their ministry. Call together two to eight people to be responsible for:

1) Publicity (your church, other churches, local media) 2) Pre-seminar registration (start at least a month before the seminar.) 3) Seminar Registration (tend the registration table, hand out materials, name tags, etc.) 4) Hospitality (greet people, give directions, etc.) 5) Lunch and refreshment breaks 6) Arrangements (tables, chairs, equipment, banner, etc.) 7) Materials (manuals, books, papers, pencils, etc.) 8) Finances

2. LEADERSHIP: One person can teach the entire seminar; or teaching can be shared with church staff, visiting presenters, and/or seasoned and experienced lay people.

3. SCHEDULE: See the suggested seminar schedule in the Supporting Papers section. 10 to 15 hours are needed to adequately equip people. It can be fewer, but qualities sacrificed unless the people have read *Can the Pastor Do It Alone?* prior to the seminar. Time frame possibilities are:

- 1) Friday evening and all day Saturday
- 2) All day Saturday and Sunday morning or evening
- 3) Two consecutive Saturdays
- 4) Ten to fifteen one-hour Sunday morning sessions or five to eight two-hour sessions
- 5) A week-end retreat

NOTE: Be creative. You can add a Saturday a.m. breakfast, or a Saturday evening dinner with a celebrate program following. An early Friday evening dinner could give the seminar a "charged-up" start.

4. SUPPORTING PAPERS: The manual indicates when supporting papers are available to develop the teaching more completely. These are found on separate paper. They are identified as SP in the manual in lieu of spelling "Supporting Papers" each time. You have to permission to photocopy one paper for each participant. (Special permission must be requested from Lay Pastors Ministry, Inc. to photocopy for other purposes.)

ACTION POINT: Have you ever experienced this kind of training event in ministry? How was it.

Leader's Manual

5 FEBRUARY

THEY ARE DOING IT

Whenever the "message" of your words and the "message" of your actions conflict, the "message" of your actions will always win out. (Aspiration)

When we reach the end of this chapter, we shall also have reached the conclusion that lay people *can* really pastor. Our experience of lay people pastoring assigned families over the past eight years answers the question, "Can lay people really pastor?" *Yes! they are doing it! Authentically and effectively!*

"I remember getting a call from George Becker telling me Charles Fisher had just died," relates Dr. Jerry Kirk, co-pastor of CHPC. "Charles Fisher had been the superintendent of our Sunday School. He had been an elder in this church. But George Becker had been the Fisher's lay pastor. Over a period of months when Charlie Fisher was failing, George visited him regularly. He was God's 'love with skin on.' When her husband died, Mrs. Fisher called George Backer before she called me. And it was her lay pastor, George, who called me about his death.

"I remember some months ago on the way home, stopping to visit a family who had just come home from the hospital with a new baby. When I entered the home to be with them, they said, 'Oh, our lay pastor has already been here.' then they began to tell me what that had meant to them.

"I know of a lay pastor who had been to the hospital *daily*, ministering, and was present when the husband died. Again, I learned about the death through the lay pastor.

"I know of other situation of lay pastors helping Mrs. Tucker decide to move into a home for the elderly when it became clear that she could no longer continue in her private home."

WHAT DOES IT MEAN TO THE CLERGY?

"What does it meant to a pastor to know that scores of his people are reaching out: visiting, praying, contacting, nurturing...his people? Jerry asks. Then he answers his own question: "For me it means freedom; it means gratitude; it means the sense of shared ministry that brings strength and blessing to God's people."

ACTION POINT: Do you have any lay people in mind those who have caring well for others?

Can the Pastor Do it alone?

6 FEBRUARY

KEEPING IN MOTION

Mother Teresa: Through prayer you will believe and through belief you will love ----through your love your will serve.

Isaac Newton's first law of motion also applies to our Lay Pastor/Shepherd Ministry: **A body at rest tends to remain at rest; a body in motion tends to remain in motion.** Enthusiasm, commitment and zeal peak at the time a Lay Pastor is called forth, equipped and commissioned. He or she is in MOTION! The energy level is high!

How is that level maintained or, if it dips, how is it brought back up? The answer is fourfold:

1. Good "Pastoral Supervision" (see pages 73-78 in CAN THE PASTOR DO IT ALONE?).
2. Occasional or frequent scheduled meeting of the troops (One Lay Pastor: "I'm glad for these meetings. They are a deadline for me to make my contacts").
3. Reports (respond to the reports and follow up on those not turning them in).
4. Name-calling affirmation at every possible opportunity by those who lead the ministry (lay and clergy).

Once a Lay Pastor/Shepherd slows down or stops, Newton's law is a painful one. It is very difficult to restart a stopped Lay Pastor/Shepherd. So the best strategy is to keep him or her in motion. God, who designed the law Newton discovered said through Paul,

'BE NOT WEARY IN WELL DOING' (Gal. 6:9)

JESUS ALSO SAID, 'NO MAN, HAVING PUT HIS HANDS TO THE PLOW AND TURNING BACKWARD IS FIT FOR THE KINGDOM.'

ACTION POINT: Sometimes our ministry is getting down, then how do you overcome that moment?

Network News

7 FEBRUARY

People were real

He even observed a small group in the corner join hands in prayer.

The denomination didn't make any difference to this man - neither did the location nor the size. The preaching and music, though important, were not first on his list. He was searching for a church where people were real in their relationships. For several Sunday following the close of the service, he stood at the edge of the milling crowd, critically observing the way people related to each other.

He had burned in his former church. The relationships were superficial. People were cordial, even polite. They smiled and nodded their heads as they greet one another, but it was evident they were hurrying to more important agendas. He had thought people cared, but when the chips were down, no one was there for him. No one really cared.

In *this* church, however, he sensed a different culture. People were real. He saw them taking time to talk. Their smiles and gestures signaled bonded relationships. He eavesdropped just enough to conclude that people were really interested in one another's lives - their families and jobs, their troubles and sorrows, their joys and excitements. He saw one cry. He watched another throw her head back in laughter. He even observed a small group in the corner join hands in prayer.

ACTION POINT: How do you see your own church? What's that mean to them to your church?

Lay Driven Church

8 FEBRUARY

This was a different church culture

Is lay ministry as characteristic of the culture of the church as the love and care he is experiencing?

After a few Sundays, he ventured inward from the fringe to see if he would be accepted. People talked with him. They included him in their little circles. Upon discovering that he was a visitor, one person offered to walk him to the refreshment table, then to the Information Center.

This was a different church culture. People were real. He was accepted. He was sure his new acquaintances truly cared. Before long he attended classes, reaffirmed his faith in Jesus Christ and joined the church.

Now that he's "in" what will happen? Will the momentum of this church's culture move him into doing a ministry as it moved him into membership? Are there *Discover Your Ministry* paths to follow with people who will accompany him through the process, like the person who walked him to the refreshment table? Is lay ministry as characteristic of the culture of the church as the love and care he is experiencing?

The church responded to his felt needs for love and acceptance. But if a church is to be all God calls it to be, it will also respond to the unfelt needs of its people by: One, learning what the Bible teaches about spiritual gifts, and two, equipping people to use those gifts. Children's unfelt needs illustrate this. A child psychologist, being interviewed on a TV talk show, explained that children do not come to their parents complaining that their parents are not spending enough time with them. They do not ask for more quality time so they can develop into well-rounded adults. But parents who are alert to their children's behavioral symptoms will see that is what they need.

ACTION POINT: How can they become a real people, real ministry, and have real relationship?

Lay Driven Church

9 FEBRUARY

WHAT MAKES CARE "PASTORAL" AND "CHRISTIAN"?

Three ways to be sure your care is distinctively pastoral and Christian.

Jesus gives us the answer: "I tell you the truth, anyone who gives you a cup of water (1) in my name (2) because you belong to Christ will certainly not lose his reward." (Mark 9:41) Paul's care was pastoral and Christian when he talked about God and prayed with the Ephesians elders. (Acts 20:17-36). Three ways to be sure your care is distinctively pastoral and Christian:

1. YOUR PRESENCE Since you are a Christian, without intention, your presence will give off a Christian aroma, ("Your reputation goes before you.") Because you represent their church, you are a member of their Christian family reaching out to them. This gives Christian overtones to your caring initiatives.

2. BE INTENTIONAL ABOUT GENERATING A SENSE OF THE PRESENCE OF GOD a) Articulate the faith. Examples: (1) If there are problems you can say, "I believe God will help you." (2) If it is a joyful event, "It seems that God has chosen you for special blessing." b) Pray for and with people. Either assure them you will pray for them, or pray with them on the spot. Praying with them right then is the better of the two.

3. ACCEPT THE STAKE YOU HAVE IN THEIR SPIRITUAL LIVES. a) Desire their spiritual growth, and do what you can to facilitate that growth. b) Grieve over their known weaknesses and sins. Note: There is a great difference between being judgmental and being pastoral! c) Concern yourself with their church participation. d) Know that you are a member of your church's pastoral team.

ACTION POINT: Can you apply this to your personal lives and ministry?

Supporting Paper

10 FEBRUARY

Mystery # 1: The Resurrection

THREE GREAT MYSTERIES WITH A PURPOSE

My dear brothers and sisters, Who doesn't like a mystery! Especially when an exciting event unfolds into a revelation previously unknown. A biblical mystery is what?—something God kept secret for ages, now revealed to his people”— Col. 1:26-27. He kept it secret until people were ready for it—“the fullness of time.” Three mysteries are before us:

The mystery of life, death, and life again—**The Resurrection**

The mystery of God in Christ and history—**The Incarnation**

The mystery of Christ in you and the Church—**The Infusion**

Mystery # 1: The Resurrection – Job's issue—*If a man dies, will he live again?* Both he and Lazarus' sister, Mary (and myriads of people since) saw in the fog-shrouded distance *something* happening after death. But what? A general event of some kind—*After my skin has been destroyed, in my flesh I will see God.... I know he (Lazarus) will rise again in the resurrection at the last day* – Job 14; 19 & Jn. 11.

Jesus' resurrection dispelled the fog, and his assuring words to Martha brought the distant future into the present: *He who believes in me will live, even though he dies; and whoever lives and believes in me will never die* – Jn 11:25. “He will live even though he dies,” is how we see at the cemetery. But we can't understand “he will never die” until we see this is how God sees it. The believer lived, then was taken to paradise, as was the thief, to await the resurrection of the body. This will happen upon the return of Christ, “the first fruit of the resurrection,” – I Cor 15:20. The purpose of this revealed mystery is to assure us of a seamless life after life.

ACTION POINT: How do you think of resurrection? How did you preach or heard it well?

Letters

11 FEBRUARY

Mystery # 2: The Incarnation

THREE GREAT MYSTERIES WITH A PURPOSE

This is history's greatest mystery—God entered the world as a baby whose peasant mother was a virgin, engaged to an honor-able young Jew. This unparalleled event—God in human flesh— was prophesied by Isaiah 700 years before it happened: *The virgin will be with child and will give birth to a son, and will call him Immanuel, which means God with us* – Isaiah 7:14.

How will this be since I am a virgin? was Mary's shock-and-awe question to Gabriel after announcing she would give birth to a son. The angel explained, *The Holy Spirit will come upon you, and the power of the Most High will overshadow you* – Luke 1:30-35. Later, Mary and Joseph traveled to Bethlehem to be registered. While there, Mary gave birth. From the East, Magi came with their gifts. The record rapidly moves on to Jesus and his Twelve, teaching, miracles, crowds, opposition, crucifixion, resurrection, and ascension with a promised return.

Suddenly, 20 centuries later it's Christmas again.. We followers of Jesus continue to celebrate his birth—the Incarnation, God in human flesh. I am writing this a week before Christmas 2008. It so happens the 60-voice National Lutheran Choir is in Minneapolis tonight to give a Christmas concert with a timely title: *LOVE INCARNATE—God was in Christ, reconciling the world to himself* - II Cor. 5:19.

While we who follow Jesus celebrate this one-of-a-kind mystery, our culture gets its jollies from its secular/material "Season," having hijacked the Jesus event, and down-sized humanity's greatest miracle to a Santa-type myth. Actually, Jesus' followers more than "double the pleasure, double fun" of Christmas by giving priority to Jesus and celebrating with all kinds of people – family gatherings, cards, decorations, gifts, lights, parties, Jingle Bells music, special food and more. The purpose of revealing this mystery is so all nations know that God in Christ so loved the world (and continues to love it) that he died to save us from our sins.

ACTION POINT: Jesus became flesh, human being, and how do you think and where to find in your life?

Letters

12 FEBRUARY

Mystery # 3: The Infusion

THREE GREAT MYSTERIES WITH A PURPOSE

Mystery # 3: The Infusion – *the mystery that has been kept hidden for ages and generations, but is now disclosed to the saints...which is **Christ in you**, the hope of glory* – Col. 1:26-27. Infusion will take some explaining because it's a new name for the great event of Christ coming into the Believer...like he came into the world.

Since naming is the first step in understanding, it's imperative to know that infusion is the act of introducing one thing into another so as to affect it throughout. An example is yeast in bread, it permeates the entire loaf. **The Infusion** of Christ in you permeates every part of you: body, mind, heart, and spirit—*Here I am! I stand at the door [of your heart] and knock. If anyone hears my voice and opens the door, I will come in and eat with him and he with me* - Rev. 3:20.

Infusion is really another incarnation—as God is in Christ, Christ is in you, really *in* you. Jesus makes this clear in his prayer to the Father—*I in them and you in me....That the love you have for me may be in them and that I myself may be in them* – John 17:23, 26.

The purpose of this revelation is so you can live incarnationally, i.e. activating Jesus' love and power for your daily challenges and your PACEing ministry. As yeast makes bread delectable, Jesus will make your life and ministry successful.

Paul attributed his relentless passion for his ministry to the infusion event in his life. After writing to the Colossians about "Christ in you," he wrote, *To this end I labor, struggling with all his energy, which so powerfully works in me*. I pray for you, that God will lead you to access the same energy and power in your ministry.

ACTION POINT: This is theological approach. How do you see it?

Letters

13 FEBRUARY

THE CALLED: “THE ELDERS AMONG YOU”

They are laity, not clergy – people of the pew, not people of the pulpit.

Who and what are elders? We need to know because their counterparts are urgently needed in 21st century churches if members are to be loved and cared for as Jesus himself would love and care for them.

First, **who** are elders? They are “*among you*,” not *over* you. They are laity, not clergy – people of the pew, not people of the pulpit. Look around you next Sunday as you worship, all are ministers. Some are called to the ministry of pastoral care, aka shepherding, others are called to other ministries. They are fellow members, not church professionals, not seminary trained, but Christian brothers and sisters who, like you, love their Lord, love their church, and, if they are lay pastors, love the people in their flocks.

Second, **what** are elders? The Greek word translated *elder* is *presbuteros*, meaning *older*. It’s theologically okay to think of older people’s *qualities* rather than age, then look for those qualities in lay pastors. After all, John, one of Jesus’ favorite disciples, was a very young man, and Peter, whom Jesus ordered, “Take care of my sheep,” could not have been much older. Let’s look at a few of the qualities the Apostle Paul looked for in elders: *blameless, not a drunk, not violent, not dishonest, loves what is good, hospitable, self-controlled, upright, disciplined and holds firmly to sound doctrine.*

In short, elders are ordinary church members, true believers who show some signs of maturity, love God, love people, have a good reputation, and do not object to being held accountable for fulfilling their call. Jesus “handed off” (a football term) his shepherding to Peter. 30 years later, because the Church was exploding numerically and geographically, the only way Peter could be true to Jesus’ command was to hand shepherding off to pastorally gifted lay people in all the churches.

This is also the only way 21st century pastors can be true to their shepherding assignment. Listen to God when you pray about being a lay pastor because he calls you and all Christians to do ministry of one kind or another. Your call may be to the ministry of shepherding – the Lay Pastors Ministry. Conventional wisdom has some people called and others not, this wisdom is *not* from God. Biblical wisdom has every Christian divinely called, this wisdom *is* from God. The Church was plagued by conventional wisdom for centuries. Around 1950 the Church, reawakened to the Biblical wisdom, began giving ministry to the people and is continuing to do so at warp speed.

ACTION POINT: How do you see lay people in your church? especially their calling-ness and also see The Calling part of Training Manual (Ch.4.)

Short Paper

14 FEBRUARY

THE CALLER: "A FELLOW ELDER"

Peter, an apostle of Jesus Christ.

The Caller, Peter, identified with the elders of the churches by placing himself alongside of them (not over them) as a *fellow* elder. He was practicing what he preached – *"Humbly ourselves, therefore, under God's mighty hand that he may lift you up in due time."* As one of the Twelve, "a witness of Christ's sufferings," Peter had apostolic authority to summon others to partner with him in pastorally caring for members of their churches. Peter established his authority in the salutation of his letter to these churches, *"Peter, an apostle of Jesus Christ."*

Your pastor also has authority to call people to be lay pastors. But let's not confuse *authority* with *power*. Power coerces. i.e. forces a person against his or her will. Only our Lord has power, but because of his respect and love for people, when he calls, people feel inwardly compelled without having their free will violated. He promises us who respond that his Spirit will be present to make our ministry successful, and to make our life on earth the greatest life a human being can have.

Hear Peter again: *"Each one should use what ever gift he has received to serve others, faithfully administering God's grace in its various forms."* He made it very clear that every believer receives ministry gifts and he expected elders who had pastoring gifts – e.g. mercy, encouragement, empathy – to respond to his call. Today's pastors have the right to expect the same. Actually, there are two Callers – the pastor who has the authority to sound the call...and Jesus, whose powerful love draws out a "yes" response. Like-wise, people have two receptors: ears which hear the pastor, and spirits which hear Jesus. Among all the members of the church, those who hear the pastor's call (the audible voice), and at the same time hear Jesus' call (*"the still small voice"*), are those whom our Lord has chosen to be shepherds. The pastor-caller needs to lay down four requirements: **(1) Love Jesus**—Before Jesus called Peter to take care of his sheep he asked, *"Do you love me?"* **(2) Love people**—*"Love one another."* **(3) Discover your spiritual gifts**— aka "gift abilities."**(4) Be equipped**—*"Pastors and teachers are to prepare God's people for ministry."**The Home Depot* runs a different kind of business (home improvement) but has the same idea: *"You can do it; we will help you."* Ask your pastor if the call to be a lay pastor is right for you.

ACTION POINT: According to Ep. 4:11-12, *"Pastors and teachers are to prepare God's people for ministry."* How do you see it and what's mean to pastors and laypeople?

Short Paper

15 FEBRUARY

MOTIVATION IS ESSENTIAL

FAN INTO FLAME THE GIFT OF GOD

MOTIVATION IS NOT MANIPULATION. JESUS MOTIVATED HIS MEN. WE CAN THINK OF 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 DOING MINISTRY. THIS MONOGRAPH CITES THE NEED FOR MOTIVATION, MOVES THROUGH THE PRINCIPLES AND ON TO HOW TO DO IT.

MOTIVATION IS ESSENTIAL: No one can really motivate another. However, we can stimulate that inner engine we call motivation. We who lead must learn to motivate. What motivates you? Turns you on? Gets you going? Keeps you at it? Think of an occasion or time you were highly motivated. Then ponder: 1. What brought it on? 2. What did it feel like? 3. What did you do? 4. How long did it last?

Your answers to these pondering should uncover principles you can use in motivating others. My four answers:

1. Jerry kirk, when he was senior pastor of College Hill Presbyterian Church, asked me about my ministry. He offered to help. He verbally affirmed me, prayed with me and followed up with a phone call a few days later to inquire further.

2. There was an emotional high because I knew that an important person whom I knew to be a man of integrity, a man whom I admired and respected, was genuinely interested in what I was doing.

3. Because of his genuine interest, I determined within myself that I would do the very best I was capable of. Therefore it was no effort to think creatively about my ministry and to spend extra energy on making it work.

4. The motivation continued because what was triggered within my by Jerry's interest corresponded with my gifts for ministry and call. Besides this, Jerry continued to show interest by inquiring about later developments.

My specific experience can be legitimately generalized. People need to be recognized for what they are doing. They need to be affirmed in doing it. They need to know that what they are doing is important and they need to get some idea of whether what they are doing is okay.

ACTION POINT: How do you see the process of Melvin's motivation from himself, no 1-4 above?

Monograph

16 FEBRUARY

LAY PEOPLE CAN PASTOR

The church is a ministerium of all who have Christ in their hearts.

Look, what the experts say (Textbook: PP. 32-34):

Robert Carcuff (psychologist): "For many purposes and problems, laypeople can be as effective or more effective than credentialed helpers."

Oscar Feucht (Lutheran theologian and pastor): "The church is a ministerium of all who have Christ in their hearts."

Samuel Southard (Baptist seminary professor): "Many persons can do most of what we pastors do The task of pastors is to equip these persons for ministry and support them through administration and example."

Alastair Campbell (Scottish theologian): "Pastoral care is not correctly understood if it is viewed within the framework of professionalism Pastoral care is a relationship founded upon the integrity of the individual. Such a relationship does not depend upon the acquisition of knowledge or the development of skill. Rather, it depends on a caring attitude toward others which comes from our own experience of pain, fears, and loss, and our own release from their deadening grip."

ACTION POINT: How do you see this part? And what is the most struck to you.

Training Manual

17 FEBRUARY

YOU ALREADY HAVE THESE ESSENTIAL PASTORAL QUALITIES

but I need love with skin on

Empathy. Integrity. Availability. Warmth. Caring Attitude. Patience (bearing with).
Genuineness. Listening. Ability to encourage

GOD WILL USE WHAT YOU DO

"Whatever he does prospers" (Ps. 1:3c).

- * God uses what you can do to accomplish what *you* never could have done.
- * God uses what you have to fill a need *you* never could have filled.
- * God uses where you are to take you where *you* never could have gone.
- * God uses who you are to let you become what *you* never could have been.

(Tim Hansel in his book, *Holy Sweat*)

DEFINITIONS OF PASTORAL CARE:

1. Love with skin on

"Mommy, I'm afraid!! I'm afraid!" cried the little girl who was awakened in the middle of the night by the storm. The rain beating against the window frightened her, the lightening and thunder terrified her. "Mommy, where are you? Where are you?"

Her mother hurried into her room. She sat on the side of the bed and held her daughter tightly to comfort her. "Honey, when you're frightened like this, you can know that God is with you and loves you," she assured her daughter. "Yes, Mommy, I know that," she sobbed, "but I need love with skin on."

2. Caring for another by giving one's self in Christian love to a relationship in times of weakness and in times of strength.

ACTION POINT: How do you see this? Which part do you prefer? Any comment?

Training Manual

18 FEBRUARY

There's no one to hold his hand

*Whoever you may be, take my trembling hand
And warm it with care and sympathy.*

These are the last words of a poem carried for the past 20 years by one of the world's top neurosurgeons, Dr. Fred Epstein. The poem was written by a teenage boy named Chris who died from a cancerous brain tumor.* Dr. Epstein said of the poem and the boy, "I kept thinking of his line about sitting alone in a cold room and there's no one to hold his hand. And I thought: We in the West, especially doctors, have been so focused on technology that we have not paid attention to what the living person is going through." "God would have someone focusing on "what the living person is going through." This is the privileged role of Lay Pastors. And that's exactly what Jesus had in mind when He assigned the ministry of care to Peter: "Take care of my sheep." Jesus, Himself, was a warm, caring, compassionate, loving person.

Doctors provide diagnoses and treatments, teachers provide education; lawyers and politicians, representation; farmers, food; pilots, transportation; preachers, sermons. Lay Pastors provide warmth, care, compassion and love to people in Jesus' Name. Dr. Epstein feels so strongly that technology has to be blended with warmth and caring that he gives his home phone number to patients and meets with them immediately if they're frightened even if it's midnight. He goes to their weddings, bar mitzvahs, and funerals.

After Chris died in 1979 he wanted to do more. He probably never thought of himself having pastoral gifts, but he did. He dreamed of building a hospital where the family's emotional needs were as urgently important as the patient's physical symptoms. In 1996, he helped found The Hymen-Newman Institute for Neurology and Neurosurgery at Beth Israel Medical Center in New York. Here they offer state-of-the-art technology to remove brain tumors as well as care for the wounded soul.

This world-famous neurosurgeon is a rare doctor, giving his home phone to patients and caring for their wounded souls. All other patients need this same personal attention, but they don't have Dr. Epstein. The fact is that 100% of all people need "love with skin on it" in both bad times and good, and there are so few to be there for them. "There's no one to hold his hand." If people are going to get the kind of care Jesus plans for them to have, laypeople will have to give it. What a day for the Lay Pastors Ministry!

ACTION POINT: If people are going to get the kind of care Jesus plans for them to have, laypeople will have to give it, and how do you think of the story above?

Essay

19 FEBRUARY

Build The Structure (1)

the wise one building on a rock

Building a ministry is like building a building. If it is to fulfill its purpose and last through the years, it must be built well. Jesus' parable of the wise and foolish builder has the wise one building on a rock, It stood through the storms. Not so with the building built on sand (Matthew 7: 24-27). The Lay Pastors Ministry Group must build well, for it's God's building (I Corinthians 3:9). The MLG will want to lay the following foundation stones in the numbered order, taking the necessary time and effort to shape, smooth, and place each one. Think of them as "living stones"(I Peter 2:5).

STONE #1 TASK The MLG must determine specifically what the Lay Pastors will do. (See chapter five in *Can The Pastor Do It Alone?*) The acronym PACE is the "job description:" P Lay Pastors *Pray* for their people faithfully. A Lay Pastors are *Available* to their people. C Lay Pastors *Contact* their people regularly. E Lay Pastors are an *Example* to their people.

STONE #2 QUALIFICATIONS The MLG needs to establish the qualifications for Lay Pastors. You may want to adopt or adapt the following: To be a Lay Pastor, a person must (1) confess Jesus Christ as Savior and Lord, (2) have a good reputation and character, (3) seek to be equipped, (4) have pastoral gifts, (5) sense a nudging (call) from God and, (6) not be encumbered with too many other pursuits.

STONE #3 COMMITMENTS The following eight commitments may be adopted or adapted by the MLG: 1. Commitment of self to Jesus Christ; 2. Commitment to P.A.C.E.; 3. Commitment to time and energy; 4. Commitment to pastor as long as the Lord leads; 5. Commitment to ongoing equipping; 6. Commitment to accountability; 7. Commitment to the church, its leaders and your ministry leaders; and 8. Commitment to meet together regularly.

STONE #4 RESPONSIBILITY Lines of responsibility need to be identified and respected. The following order may or may not fit your church and ministry organization. It is a sequential, not a hierarchical order ("There are leaders among us but not over us"). 1st, the official board of the church. 2nd, the church staff. 3rd, the Ministry Leadership Group. 4th, the Shepherds (the Lay Pastors of the Lay Pastors) 5th, the Lay Pastors (front-line people doing the ministry while the others make the ministry possible.).

ACTION POINT: Which part do you prefer among stone #1-4? Why?

Startup Manual

20 FEBRUARY

Build The Structure (2)

What shall we call these people who give pastoral care?

STONE #5 NAME What shall we call these people who give grass-roots, one-on-one, ongoing pastoral care? Unless there is some compelling reason not to call them "Lay Pastors," that is the name of choice. If another name is chosen, it must match what these pastoral caring people are expected to do. (For further treatment of the name, see the Monograph by Mel titled, *Shall We Call Them Lay Pastors?* And/or pages 178-180 in the book, *The Lay Driven Church*, both available from LPMI)

STONE #6 THE START-UP What specific action will get our ministry started? Follow a "Time Line". Here is an example, using a 1999 calendar: May 29 Begin to communicate the ministry to the congregation. See pages 11-13 for ideas. Sept. 12 Begin registering people for the equipping seminar. Oct. 1,2 Conduct the equipping seminar. Specifics for this are given on pages 15-17. Oct. 3,4 Assign households to the Lay Pastors. The suggested process and guidelines are on pages 17 and 18. Oct. 10 Commission the Lay Pastors. The preferred time and place for this is a worship service. If Lay Pastor pins are used, this is the ideal time to present them..(Official pins are available from LPMI. Some churches have crafted their own.) Nov. 18 The first Lay Pastors meeting. The First Visits are all to be completed by this time.

STONE #7 OMNIBUS This stone comprises several items, some are already present and some you will add as the ministry evolves. At this point, the MLG should have made decisions regarding (1) Accountability, (2) Affirmation, (3) Support, (4) Fellowship, (5) Evaluation and, (6) Maintenance. These are all treated in detail in the Monograph by Mel, *The Twelve Foundation Blocks*, available from LPMI.

ACTION POINT: How do you see about startup? Which means how important to start up, and then what's your plan next?

Startup Manual

21 FEBRUARY

Lay Pastors are Holy People

“He who called you is holy, so be holy in all you do.”

Few people like being called wholesome. Or righteous. Or upright. Or altruistic. Holy is just as unpopular. Such labels are reserved for eulogies or used disparagingly for needs. Yet, holy defines God. How many millions of times have the words of Isaiah 6:5 been sung by Christian congregations the world over: Holy, holy, holy, Lord God Almighty.... Holy also defines lay pastors. God set a holy standard for his people in Leviticus 11:44: “Consecrate yourselves and be holy, because I am holy”. Peter quotes Leviticus in his letter to churches in five Roman provinces, “Be holy in all you do, for it is written: ‘Be holy because I am holy’” (I Peter 1:15).

The most compelling visceral surge within us for holy ambitions is stirred up by God himself, for he is holy and calls us to be holy. God certainly does not call us to flaunt our holiness, or even to use the word, but, as we have seen, he calls us to be holy in all we do, i.e. do holy things. Holy is one of the standards Paul set for Titus to use in appointing church elders on the island of Crete: self-controlled, upright, holy and disciplined. (Read all 15 requirements in Titus 1:5-9.) These standards (note particularly holy) are for lay pastors as well as elders because lay pastors do elders’ ministry when tending the flock.

Holy means blameless, pure, upright, and sacred. Holy also means “set apart by God” to be exclusively his. So, lay pastors, whether or not you are comfortable being named holy, God, who is holy, has made you holy and calls you to be holy. You and I don’t have to desire being called holy, we just have to desire being holy. In his book, *Lay Ministry, A Theological, Spiritual, & Pastoral Handbook* (Crossroad, 1996, pg. 196), William Rademacher gives eight descriptions of holy. Number five is an operational definition: [Being holy is] a relationship in which my capacity for hearing, seeing, feeling —indeed loving —is made available to another human being if only for a moment. This down to earth functional understanding makes holy an identity for lay pastors to covet and a label to cherish, at least secretly.

ACTION POINT: How do you see about holy people? and comment of this Melvin’s concept.

Short Paper

22 FEBRUARY

Four seminal words

The words “really cares about us” and holy are synonymous.

So, lay pastors, feel good about being holy whether or not you ever use the word or want to have the word used to describe you. It’s not having holy in our vocabulary that counts, it’s being holy in our lives. It’s the operational definition that makes being holy attractive: making our capacity for hearing, seeing, feeling and loving available to another. Before going further we need to look at these four seminal words closely:

Hearing— Understanding the true intent, meaning and passion in another’s words and/or body language, as in “I’m hearing you.”

Seeing — Recognizing the reasons or causes of another’s troubles, habits, moods and excitements, as in “Oh! Now I see.”

Feeling — Being empathic, as in “I’m feeling some of your pain.”

Loving— Brotherly and sisterly fondness (philadelphos, Gr.), as in, “I like you;” and/or seeking to help or benefit others whether or not you personally like them (agapao, Gr.), as in Jesus’ parable of the Good Samaritan helping the bruised and bleeding man in the ditch.

QUESTION: Does holding back on these four capacities make one unholy? Conversely, does giving oneself freely in these four ways make one holy? ANSWER: These are rhetorical questions. Giving yourself freely is a holy response to God’s call as well as a fulfillment of his purpose in making you holy. Intently listening to another, focusing on them and hearing them out, is being holy. For example, after your departure from visiting a family in their home, no family member is going to say, “We’re fortunate to have such a holy person as our lay pastor.” But when they say (or even think) “Now there’s a person from our church who really cares about us,” then you were holy, you did a holy thing — you gave yourself freely in making your capacity for hearing, seeing, feeling and loving available to them. The words “really cares about us” and holy are synonymous.

ACTION POINT: How do we connect 4-ings above with holy? What’s that mean? Have you ever dealt with this issue? Melvin directly connected it with caring ministry. Do you have any other ideas?

Short Paper

23 FEBRUARY

THESE TEACHING TIPS ARE IMPORTANT!! (1)

Same ministry; different name

1. TRANSLATE "LAY PASTORS MINISTRY"; "Lay Pastors" and "Lay Pastors Ministry" are standard terms throughout the manual. If your lay pastoral care ministry has a different name, explain this to the participants and substitute your as you teach. Same ministry; different name.

2. UNDERLINED WORDS: The underlined words in the Leaders Manual are blanks to be filled in with those words in the Participants Manual. Be sure to provide adequate time for the participants to write the words.

3. TEACHING HELPS: The Leaders Manual includes much more than the Participants Manual. Teaching helps such as supplementary material, expanded teaching, applications, stories and more in italics and marked with [brackets]. As you teach, remember that none of the italicized words are in Participants Manual. Some seminar leaders will find all of these helps useful, some will use a few of the helps, and others will make their own explanations, comments, applications, illustrations and stories.

4. LABS: When the word, LAB, appears in the Leaders Manual, this indicates a "laboratory" experience. The purpose is to let the participants work with salient teachings - absorbing, grasping, internalizing, and applying them. As they share their understandings, feelings, thoughts and interpretations with their Learning Partners, what you have taught will be deeply embedded in their minds and hearts. LABS also break the pace, give variety, and provide fun in learning.

5. USING THE BOOK CAN THE PASTOR DO IT ALONE?: Seminar leaders find substantial value in reading this book prior to the seminar; then, review it to underline or overline those points of significant value and write marginal notes. Doing this builds a mental infrastructure which will give depth to your teaching, creates a reservoir of knowledge from which you can draw to answer questions, and enables you to ask the participants to turn to specific pages and paraphrases as you teach. Each participant should have his or her own copy of *Can The Pastor Do It Alone?* In addition to turning the pages to specific places during the seminar, they will find it to be an invaluable resource throughout their entire ministry. Many ministry leaders use this book in monthly Lay Pastors Meetings to review the basic training and for ongoing equipping.

ACTION POINT: If you are a teacher of training, must read Leader's Manual, and it will make you more resourced teaching, and they will get much more ministry food and more motivated.

Leader's Manual

24 FEBRUARY

THESE TEACHING TIPS ARE IMPORTANT!! (2)

Read the participants evaluation

6. MAKE A "DRY RUN"; First-time leaders will want to practice giving the entire seminar as though the trainees are before you. This will take more hours than the seminar itself. One professional spends two hours of preparation for every one hour of seminar time, even though he teaches his seminar regularly.

7. POST-SEMINAR REVIEW: Read the participants evaluation, weigh them for helpful data, and reflect on your teaching. Write notes to yourself about changes and improvements you want to make in the next seminar.

8. YOUR NEXT SEMINAR: At last one month prior to the second, third, fourth, etc. seminar, begin to review the manual thoroughly to familiarize yourself again and to update examples, illustrations and stories. Review parts of *Can The Pastor Do It Alone?* Read the notes you made after the last post-seminar review. Practice the weak spots you are reasonably sure of your readiness.

9. THE PASTOR'S PARTICIPATION: At an appointed time during the last hours of the seminar, the pastor should take five to fifteen minutes to tell the participants what this ministry will mean to him or her and to the congregation. In many cases the pastor will give support to the participants by attending the entire seminar, welcoming the participants during the opening minutes, or teaching parts of the seminar.

10. POSTERS AND DISPLAYS: Make the seminar room as attractive as possible with decorations, posters, signs and other displays. One teaching help is to make giant-sized-letter (2 to 3 feet high) of PACE, mounting them in a conspicuous place as you can teach that section.

ACTION POINT: I think No. 3 is important for me because whether pastor is at there or not, the result , effectiveness is high different. Why? Write down here your idea, and Why these are important and which part is more important to you?

Leader's Manual

25 FEBRUARY

LAY PASTORS EQUIPPING SEMINAR

The Lay Pastors Ministry is a system of congregational care by laypeople

Equipping lay people with the basic principles, politics and skills to give one-on-one grass-roots pastoral care to every member of the church.

INTRODUCTION and WELCOME: [Give a warm greeting to the participants. Acknowledge visitors from other churches. State the purpose of the seminar. Introduce the leaders. Assure them of the presence of Jesus, the chief Shepherd, who promised, "Surely I am with you always, to the very end (of the seminar)." Matthew 28:20]

WORSHIP: [This is the time to intentionally connect with God, unify the spirit of the participants, and fill the room with the "sweet Heavenly Dove." This should be brief, not taking more than 10 minutes. It may consist of singing, Scripture, comments and prayer.]

MINISTRY OVERVIEW: The Lay Pastors Ministry is a system of congregational care by laypeople. It is a one-on-one, hands-on, grass-roots, ongoing pastoral care ministry. [This model of congregational care started in one church in Cincinnati, Ohio in 1978 and has spread throughout the USA, Canada, Australia, South Africa and other countries. Ask the participants: "What has been the "system of congregational care" in most churches for centuries?" Answer: The ordained clergy.]

The Lay Pastors Ministry in brief: * Lay Pastors are prepared - They are equipped and commissioned. * Members are assigned - Each Lay Pastor is given a "flock" of between five and ten households. * Lay Pastors are programmed - Their task is defined by the acronym Pray for their people faithfully, Available to their people, Contact their people regularly, Example of Christian faith and life. [This definition is the ministry description, setting forth the simple task of Lay Pastors. Because it is the heart and soul of your ministry it will be given full treatment later in the seminar.] [Tell about your ministry's organization, and how it exists under the authority of the ruling body and pastor of the church. Explain that it is a "ministry," not a "program" because it requires one's personal involvement, spiritual gifts and God's call.] [The Lay Pastors Ministry is a ministry of letting people into your life. You can do a program either by letting people into your life or by not letting people into your life. Many programs are carried on which do not require a person to open his or her life to others. Such a program takes performance. On the other hand, the Lay Pastors Ministry requires a relationship, a mutual exchange of the two selves! Therefore, in most cases, it is best to call it a ministry, making it clear that the Lay Pastors Ministry is highly personal, not impersonal.]

ACTPOINT POINT: What it is and why important part? When I visited and train people, I spent some time for this part, because they need to open mind in to this ministry

Leader's Manual

26 FEBRUARY

Our text: Can The Pastor Do It Alone?

This book is a continuing resource throughout your ministry.

[With your copy in hand, hold it high for all to see. This book has sold over 40,000 copies and is being used by hundreds of church leaders in the USA, Canada, Australia, South Africa and several other countries. It has been translated into Chinese, Korean and Spanish. The unique character of this book is that it is both a primer and a source, it starts you out in your Lay Pastors Ministry and is a continuing resource throughout your ministry.]

* Our schedule: [Calling the participants attention to your schedule, hurriedly walk them through it so they know what to expect.]

* The format: Lecture and LAB. Expect to participate: [The rhythm is one to three lectures followed by getting together with your Learning Partner to share understandings, applications and creative thoughts. You will be selecting your Learning Partner before long. These will be fun times throughout the seminar.]

Choose a Learning Partner: [Instruct the participants to look around the room and pick out a person they would like to be their Learning Partner for the Seminar. Ask them to select a person whom they either do not know or do not know very well. Explain that they will meet occasionally with their Learning Partner during the seminar to share their understanding of what was taught and tell how they might use what was taught. Assure them that their time together will be one of the most valuable experiences of the seminar. When you have checked to be sure each has a Learning Partner ask each twosome to get together with another twosome. Having gotten together, give them these three things for the four of them to visit about within the time allowed: a. Give their name; then tell one thing about their family and their job they would like the other three to know. (6 min.)b. Tell what they would be doing if they were not at the seminar. (4 min.)c. Tell why they came and what they expect to get out of the seminar. (6 min.)After the time is up, while they are still standing in place, debrief their experience by asking for volunteers to tell the interesting sharing they heard. This usually includes some humorous experience; laugh with them. Conclude by reviewing the four "Our Expectations" cited earlier. Before releasing them to their seats, point out that their two experiences - the "Birthday Clock" and the Learning Partner's exchange of information - were not just interesting to do at the start of a seminar, but an opportunity to experience some basic pastoral skills.

ACTION POINT: Why Melvin wrote these part more in detail? Can you use it? And how about the part of "Choosing a learning Partner"? Have you ever had this kind of experiences? If you don't can you try it next time?

Leader's Manual

27 FEBRUARY

LOVE WITH SKIN ON

Now these people are in church regularly.

Lay people can be the "love with skin on." The power of that kind of love is demonstrated in the following examples. One lay pastor, a widow, requested that her flock of five ten people be widows. One of her flock was still grieving over her husband's death and had not been in church for three years. Her husband had never been active in th church; her participation was minimal. Sadly, through all this time of sickness, death and grieving, her church had neglected her. Her busy professional pastors did not have time to care for her. However lay pastoring has brought her into regular worship attendance and a volunteer position in one of our church offices.

For three years, one of our church families who have 30-year-old retarded son were completely inactive and alienated from the church. They were deeply hurt by the inability their large church to give the care they rightfully expected. Dorothy Smith became their lay pastor in November 1983. As a result, she was able to write in her April 1984 report, "A big PTL [Praise the Lord]! The Whipple family attended CHPC two times this month and is planning to be in church on Resurrection Sunday." Now these people are in church regularly; the mother plans to get involved in ministry. As as of this writing, the lay pastor thinks she has found a man to befriend the retarded son.

Another lay pastor was given a flock of people chosen at random, but living in the same general area. Late one night, one of the flock called the lay pastor, rather than a member of our pastoral staff, requesting he pray for his young son who had become suddenly ill. Over the phone the lay pastor prayed for both the son and the parents. Even though the flock member has entered the professional ministry as a Christian counselor in a nearby church, the pastoring relationship continues to this day. The husband and wife of another family made it clear to their lay pastors (a married couple) they did not need them. However, within two weeks the husband had a heart attack. Did his wife call a member of our church staff? No, she called the lay pastors, whom they had earlier rejected.

ACTION POINT: How about these stories above? Have you found any differences from your church? Did you find why your church need Lay Pastors Ministry?

Can the Pastor Do It Alone?

28 FEBRUARY

IDENTIFY PEOPLE WITH PASTORAL GIFTS

Who are available the opportunity to engage in this significant ministry.

Our church is not unique. There are lay people like these in every church who are gifted for caring, capable of loving, available to "be there" and perhaps even waiting to be called into this kind of ministry. Every observant pastor will be able to identify members of the congregation who are ready caring for people. They are the ones to call together in developing a Lay Pastors Ministry, thereby making possible for all people who are pastorally gifted and available the opportunity to engage in this significant ministry.

The Scriptures do not restrict pastoring to the ordained clergy. Peter was not an installed pastor. Yet, Jesus told him, "Tend my sheep" (John 21:16). True, he had been with Jesus for nearly four years, but many church members have been "with Him" longer than that.

The elders to whom Peter gave this charge, Tend the flock of God that is your charge" (I Pet. 5:2), were not people with seminary degree. The Corinthian Christians to whom Paul wrote the following words were not trained professionals: "To each is given the manifestation of the Spirit for the common good." (I Cor. 12:7).

ACTION POINT: This is talking about spiritual gifts. How about yours? There two major gifts in the church: Caring & Evangelizing. This is totally different! Where are you belonging to? And what's that mean?

Can the Pastor Do It Alone?

29 FEBRUARY

Institutional maintenance

Suffer with their problems alone, having no idea that they need pastoral care.

So it is with pastoral care in a church. Many people struggle and suffer with their problems alone, having no idea that they need pastoral care. It is a rare person who will come to the pastor to request more personal attention. But an alert pastor will pick up on clues such as sporadic attendance; arrested spiritual growth; minimal participation in the life of the church; and criticism of sermons, programs and people.

This is a new day in the Church. Leaders clinging to the traditional way of "doing" church are struggling. Many churches are in survival mode. A six-month study conducted throughout the first part of 1996 indicated that congregations find themselves stuck in old patterns that seem preoccupied with institutional maintenance. Many, however, are moving or have moved from the traditional to the new and are bursting with life.

Loren Mead, the perceptive founder of the Alban Institute, strongly believes the Church has to be "reinvented." He maintains then changes needed are so major that instead of tempering with congregations or polishing them up a bit, we need to "reinvent" them. Management consultant Peter Drucker also believes churches are in trouble. Those that will not only survive into the next century but thrive are those which are "pastoral." He defines pastoral as giving attention to the needs of people.

A panoramic sweep of Church history indicates we are in an interim age, uncertain whether we are to hold on to the past or take strident steps into the future. One thing is for sure: The Church can't stay where it is. Traditional structures are collapsing; membership and finances are declining. Our culture, in general, is different, hostile or benignly tolerant. It does not take the Church seriously, and is not supportive. In this interim age (the period between what the Church was and what it is becoming), church-development strategies differ significantly. Some churches are trying to recapture the past. Their goal is: Do what we did before, only bigger and better. Some are holding steady. Their hope is: The curve somehow will soon turn upward. Other are shifting gears. Their risk is: We'll cast out lot with the Scriptures and successful church models.

ACTION POINT: How about your church today, still bounded in the traditional concept which means maintenance-oriented or everyone in the ministry concept?

Lay Driven Church

30 FEBRUARY

All Christians are ministers.

It has been adopted and adapted by hundreds of other churches

One of the dominant characteristics of churches bursting with life is lay ministry. They are giving the ministry to the people. They are calling their people to commit themselves to the lordship of Jesus Christ, to spiritual growth and to ministry. They help their people discover their gifts for ministry and equip them to do it. They support them in what they believe God is calling them to do, and hold them accountable. They believe that all Christians are ministers (some vocational and some volunteer), equal in importance while different in function. They believe the laity should be the primary ministering people in the Church.

The genre of lay ministry we are presenting in this book is pastoral care. The model we feature is the Lay Pastors Ministry, a system of congregational care by lay people. The history of the Lay Pastors ministry (nearly two decades now) warrants the focus. The model launched in one church in 1978, with one thought that it would go anywhere else, has been adopted and adapted by hundreds of other churches around the world.

Pastors who discover that they cannot give any member the kind of care they need are relieved to discover this successful system. They often say, "This will keep us from having to reinvent the wheel." Informed laypeople, concerned about the exodus out of the "back door" (or "disaffiliation"), become excited over the possibility of the Lay Pastors Ministry closing that door. Churches that put a priority on pastoral care look to us to help them implement this ministry, or, as many have done, just start it themselves by following the principles and plan given in my first book, *Can the Pastors Do It Alone?*

ACTION POINT: Do you have book, *Can the Pastor Do it alone?* in your hand or at your computer? If you don't, send me email at lpmkorea@hanmail.net and I will send it to you so you can make printing and read it as I do often.

Lay Driven Church

31 FEBRUARY

Seven qualities

How to give the ministry o the people

In this book I ask and then answer four key questions: 1. Are people ready to give and receive this ministry? 2. Are pastors ready to give this ministry to their people? 3. Are people ready to do this ministry? 4. What kind of structures does this ministry take?

The next three chapters cite reasons why laypeople can do this ministry, ways they can do it, how to give the ministry o the people and how lay pastoral care fits into your church's total life. My prayer is that as you read and ponder what is written, you shall hear the refrain of Revelation 2:7 regularly: "He who has an ear, let him hear what the Spirit says to the churches." This same refrain concludes the message to each of the seven churches (see 2:7,11,17,29; 3:6,13,22). Be prepared to read this refrain at the conclusion of each chapter because I believe present-day indicators signal that the Spirit "says" the message of this book to your church. Also, just as each church's message ended with a specific directive from the Spirit, each of these chapters ends with a specific directive. The success of your church's lay pastoral care ministry will be in proportion to its energy for these seven qualities:

- * **A Needs -Conscious Church**
- * **A Gift-Oriented Church**
- * **An Egalitarian Church**
- * **A Ministry-Balanced Church**
- * **A Biblical Church**
- * **A Mobilized Church**
- * **A Failure-Resistant Church**

Each quality warrants full treatment, therefore, I have written a chapter about each one. So let's consider in this chapter what it means to be a need-conscious church.

ACTION POINT: You need to have the second book, *Lay Driven Church* in your hand, if you don't, send me email to me at lpmkorea@hanmail.net This book is a little theoretical approach, but very helpful academically and also for your knowledge.

Lay Driven Church

MARCH

- 1 Try these with your staff or board
- 2 Reasons for reporting
- 3 Building Relationship
- 4 Who need it?
- 5 Commitments
- 6 Contact/Example
- 7 As for me
- 8 Fight for the Gospel
- 9 Will I serve Jesus half-heartedly?
- 10 Extrinsic and intrinsic motivation
- 11 Growing in ministry expertise
- 12 Some principle of motivation
- 13 People tell that will motive them
- 14 Doing something worthwhile
- 15 Jesus' motivation
- 16 How to initiate planned change
- 17 Principles of caring for the care givers (I)
- 18 Principles of caring for the care givers (II)
- 19 Lay People are ready
- 20 Counseling & Pastoring
- 21 The Caller: A fellow Elder
- 22 The Call: Be shepherd (I)
- 23 The Call: Be shepherd (II)
- 24 The Call: Be shepherd (III)
- 25 Communicate with the congregation
- 26 Communicate with the Lay Pastors
- 27 Call for the Perspective Lay Pastors
- 28 Two ways of calling people forth
- 29 Take your ministry up another notch
- 30 Do it so effectively
- 31 Disconnect between what, and who we are

1 MARCH

Try these with your staff or board

The task of pastor is to equip these persons for ministry.

1. What is the greatest need of our congregation?
2. How well are our people being pastored?
3. What is your vision for lay ministry in this church?
4. What is the role of the staff in terms of lay ministry?
5. To what degree do you believe lay people have been given ministry gifts by the Spirit, are called into ministry and are given authority to minister?
6. What do you make of Sam Southard's statement: "Many persons can do most of what we pastors do. The task of pastor is to equip these persons for ministry and support them through administration and example."
7. On a scale of 1 to 10, where is the congregation in its commitment:
 - a. To Christ as Savior and Lord.
 - b. The Scriptures as authentic and authoritative.
 - c. To one another.
 - d. And to the principle of our people being authentically and effectively pastored by called, equipped and commissioned peers?

ACTION POINT: How do you see this above statements? Can you try to talk with peers about this issue?

Network News

2 MARCH

Reasons for Reporting

Faithfulness is one of the fruits of the spirit.

A method of reporting is essential to the effectiveness of the Lay Pastors Ministry for these two reasons:

1. REFLECTION VALUE TO THE CARE GIVER.

Being accountable for pastoring activity helps us to be faithful in fulfilling our commitment. The process of reporting causes us to reflect upon the degree of faithfulness to which the Scriptures call us. (1 Cor. 4:2 and 1 Tim. 1:12) Faithfulness is one of the fruits of the spirit (Gal. 5:22)

2. IN-TOUCH VALUE TO THE MINISTRY GROUP AND STAFF

God and the official board hold us accountable for the effective pastoral care of people through those giving the pastoral care.

This accountability means that the Ministry Group and/or staff must be in touch with the ministry. Receiving reports is a major way of keeping in touch, enabling them to motivate and encourage those lay pastors needing it, and to strengthen weaknesses when and where they appear. The model for this is in Jesus' parable of the pounds - Luke 19:11-27. vs. 12 -The Ministry Group is represented by the nobleman, having the basic ownership of the ministry, under God and the official board.

13 - The ministry is given to others to handle it productively.

14 - There are some members of the church who resist pastoring.

15 - The time of accountability has come, ("That he might know.....")

16 - The report is given.

17 - The report is responded to. ("Well done!")

23 - The appropriate response is given to the inactive servant. ("Why then did you not.....")

ACTION POINT: It's not over-exaggerated how important "Reporting" is. I have reported to Dr. Melvin from the beginning up to now, almost 20 years, every week. I have found why it is important, and actually it helped me more than the receiver Melvin for the reasons above mentioned by Melvin himself..

Network News

3 MARCH

Building A Relationship

EFFECTIVE PASTORING CAN HAPPEN ONLY IN AN AUTHENTIC RELATIONSHIP

There are five requirements for building a relationship:

1. PRAY: -Personally, by name. -Regularly, like daily. -Specifically, with details
2. BE SENSITIVE: -Empathic. -Respectful. -Self Awareness
3. FOCUS: -On them. -On their agenda. -Listen
4. SERVE: -Give yourself. -Be alert to conditions and needs. -Help
5. PRAY: -If done personally, regularly and specifically, there is no relational building effort more important.

These five relationship-building requirements were given by the Apostle Paul to the young pastor, Timothy.

1. PRAY - "I urge, then first of all that requests, prayers, intercession and thanksgiving be made....." I Timothy 2:1
2. BE SENSITIVE - "The Lord's servant must ...be kind... gentle... patient." II Timothy 2:24
3. FOCUS - "Give proper recognition to those widows who are really in need." I Timothy 5:1
4. SERVE - "Do your best to come to me quickly ...bring the cloak that I left...and my scrolls." II Timothy 4:9,13
5. PRAY - "I want people everywhere to lift up holy hands in prayer." I Timothy 2:8

Jesus models these relationship-building requirements:

1. PRAY - "I pray for them. I am not praying for the world, but for those you have given me." John 17:9
2. BE SENSITIVE- "But Jesus came and touched them! Don't be afraid." Matthew 17:7
3. FOCUS - "I know my sheep and my sheep know me." John 10:14
4. SERVE - "He poured water into a basin and began to wash His disciples feet." John 13:5
5. PRAY - "He lifted up His hands and blessed them." Luke 24:50

ACTION POINT: How do you see from No. 1 to 5. Which one is the most important to you, and why? Any other element?

Supporting Paper

4 MARCH

WHO NEEDS IT?

The new and workable way is for laypeople to give pastoral care.

A. EVERYONE NEEDS PASTORALCARE (Textbook P. 46)

1. WHAT DOES "PASTORAL" MEAN?
2. WHAT DOES "CARE" MEAN?

B. GOD WOULD HAVE EVERY ONE OF HIS CHILDREN INTENTIONALLY loved, prayed for and cared for by ANOTHER.

Agree? The "another" is the pastor in the traditional church. But the traditional way has never worked except for a few select members. The new and workable way is for laypeople to give pastoral care. The following words should never be uttered by any member of our church:

"I look to the right and watch, but there is none who takes notice of me, no refuge remains to me, no man cares for me."
(Psalm 142:4 RSV)

The church is in a new era, "The Second Reformation." In the 16th century Reformation, the church gave the Bible to the people. In this Second Reformation, the church is giving the ministry to the people. This is a new day for the church.

C. PASTORING INCLUDES NURTURING (Textbook P. 50)

D. ANOTHER KIND OF NEED: PEOPLE WITH PASTORAL GIFTS NEED TO USE THEM. (P. 51)

ACTION POINT: How do you see in this Second Reformation, the church is giving the ministry to the people, is it possible? How can we make this dream into reality. Any ideas?

Training Manual

5 MARCH

COMMITMENTS

THE BASIC OPERATIONAL COMMITMENTS IS TO PACE

Pray for five to ten house-holds. Be **Available** to your people. **Contact** each one on a regular basis. Be an **Example**.

Pray Lay Pastors commit themselves to pray faithfully for their people, the five to ten households. In addition to the fundamental purpose of prayer, prayer does four things:

1. Prayer builds concern for your people.
2. Prayer unexpectedly builds a relationship.
3. Prayer deepens your sense of responsibility.
4. Prayer is a creative time.

Available- Let your people know you are available by telling them you are available, and then follow through by being available.

Two cautions:

1. No one can be available all the time. Explain this to your people. It will make sense to them. Your commitment is to be available as much as you can. Often this will call for a sacrifice of your own plans.
2. Some people with great needs such as physical, financial, social, or psychological will take undue advantage of your "love with skin on." The solution is to be honest with them, be assertive, and explain that you cannot continue giving that much time. Decide what is reasonable and tell them you can give that much time but no more. You may need to refer some people with deep needs to a professional.

ACTION POINT: What do you see about "Available"? Actually it struck me from the beginning, so I tried to be available mostly, and visited many countries to be available, because they asked me to come to help them with this ministry, so I went. Why?

Training Manual

6 MARCH

Contact/Example

Being an example is one of the three requirements in the Magna Carta of the Lay Pastor Ministry (I Peter 5:3).

Contact- This commitment is to: a. Make a "First visit" within one to six weeks after receiving your list of households and being commissioned. b. Make a minimum of one contact a week, two of which are to be home visits in a year's time. The other ten contacts can be phone calls, faxes, e-mail, cards, letter, an intentional greeting at church or at the grocery store.

Example - God calls us to be example. Being an example is one of the three requirements in the Magna Carta of the Lay Pastor Ministry (I Peter 5:3). Two additional scriptures are I Timothy 4:12 and Titus 2:7. We can be examples in the same way Jesus was: a. One who loves the Father. b. One who loves people. c. One who loves his or her church. d. One who prays and serves.

SEVEN ADDITIONAL COMMITMENTS(PP. 66-67)

1. Commitments of self to Jesus Christ. 2. Commitment of time and Energy. 3. Commitment of months or years as long as the Lord leads. 4. Commitment to continue being equipped. 5. Commitment to being accountable. (pp. 71-77). There will be three means of accountability: a. Regular reports. b. Telling about your ministry at the Lay Pastors meetings. c. Pastoral supervision. 6. Commitment to the church and your ministry leaders. 7. Commitment to the church and your meetings of the Lay Pastors.

YOU ARE NOT COMMITTING TO DISCIPLING OR PROBLEM SOLVING. YOU ARE COMMITTING YOURSELF TO presence, loving, AND listening WITHIN THE BORDERS OF PACE. You are "love with skin on," not a discipler or counselor.

ACTION POINT: How do you see those "Contact," "Example," and also "seven additional commitments?" When I train people, I enjoy teaching this additional commitment! Which one are your life in from no. 1-7?

Training Manual

7 MARCH

AS FOR ME

Responsibility and consequence come with freedom.

We live in a country where freedom to choose what we will be and do is a right. Of course, responsibility and consequence come with freedom. Near the end of his life, Joshua assembled the tribes of Israel to tell them they were free to make one of two choices: Joshua 24:14-15. *Now fear the Lord and serve him with all faithfulness. Throw away the gods your forefathers worshipped beyond the River in Egypt. But if serving the Lord seems undesirable to you, then choose for yourselves this day whom you will serve, whether the gods your forefathers...or the gods of the Amorites. But **as for me** and my household, we will serve the Lord.*

The Psalmist was also free to choose—*For I envied the arrogant when I saw the prosperity of the wicked...But **as for me**, it is good to be near God* – Psalm 73:3, 28. A mini-drama of the Caesarea-Philippi experience would go like this: Jesus to the Twelve: “Who do people say I am”? The Twelve: “Some say John the Baptist, some Elijah, and others.” Jesus: “What about you? Who do you say I am”? Peter: “**[As for me]*** you are the Christ, the Son of the Living God”- Matt. 16:13-16

The following mini-drama about Peter’s boast—***[As for me]**, even if I have to die with you I will never disown you*, - Mark 14:31 may tell something about ourselves:...A servant girl in the courtyard, looking closely to Peter warming himself at the fire: “You also were with that Nazarene, Jesus.” Peter: “**[As for me]**, I don’t know or understand what you’re talking about.”...The servant girl seeing him again: “This fellow is one of them.”

Peter: Again he denied it. ...Later, One standing near Peter: “Surely you are one of them, you’re Galilean.”Peter, calling curses on himself: “**[As for me]**, I don’t know this man you’re talking about.” The cock crowed; Peter broke down and wept**-Mk 14:66-72

ACTION POINT: How do you see the above comment to your own ministry? Any lessons from here?

Letters to Lay Pastors

8 MARCH

Fight for the Gospel

I have finished the race, I have kept the faith.

The Apostle Paul chose to serve God, suffer for Christ, and fight for the Gospel: *[As for me] I have fought the good fight, I have finished the race, I have kept the faith.* The consequence is awesome—*Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award me on that day—and not only to me, but also to all who have longed for his appearing* – II Tim. 4:7-8 . *Brackets indicate implied words. **As noted above, responsibility and consequence come with freedom of choice.

Peter recovered from his devastating implosion and is reinstated – John 21:15-19.
Jesus: “Simon, son of John, do you truly love me more than these?”

Peter: “Yes, Lord, you know that **[as for me]** I love you.”

Jesus: “Take care of my sheep....Come and follow me.”

Peter: “Lord, **[as for John]**, what about him?”

Jesus: “What is that to you? You must follow me.” Peter followed!

On the Day of Pentecost, the words of Jesus still ringing in his ears, Peter, now filled with the Holy Spirit and therefore finished with two-faced duplicity for the rest of his life, stood up with the Eleven, raised his voice which had affirmed his belief that Jesus was the Christ, but which also had disowned Jesus, saying to the crowd (which had shouted to Pilate, “Crucify! Crucify!” now risking the same for himself)—*[As for me], fellow Jews, you, with the help of wicked men, put Jesus to death by nailing him to the cross. But, God raised him from the dead because it was impossible for death to keep its hold on him*”- Acts 2:14-24.

ACTION POINT: It is the matter of choice. How do you choose when you need to choose? I have learned three choices from the book, *“The Path of Least Resistance”* (by Robert Flitze). He said three choices: Primary choice, Secondary choices and third choice. Look at very interested in the choices. You may buy and read it.

Letters to Lay Pastors

9 MARCH

Will I serve Jesus half-heartedly?

Whoever wants to save his life will lose it, but whoever loses his life for me will find it.

Most of this letter is biblical record about the precipitant choice for all humans from the beginning (Eve, **[As for me]**, the apple)—“Choose whom you will serve.” Many, if not all of us, identify with Peter’s three Christian-life struggles: (1) choice and affirmation, (2) some form of denial and remorse, (3) reaffirmation and reinstatement. Most, if not all, of our choices are now being made in stage 3—(a) How long will you be a lay pastor and how far will I follow Jesus in my ministry? (b) Will I serve Jesus half-heartedly or with my whole heart (will I love him half-way or all the way)? (c) Am I giving the necessary time, energy and spirit to my ministry or am I stingy with them?

Haven’t I asked the right stage 3 questions? But you get the idea. The same Holy Spirit who managed Peter’s life after Pentecost will put the right questions in your spirit. **As for me**, he questions as necessary (those I need to face up to, usually from stage 3). **As for me**, I have no problem with stage 1, and, **as for me**, only an occasional problem with stage 2. **As for me** I am helped in making choices by Jesus’ wise words—*Whoever wants to save his life will lose it, but whoever loses his life for me will find it*—Matt. 16:25 —and I connect with the Holy Spirit for access power for live out right choices—*The Spirit who lives with you and in you*—John 14:17.

ACTION POINT: How do you see this, meaningful to you? And where are you in these stages, any struggles?

Letters to Lay Pastors

10 MARCH

EXTRINSIC AND INTRINSIC MOTIVATION

They want to grow in their faith and share their God-given gifts.

There are two kinds of motivation: Extrinsic and Intrinsic. The following five examples of extrinsic motivation indicate that the extrinsic kind comes from an external source, that which is outside of the person to be motivated. 1. Verbal affirmation. 2. Recognition at worship service, in church publications, and at group meetings. 3. Awards such as dinners, pins, gifts, certificates, a trip. 4. Reports. 5. Pastoral supervision. This one-one-one contact begins extrinsically and soon moves to intrinsic because it reaches the conscience, reminds of the call of God to pastor, affirms, corrects, encourages, and results in renewed commitment. ("pastoral supervision" is developed in pages 71-78 of my book, *Can The Pastor Do It Alone?*). Intrinsic motivation comes from within a person. Again, we can do some things that will stimulate it, but only if what we do "clicks" within that person.

Dr. Frederick Herzberg believes that it is the ministry itself that motivates people. He has identified five intrinsic motivational factors: 1. A sense of achievement, 2. Recognition for work done, 3. A feeling of importance and interest in the work itself, 4. An opportunity to take responsibilities, and 5. An experience of growth and development.

Marlene Wilson gives eight reasons why people "volunteer." We can assume that if these reasons are being adequately fulfilled people will be adequately motivated. Our role is to do what we can to fulfill them.

1. They want to be needed.
2. They want to help others and make a difference.
3. They want to learn new skills or use skills they already have.
4. They want to belong to a caring community and feel accepted as members.
5. They want self-esteem and affirmation.
6. They want to grow in their faith and share their God-given gifts.
7. They want to support causes they believe in.
8. They want to keep from being lonely.

Commitment to Jesus Christ is the ultimate motivation. As we help to deepen that commitment we are helping to motivate the person. Again, this is intrinsic.

ACTION POINT: How do you see Dr. Frederick and Marlene's comment above? How about you? I mean which one is good for your motivation? Can you apply to your ministry?

Monograph

11 MARCH

Growing in ministry expertise

They were to determine how they cared.

Offering opportunities to grow in ministry expertise will motivate people. Such offerings say that the ministry is important and the person is important. Growth in caring skills effectively feeds the ego from within in a healthy way. Since ministry itself is a gift and not a work looking for a reward, the chief intrinsic motivation may be gratitude for being redeemed and given the privilege of ministering. When the only reward sought is the acceptance of the ministry by God as an offering of praise and thanksgiving, true intrinsic motivation is taking place. Ministry to a Christian is like a true lover buying a ring for a loved one. His only concern is the unworthiness of the gift. Acceptance thrills the giver. Ministering with the knowledge of Christ's imminent return is a strong intrinsic motivation. Jesus' parable in Matthew 25: 14-30 teaches this. All three servants had these four things in common:

1. The charge to care for "his property."-They were given the talents with which to work.-The talents were given according to their ability. NOTE: Our charge is found in I Peter 5:2, "Tend the flock of God."
2. They were to determine how they cared.-The quality, intensity, and variety was determined by them. They could give it their all or do nothing. NOTE; Whatever our method, we are to do it willingly, eagerly, and exemplary, (I Peter 5:1-4). we make the decision to either give it all we've got, do just enough to get by, or do nothing.
3. The fact of his return was known-He would be gone for an unknown length of time.
-The day of "settling" was inevitable.-Diligence in activity was stimulated by keeping his return in mind.- Giving account provided motivation.* "Well done"* "You should have" NOTE: "When the chief shepherd appears....."(I Peter 5:4). We will give account of the ministry He gave us.
4. They were actively engaged/ Two in "trading." one in "hiding." a.. Those "trading," being faithful in caring for the master's property, had the joy of seeing increase. They traded in anticipation of the Master's return.
b. The one "hiding" his talent was afraid. The responsibility was too awesome. By "hiding" rather than "trading" he got busy doing other things of his own choosing, forgetting that the Master would return to "settle accounts" with them. NOTE: While pastoring, have fun, get together, enjoy the results, remain faithful, the accountable, endure the hardships. Our conclusion is that the most effective motivation for the mature Christian is intrinsic. He or she does it for the joy of doing it, knowing that it is an assignment from the Master. He or she rightfully anticipates the words, "Well done good and faithful servant; enter into the joy of your Master." Anything we can do to generate this consciousness will be motivational.

ACTION POINT: Ho do you see the first part? And also no. 1-4? Is there any good idea, insight about this issue?

Monograph

12 MARCH

SOME PRINCIPLES OF MOTIVATION

to bring one into a ministryto continue in the ministry

1. It takes one kind of motivation to bring one into a ministry and another kind for them to continue in the ministry. 2. Motivation is like bodily energy. It must be fueled regularly and renewed frequently. 3. Maslow's "Hierarchy of Needs" has people moving through four levels of human need to get to the fifth and highest, self actualization. In a similar way Lay Pastors have a "Hierarchy of motivations. " They move through four levels to get to the fifth and highest, Jesus. Each level holds its own motivational magnetism, but once it has motivated, it loses some of its magnetism. The ultimate motivation is Jesus. When a Lay Pastor is motivated by him, he or she is motivated for life, or at least as long as the Lay Pastor keeps close to him. see diagram on the next page.

Jesus: Jesus, "Tend by sheep." ("Well done good and faithful servant.")

Ministry: The motivation is in the ministry. (Ministry done well is motivational)

Peers: Bonding with other lay pastors (A sense of belonging to peers)

Staff: Close relationship with staff (Cherished by people in ministry)

Equipping Seminar: A new experience in equipping (The equipping was an end in itself)NOTE; To the extent these needs are fulfilled the person will be strongly or weakly motivated.

4. Nothing can motivate the person who is doing something he or she is not gifted for or not interested in doing. 5. Marlene Wilson identifies three distinct motives that affect people's ministry in her book, *How to Mobilize church Volunteers*. a. The Need for Achievement - More goal oriented than task oriented. Good at organizing new programs and solving interest, unless they establish new goals. b. The Needs for Affiliation - These are the nurturing and caring people. They will most enjoy those tasks they can do with other people. They are fulfilled by calling on others, greeting and listening. c. The Need for power - They are the movers and shakers of a group. They are able to influence others. We must, however, distinguish between "personal power people" and "social power people." (1) "Personal power people" - Those who want positions of influence for their own personal gain and status and who often diminish others in the process. There is no place for this kind of power in Christian (2) "Social power people" - Those who use their power on behalf of others and in the process build the confidence and self-worth of those they lead. This is the good kind of power.

ACTION POINT: As I mentioned at my book "*Reflection on the Lay Pastors Ministry*", motivation in the beginning stage (start-up) and later stage (grow-up) is totally different. How do you see the differentiation of these two? What is the function of leader here?

Monograph

13 MARCH

PEOPLE TELL THAT WILL MOTIVATE THEM

What Do I Need to Keep Me In The Ministry?

After teaching this unit on motivation at one of our Lay Pastors Equipping seminars at Hope Presbyterian Church, the teacher had the people write their responses to this question: "What Do I Need to Keep Me In The Ministry?" We discovered eight motivational categories in their answers. You can read some of their choice answers that we classified under these eight headings (2 of 8 here):

RESPONSE: "I need to get response from people, not necessarily positive." "I need to experience a bonding of my life with theirs." "To have a positive experience with those I pastor, seeing a friendship between me and them growing." "To be needed by my people." "Evidence that marginal believers are responding to Jesus through my efforts." "Seeing acceptance from most of the people I pastor." "I need at least some of the flock to say or act as if I had made a difference in their lives." "I need to feel that I am accomplishing something when I meet with the people so that all is not wasted or so that I am not a bother to them." "Some positive feedback that my call are important in some way." "Evidence of meaningful results and sense of accomplishment"

SUPPORT: "I will need support and encouragement from other Lay Pastors." "Someone with whom I can share how it is going - to share ideas on a monthly basis." "Someone praying for me on a regular basis as I minister." "Supports and affirmation from others; my family, other lay pastors and Christian friends." "Finely tuned understanding with Mel, Debbie(our ministry leader)and other leaders about my role, style of pastoring, etc." "Support of the pastors and staff." "I would like a superior to make an assessment of the work I do."

ACTION POINT: How do you see these two above: Responsibility & Support? Can you connect, relate each other? Why is it important?

Monograph

14 MARCH

Doing something worthwhile

It is making a difference.

3. CALL: "I need to know that I am in God's will, doing His work." "That I feel called by God." "Direction from God in selecting this ministry." "Feeling of God's presence in stepping out in faith to do this ministry." "Inner peace and power - led by the spirit." "A feeling of satisfaction instilled in me by the Holy Spirit." "A feeling that I am where God wants me to be." "Re-assurance from the Lord that I am doing His will." "A feeling that the gifts the Lord has given me are being used for Him in this ministry."
4. SIGNIFICANCE: "I need to feel that I am doing something worthwhile - that it is making a difference." "I would like to share my caring with a few people from the church." "Affirmation that I'm doing what the Lord wants me to do - that I can make a difference." "Remember that only what is done in love for Christ and others gives a lasting glow to life." "The assurance that I can make a difference in someone's life - be it a smile, phone call or visit." "I may not be able to judge success but I have to feel good about it for myself." "A feeling of contributing."
5. HEALTH AND TIME: "More time. Prayer that I am capable of doing this." "Good health so that I have the time to give to it." "Finding time to effectively lay pastor." "Health (mine)."
6. FURTHER EQUIPPING: "Further equipping reinforcement is very essential to keep breast of people's changing needs." "Continued training as needed." "Continuing to grow."
7. COMMITMENT: "A willing spirit." "A commitment to the Lord and independence on the Holy Spirit." "Continued awareness of my commitment."
8. ADMINISTRATION: "No 'busy work' or unnecessary administrative - minimum of written reports."

Hearing what people wrote, telling what it will take to keep them in the ministry, makes it possible for us to program our quarterly Lay Pastors meetings in a way that will freshen their vision, renew their commitment and be authentically re-motivated. Remember, it takes one kind of motivation to get people into the ministry and another to keep them alive to it. Also, when monthly reports or the "grapevine" indicate that a lay pastor's ministry activity is declining or interest is sagging, reading through these statements and the categories will help us know what action to take or what to say that will trigger something within them that in turn will generate intrinsic motivation.

ACTION POINT: How do you see no. 3-8? Which one is the most important to you and why? Any other insights?

Monograph

15 MARCH

JESUS' MOTIVATION

He was able to stand alone when necessary.

1. His call. He had a deep sense of fulfilling the call of his Father. "I came to do my Father's will." Because of this he was able to stand alone when necessary, when all his men forsook him. (Matt. 26:56). 2. His contact. He spent time with his father in prayer. (Matt. 14: 23, Mark 6: 46, 47; Luke 6: 12; John 6: 15). 3. His gift. He had the gift of mercy. His feelings of compassion and love for people compelled him to minister to them. Their needs did something to him that released his love and energy. His compassion for them prompted him to heal them and to feed them.

HOW JESUS MOTIVATED HIS MEN: 1. He spent time with them.....on the lake, fishing, traveling, etc. He shared his life with them. He told them they were special. 2. He led them. He was a true leader. A leader is in an initiating role. Matt. 4: 9, "Follow me and I will make you....." 3. He loved them. They knew it. (John 13: 34) 4. He modeled integrity. People will be motivated by such a leader giving personal attention to them. He lived what he taught. He loved as he said he did. They knew it. 5. He partied with them at Cana. (John 12). His involvement in their lives was not always "religious." 6. He let them know how they stood with him and whether their ministries were okay. He affirmed them and corrected them. a. To Peter: "Blessed are you....." (Matt. 16: 17). b. To Peter: "You are not on my side." (Matt. 16: 23). c. He rebuked those who wanted to call fire down heaven.(Luke 9: 54-55). 7. He modeled commitment and enthusiasm for what he was doing.(Matt. 9: 35-38). 8. He gave them authority (Matt. 10:1ff). This means he "He unleashed them, and sent them out on their own. 9. He supported them when they were criticized (Matt. 12: 1-8, 15: 1-3). They transgressed a minor law. Jesus did not, but he defended his disciples. He was loyal to them. He was a true friend. 10. He let them fail. He did not control their behavior and faith. Examples: Peter walking on the water (Matt. 14: 28-31), and Judas betraying him (Matt 26 : 14, 16, 50). 11. He took them with him on great experiences (Matt. 17: 13).

ACTION POINT: How do you see Jesus' motivation for himself, and help others to motivate! Can you do that? What's your way to do? Share with us!

Monograph

16 MARCH

HOW TO INITIATE PLANNED CHANGE

This phrase can be synonymous with "starting a ministry."

Lyle Schaller, America's foremost church consultant, lists five overlapping steps for what he calls "initiating planned change". That phrase can be synonymous with "starting a ministry". Some of you reading this are praying about, talking about and contemplating starting a Lay Pastors Ministry. According to Mr. Schaller these five steps are imperative!

The First - Discontent with the status quo. If everyone is happy with how things are, it is unlikely you can get very far with your proposal.

The Second - Form an initiating group. We called this a Base Group and later a Ministry Group at College Hill Presbyterian Church. At Hope Church we are calling it a Ministry Leadership Team.

The Third - Build a support group. Everyone affected by the new ministry must be fully informed and brought on board. In the case of a Lay Pastors Ministry, the whole congregation is affected. This calls for thorough repetitious in-church communication: Sunday bulletin, church paper, special letters, information meetings, etc.

The Fourth - Formal Approval. This would probably be by the official board of the church after the plan is finalized. It would be good to give them progress reports as the initiating group makes progress in developing the ministry so that they are familiar with what they are asked to act on.

The Fifth - Implementation. This is a "hallelujah" time! There should be celebration at the launching. Caution This fifth step has to be seen as the launching platform for maintaining the ministry. Implementation is not the end. It is only the beginning. But, you will not have the beginning if any one of these steps is missing.

ACTION POINT: Change? It's the most difficult part of ministry! When to change and how to change! Read and think of it with your present situation.

Network News

17 MARCH

PRINCIPLES OF CARING FOR THE CARE GIVERS(1)

"Legitimization" is the approval of a person or activity by the person in charge.

(Drawn from The Care and Feeding of Volunteers by Douglas W. Johnson - *Creative Leadership Series*, Lyle E. Schaller, Ed. Abingdon, 1978. Tenth Printing, 1986)

1. The congregation resembles a volunteer association more than a called-out community of believers. Our task is to help them see themselves as a community of ministers and respond accordingly to needs for ministry.
2. The pastor needs to be the visionary, encourager, stimulator and legitimate-or, A legitimizer legitimizes an activity or ministry. (These are new terms to me.) "Legitimation" is the approval of a person or activity by the person in charge. This is usually the clergy, the pastor-teacher of Ephesians 4:11.
3. There is a difference between prodding a person and having concern for him/her, between breathing down a person's neck and holding them accountable, between a supervisory inspection and a check-point. The difference is in prior and mutual agreement for accountability and check-points.
4. Support means: Available, concerned, helpful. (When it is said that ministering lay persons need support, they need it in these three modes.).
5. Keeping personally in touch with volunteers is essential. (Building a relationship.)
6. People's refusal to accept a position is not necessarily final. They may only need time to think about it, talk it over and pray about it. Or, it may be that they are not ready yet and need to be contacted again in another month or year.

ACTION POINT: The function of to person is important. Even they talk, do some small things, its effects is very high, so we as a leader need to prepare ourselves.

Network News

18 MARCH

PRINCIPLES OF CARING FOR THE CARE GIVERS(2)

*Feedback is letting a person know how others feel about the way
he or she is doing the job.*

7. Persons ministering need to see their relationship with the total church - how what they are doing fits into the total life of the church, the fulfillment of Scripture and what God is doing in the world.

8. Feedback is essential. Feedback is letting a person know how others feel about the way he or she is doing the job.

9. I disagree with a statement-"A meeting is for making decisions and ought to be held to the task." I believe a meeting ought to be a relationship-building time as well as business-doing time. Time for koinonia needs to be built into the agenda.

10. Equipping can be seen to be the way of helping a person become capable. Equipping is the solution for people who say, "I can't do that."; "I don't know enough to do that."; "I could never be a lay pastor."

11. People need help in planning. The planning process needs to include purpose, goals, resources and implementation.

Purpose - What and why.

Goals - Specific and clear deadlines.

Resources - Time, energy, experience, training, money.

Implementation - Do it, then evaluate.

ACTION POINT: How do you see those no. 7-11? Which one is important to you and to your ministry? And why?

Network News

19 MARCH

LAY PEOPLE ARE READY

Lay people are ready to become authentic ministers.

Dolores Lechey, in *Laity Stirring the Church* (Fortress Press '87), sites six issues she claims lay people are pressing upon the church:

1. The hunger for deeper spirituality;
2. The desire for relational strength in marriage and family;
3. The changing status and role of women;
4. The interest in making work a place of co-creation with God and evangelization;
5. The recognition and use of spiritual gifts;
6. The yearning for genuine community.

NOTE; Number five (5) deals with lay people being aware of gifts for ministry. Coupled with number one(1), it appears that lay people are ready to become authentic ministers if the doors are opened to them by providing the opportunity, equipping and encouragement.

ACTION POINT: How do you see no. 1-6? Which one is necessary to the people around you? Why?

Network News

20 MARCH

COUNSELING OR PASTORING

The pastor and the therapist have different expectations.

The difference between counseling and pastoring must be understood by both clergy and laity so they can intentionally know what they are doing in any given situation. Knowing and accepting the difference is especially necessary for the lay person doing or considering doing the lay pastoring ministry.

"I can't be a lay pastor because I wouldn't know what to tell people who are having serious problems", is an often-heard decliner. The following delineation, extracted from a paper written by Alice Petersen, a member of the College Hill Presbyterian Church staff in Cincinnati, will help to sharply focus pastoring as distinctively different from counseling.

What is counseling? What is therapy? Counseling is the process of increasing a person's emotional capacity and ability to live adequately in life in the way he/she chooses. The therapeutic relationship helps to remove the blockages in a person's life which prevent growth and freedom. The counselor or therapist skillfully provides the client with many occasions and resources to shed self-inflicted obstacles. Human growth and freedom are facilitated in counseling.

What is pastoring? Historically, in the Biblical tradition, pastoring is meeting people right where they are, folding and re-folding them into the flock. Our reformed theology calls for the pastors to be the custodians of the Word entrusted to them and to enable that Word to become effective in the lives of people. Pastoring is leading the people into a deeper understanding and appropriation of the Gospel in daily life.

The pastor and the therapist also have different expectations. The pastor reaches out to a person in need while the therapist waits for the person to initiate an invitation for help.

ACTION POINT: Do you have any idea of those differentiations between counseling & pastoring? Can you think of Jesus? How he has done those two in the Bible?

Network News

21 MARCH

THE CALLER: "A FELLOW ELDER"

Each one should use whatever gift he has received to serve others.

The Caller, Peter, identified with the elders of the churches by placing himself alongside of them (not over them) as a *fellow* elder. He was practicing what he preached – *"Humbly ourselves, therefore, under God's mighty hand that he may lift you up in due time."* As one of the Twelve, "a witness of Christ's sufferings," Peter had apostolic authority to summon others to partner with him in pastorally caring for members of their churches.

Peter established his authority in the salutation of his letter to these churches, *"Peter, an apostle of Jesus Christ."* Your pastor also has authority to call people to be lay pastors. But let's not confuse *authority* with *power*. Power coerces. i.e. forces a person against his or her will. Only our Lord has power, but because of his respect and love for people, when he calls, people feel inwardly compelled without having their free will violated. He promises us who respond that his Spirit will be present to make our ministry successful, and to make our life on earth the greatest life a human being can have.

Hear Peter again: *"Each one should use what ever gift he has received to serve others, faithfully administering God's grace in its various forms."* He made it very clear that every believer receives ministry gifts and he expected elders who had pastoring gifts – e.g. mercy, encouragement, empathy – to respond to his call. Today's pastors have the right to expect the same.

Actually, there are two Callers – the pastor who has the authority to sound the call...and Jesus, whose powerful love draws out a "yes" response. Like-wise, people have two receptors: ears which hear the pastor, and spirits which hear Jesus. Among all the members of the church, those who hear the pastor's call (the audible voice), and at the same time hear Jesus' call (*"the still small voice"*), are those whom our Lord has chosen to be shepherds.

The pastor-caller needs to lay down four requirements: **(1) Love Jesus**—Before Jesus called Peter to take care of his sheep he asked, *"Do you love me?"* **(2) Love people**—*"Love one another."* **(3) Discover your spiritual gifts**— aka "gift abilities."**(4) Be equipped**—*"Pastors and teachers are to prepare God's people for ministry."**The Home Depot* runs a different kind of business (home improvement) but has the same idea: "You can do it; we will help you." Ask your pastor if the call to be a lay pastor is right for you.

ACTION POINT: How do you see these sentences one by one? Is there anything to struck you? What and why it is?

Short paper, "The 7C"

22 MARCH

THE CALL: “BE SHEPHERD”(1)

The main thing is to keep the main thing the main thing.

Be shepherds – The call is brief and clear. To comprehend the divine-human event named *Call*, we need to adopt the following principle: “The main thing is to keep the main thing the main thing.” The main thing is: **JESUS IS LORD!** And, it’s the main thing because of this authority to call, i.e. summon and order us into his service—“*You have not chosen me, but I have chosen you, and appointed you to go and bear fruit—fruit that will last.*”

His authority is grounded in creation; 1st He chose us to be his—“*God chose us in Jesus before the creation of the world;*” 2nd He chose us to be like Jesus—“*For those God fore knew he also predestined to be conformed to the likeness of his Son;*” 3rd He chose us to minister (lay and clergy)—“*Before I formed you in the womb...I appointed you as a prophet to the nations;*” 4th Isaiah pulled it all together—“*The Lord who created you, formed you, redeemed you, summoned you by name...you are mine.*”

Not knowing Jesus is Lord changes nothing...because, whether we know it or not, that’s what he is – Lord. In fact he is Lord of Lords and King of Kings, Lord of life forever and King of the world to the end of the world. Knowing, believing, and confessing, “**JESUS IS LORD,**” aligns us with reality. Let’s move ahead a square – Our confession spectacularly unplugs our ears to HEAR HIS CALL, enlightens our minds to UNDERSTAND HIS CALL, and fills our hearts with a compelling passion to ACTIVATE HIS CALL. Until then all we hear is an urgent appeal we can turn a deaf ear to.

That’s why **JESUS IS LORD** is the main thing. Let’s advance another square: If we are to discharge all the duties of our call, the main thing will be to keep the main thing the main thing the rest of our days. Should we ever replace the main thing, *Jesus is Lord*, with *selfish lord*, our ministry will suffer, and when our ministry suffers we suffer—“*No one who puts his hand to the plow and looks back is fit for service in the kingdom of God*”

Regarding the confession, JESUS IS LORD, each of you reading this are in one of three can did snap shots: (1) already confessed, (2) ready to confess now, (3) not yet ready. Which are you? Here is a plan for signing on now: submit to him in your heart by saying, JESUS IS LORD. Do this each morning for seven days, then before going to bed, sift through the day to spot those things you did because Jesus is now your Lord. Then affirm those things by saying, “We did it again Lord, thank you!” You’ll sleep well.

ACTION POINT: What’s the meaning of “Jesus is the Lord” to you? Why Dr. Melvin said it is the matter of our ministry?

Short paper, “The 7C”

23 MARCH

THE CALL: "BE SHEPHERD" (2)

"I will do whatever you want me to do".(Melvin)

Are you still aboard? Rogers and Hammerstein wrote, "A bell's not a bell 'til you ring it; a song's not a song 'til you sing it." Try this: A call's not a call 'til you hear it; an order's not an order 'til you do it. Like a coin, a call has two sides: Summons and Orders. Look at the two sides of each of these four biblical calls: God summoned **Moses at the** burning bush, called him by name, then gave him orders to liberate his people. God summoned **Isaiah** in the holy-smoke-filled temple, calling out, "Whom shall send?" After Isaiah responded, "Here am I, send me," God gave him his orders, "Go tell my people...." Jesus summoned **Peter** and **Andrew** as they fished, "Follow me and I will make you fishers of men." Their orders were included with the summons. From heaven Jesus summoned **Paul** by calling his name and flashing a blinding light on his way to Damascus. After getting Paul's attention Jesus told him to go into the city for orders.

May I have your permission to tell my call story? At age 16 I participated in an open-air evangelistic rally on a summer Saturday evening in Emmetsburg, Iowa. This exhilarating adventure opened my spirit to hear God summon me. When I got home I got on my knees by my bed and affirmed, **Jesus is Lord**, by telling him, "I'll do whatever you want me to do." Immediately I got the first part of my orders, "Plan on full time ministry." The other parts came one by one over the next 10 years.

As part of my ordination examination I was asked, "Why do you believe God has called you?" The best answer I could come up with was a quotation from Pascal: "The heart has its reasons which reason knows nothing of." My call, though unexplainable to Presbytery, was crystal clear and exuberantly compelling to me. It had to be, because six decades later, I'm still happily carrying out his orders. Now you know my call story, what's your call story? Lay people, we have to believe that God also calls *you* to be ministers, even though not fulltime, not seminary trained, and not salaried. God summons you, and though your orders are different from clergy orders, both you and your orders are as important as the clergy and their orders because your call comes from the same God who orchestrates his kingdom work, issues the orders, gives ministry gifts, gives his Spirit for energizing, and requires a final report. God knows the difference in the orders because he issued them, but he knows no difference in status. Equality exists when each person, lay and clergy, carries out their individual orders...without comparing.

ACTION POINT: How about your calling relating to Melvin's call when he was young. Do you still keep the promise to God, to people, and to the your ministry?

Short paper, "The 7C"

24 MARCH

THE CALL: “BE SHEPHERD”(3)

You are in for three great surprises.

The preceding two parts of The Call frame the living mosaic of lay pastoral care. In this third part we’ll add several essential colorful living pieces.

****The call to be a lay pastor assumes the following:**

- Your personal relationship with Jesus Christ. Jesus said, *“I no longer call you servants...I call you friends.”*
- Your belief that 1) every Christian is a minister, 2) every member needs pastoral care, 3) lay pastoral care is “the real thing,” authentic pastoring.
- Your acceptance of expectations such as 1) equipping, 2) accountability, 3) quality ministry, 4) spiritual and skills growth, and 5) team spirit.

****You are in for three great surprises:**

- You *“participate in the divine nature:”* agape, shalom, eiren, etc.
- You are deputized by Jesus – *“As the father sent me, so send I you.”*
- You have your life purpose – serving God and people. Here’s the principle: When you have your purpose, everything else is secondary.

****Have the right idea by having the right word** – Since naming is the beginning of understanding, re-name “call” *ASSIGNMENT* or *COMMAND*, re-name “volunteer” *MINISTER*, re-name “program” *MINISTRY*, re-name “I chose” *GOD CHOSE ME*. Secular culture and many church cultures are not yet ready to re-name these ideas, but Kingdom culture is.

****There are two levels of the call:**

LAUNCHING (permanent): Starting includes ending. In between, we need to work from the end, like on a trip we work from the destination. Jesus kept his destination before him daily – *“My time has not yet come.... Father, the time has come.”* Hence his end-of-life prayer was, *“Father....I have brought you glory on earth by completing the work you gave me to do.”* Plan now to pray Jesus’ prayer at your life’s end.

ONGOING (always changing): As we **PACE** people, if we are acutely sensitive to the Spirit, he prompts us: *“visit them now”...“pray about her job”...“deepen your relationship.”* We used to sing, *“Standing on the promises I cannot fall, listening every moment to the Spirit’s call.”*

ACTION POINT: How do you read of first three and second part on “two levels of the call.”? What’s that mean?

Short paper, “The 7C”

25 MARCH

COMMUNICATE WITH THE CONGREGATION

To cultivate the culture

Informative, motivational, biblical, clear and colorful communication with both the congregation and the Lay Pastors is as important to the success of this ministry as advertising is to Coca Cola. Many ministries have faltered at this point, even though the planning and implementation was near perfect. You need to communicate effectively with the congregation for two reasons:

1. Both the givers and receivers of pastoral care come off of the pews. "And how can they hear without someone preaching to them:" (Rom. 10:14)
2. To cultivate the culture. The culture of a church is either favorable to a lay pastoral care ministry, or unfavorable. For example, If most of the members of a church believe that one of the high priorities of their church is pastoral care and that God has given every Christian gifts for ministry, that culture is favorable to the Lay Pastors Ministry. Therefore, the ministry will likely succeed. A favorable culture has to be created in many churches and needs to be cultivated in all churches.

All means of communication should be used:

1. Preaching, teaching, and writing.
2. Sunday worship guide, monthly newsletter, special congregational letter(s), posters, informational meetings, special presenters to church organizations, lay witnesses in the worship services, drama, phone-call blitz, faxes, e-mail, study groups, etc.
3. These beliefs are to be inculcated: a. Every member is a minister, having been given ministry gifts by the Spirit of God. b. Pastors and teachers are to prepare God's people for the work of services. c. The Bible requires the care of God's people.

NOTE The book, *The Lay Driven Church*, available from LPMI, is a rich resource for basic beliefs regarding lay pastoral care.

ACTION POINT: How do you think of communicating with necessary people & sub-structure! Why it is important! How about your communication style, strategy, practice?

Startup Manual

26 MARCH

COMMUNICATE WITH THE LAY PASTORS

The most effective communication tool is a monthly newsletter.

The most effective communication tool is a monthly newsletter. It will survive best if kept to the two sides of one sheet of paper. Some gifted (or interested) member of the MLG should take this on. Contents should be (1) informational, (2) motivational, (3) affirming, (4) provide ongoing equipping, and (5) sometimes humorous. Many churches copy or excerpt articles from NETWORK NEWS. The importance of a well-done newsletter cannot be overstated.

A two-way communication between the church office and Lay Pastors is imperative. The Lay Pastor can relay information about sickness, hospitalization, crises, and deaths to the church; the church needs to report the same to Lay Pastors for their caring initiatives.

COMMUNICATE WITH LAY PASTORS MINISTRY, INC.

LPMI is a resource for much of what a church's ministry needs. The secretary, president, board members and regional directors are available to answer questions, listen to problems and give support. LPMI also stocks a supply of video tapes, equipping manuals, and other ministry tools. They also can recommend successful ministry leaders to contact in any particular region. Information about the international conference, regional conferences and equipping events can be requested. A roster of seminar leaders and speakers is available.

ACTION POINT: Dr. Melvin stressed on the making regular newsletter monthly. I made it weekly many years in the early stages, and monthly later. Anyway I was making it continually. How about you now? Do you think of it seriously?

Startup Manual

27 MARCH

Call Forth Prospective Lay Pastors

God is first calling people to himself, then giving them an assignment.

The term "calling forth" is more in sync with the biblical concept of procuring people than "enlist" or "recruit." The biblical process has God first calling people to himself, then giving them an assignment. (See Matthew 10 :1,5.) We who need people to make the Lay Pastors Ministry viable are merely "in the loop" to activate God's process. "Recruit" and "enlist" infers only human strategy and effort. The ministry will succeed to the degree the Spirit of God is the main Person in the procurement process.

Three spiritual principles give success to "calling forth:"

1. Pastorally caring for God's people is God's work. Jesus is the Chief shepherd. We who lead the ministry are only servants, given this special assignment.
2. The Spirit of God has given pastoral caring gifts to a sufficient number of church members to care for the whole. Our task is to discover these people.
3. The Spirit of God moves people's hearts to give themselves to this ministry. Our task is to alert them to the possibility that God is sending them to do this ministry and to provide the ministry structure, equipping and support for them to do it.

ACTION POINT: Ca you see the "three spiritual principles" to calling forth? What it is and how do you agree and any other ideas on top of it?

Startup Manual

28 MARCH

Two general ways of calling people forth

If you cast the net, you may need to separate one or two of the fish out.

There are two general ways of calling people forth: (1) Casting the net, and (2) Selecting individuals.

Casting the net is inviting the whole congregation to learn about the Lay pastors Ministry and consider becoming Lay Pastors. This is done by worship service bulletins, announcements and drama, articles in the church newsletter, sending a letter to the congregation, scheduling information meetings, mounting attractive posters in strategic places, setting up a registration table in an accessible location, inviting the congregation to "nominate" people whom they believe would be good Lay Pastors, and any other creative means of issuing the general invitation for people to consider becoming Lay Pastors. If you cast the net, you may need to separate one or two of the fish out. Usually the pastor or pastoral staff should review the list and make the decision about some individuals not becoming Lay Pastors. The loving act toward the ones not accepted is for the pastor to counsel with them.

The second way of calling people forth, selecting individuals, takes a review of the congregation by the pastor(s) and/or the MLG, listing those they believe may have the gifts and passion for pastoral care. The next step is to pray about contacting these people. The next, of course, is approaching them to give information about the Lay Pastors Ministry, the upcoming equipping event, and to ask them to seek the Lord's guidance in prayer, ("Don't say yes until you have thought about it; don't say no until you have prayed about it.") For further information on calling forth, see pages 79-92 in *Can The Pastor Do It Alone?*

ACTION POINT: How do you see two ways of calling? I used this method effectively. You might know it already, but Melvin wrote down directly, so it must be helpful to follow!

Startup Manual

29 MARCH

TAKE YOUR MINISTRY UP ANOTHER NOTCH

There (in Iconium) they spoke so effectively.

'Emeril, the che-humorist on the TV Food Channel, regularly says, "Let's take it up another notch!" And he does. Likewise, Paul and Barnabas, apostles of Jesus Christ, according to Acts 14:1, took their ministry "up another notch"-from just speaking, to speaking so **effectively** "There (in Iconium) they spoke so **effectively** that a great number of Jews and Gentiles believed." The following four key words of the Acts report suggest four key ideas to lay pastors who want to take their pastoring "up another notch."

SPOKE: Your verbal initiatives, articulating words of care.

EFFECTIVELY: Passionately, clearly, truthfully, with love.

GREAT NUMBER: "So effectively" does more than "Just do it."

BELIEVED: "Mission Accomplished."

Through the years I have championed the Nike slogan, "Just Do It," citing God's promise from Psalm 1:3 - "**Whatever he does prospers.**" This is true! God is prospering all you do! However, God will prosper you even more when you take your ministry up another notch. You find this higher notch in Romans 12:6-8. (**So effectively** is an ellipse in three of the seven spiritual gifts.)

If your gift is serving, serve so *effectively!*

If your gift is teaching, teach so *effectively!*

If your gift is encouraging, encourage so *effectively!*

Three other gifts include adverbs synonymous for so *effectively*.*

If your gift is contributing; give generously.

If your gift is leadership, lead diligently,**

If your gift is showing mercy, do it cheerfully.

*Another way to say it: *really* serve...*really* teach... *really* encourage. *Really* is a synonym for *effectively*.**Someone said of the gift of leadership. "If leadership is your gift, then for God's sake, lead!" In other words, lead effectively! Lay pastors, whose gifts are encouraging and mercy: "If caring for others is your gift, then for God's sake, care for others...effectively!

ACTION POINT: How do you see those comments? It was very meaningful to me, and I used it once I have done reequipping at local churches.

Essay

30 MARCH

DO IT SO EFFECTIVELY.

Shepherding a small but significant part of His great flock.

Lay pastor, God has give you gifts for shepherding a small but significant part of His great flock. Don't "Just Do It," DO IT SO EFFECTIVELY. Here are TWO: (1) Engage your mind-body tie-in; (2) Release your spirit.

First, engage your mind-body tie-in:

- Make sure of your gift and call.
- Spend time with God
- Spend times with and for your people.
- Listen, get on your people's agenda, focus on them
- Show respects by being thoughtful, polite and courteous.
- Seek ongoing training so as to grow in effectiveness

Second, release your spirit: (Romans 12:9-13):

- Love (agape, fileo and godly eros)
- Sincerity (love must be real, not feigned)
- Hate evil (cling to Christian standards for living)
- Devoted (in brotherly and sisterly love)
- Humble (honor others above yourself)
- Zealous' fervent (with passion and commitment)
- Serving (with a servant spirit)
- Joyful (an inner happiness, delight, excitement)
- Patient (don's rush to judgment)
- Faithful (dependable, consistent, steady)
- Sharing (generous, outgoing, self denying)
- Hospitable (welcoming, open, warm hearted)

Do you wish to take your pastoral care ministry up another notch? I know you do. I know you want to serve your God and your people well. I know you desire to really make a difference in their lives. By taking your ministry up another notch, your Chief Shepherd may say at His appearing (I Peter 5:4), not just, "Well done, good and faithful servant," but "Very well done, good and faithful servant."

ACTION POINT: How do you see two engages above: How important each of them: mind-body & spirit?

Essay

31 MARCH

Disconnect between what, and who we are.

Evaluating how well we do with making our present capacities available.

On the other hand, not visiting equals not making your capacities available to them. Holding back is a disconnect between what we are (holy because God made us holy) and what we do, (freely giving ourselves). It's like a rebellious child spoiling the purpose for which they were conceived. The problem is not a lack of capacity for fulfilling their parents' purpose, it's the disconnect between what they are —a child with capacity for cooperation —and their making this capacity available to the parents.

The devil may tempt us not to make our visits until we can be perfect in hearing, seeing, feeling and loving. The fact is we will do an imperfect job, that's "a given." But, another "given" is that God will do his perfect work through our imperfect job with the people we visit. Always remember how Jesus used an inadequate amount of fish and loaves to adequately feed five thousand hungry people. And never forget how Peter, imperfect as he was and inexperienced as he was in healing people, after speaking to the crippled beggar with words of love and faith, watched him "walking and jumping, and praising God" (Matthew 14:20; Acts 3:6-8).

Whereas God's act of making us holy is a perfect act, our holy acts of hearing, seeing, feeling and loving are never perfect. They are always marred by our humanness. We can't help it. But...we can do something about it —we can grow in the direction of perfect holiness. We can enlarge our capacities by (1) prayerfully evaluating how well we do with making our present capacities available, (2) reading helpful publications about hearing, seeing, feeling and loving, (3) taking advantage of training opportunities. Not to grow toward perfection is to ignore the biblical directive to "grow in the grace...of our Lord Jesus Christ" (1 Peter 3:18). And some of his grace ("favor," *charis*, Gr.) is his capacity for seeing, hearing, feeling and loving.

ACTION POINT: How do you see "what we are" and "what we do?" What's that mean to you, to your people?

Short Paper, Holy People

APRIL

- 1 God has made you holy
- 2 The present-day renewal
- 3 Assumption proved
- 4 Listen to the experts
- 5 Alert to the need for pastoral care
- 6 To be adequately pastored
- 7 Ready to adapt to changing realities
- 8 Getting Things Done
- 9 POT POURRI
- 10 Parkinson's Pastoring law
- 11 POT POURRI
- 12 What will we talk about?
- 13 The Second, Third
- 14 The Contact...Communications
- 15 The Call
- 16 God gives gifts
- 17 God calls ordinary people
- 18 Our competence
- 19 The Congregation: God's flock
- 20 The Care: Under your care
- 21 The Crown: You will receive
- 22 Theological, Conceptual, and Theoretical
- 23 Good Rapport
- 24 By being real
- 25 Discharge all the duties
- 26 Let your light shine
- 27 Alphabet soup for the soul
- 28 Things ...at home
- 29 Behavior has to match profession
- 30 Not just the loud ones
- 31 Every-member care

1 APRIL

GOD HAS MADE YOU HOLY.

You are already clean through the word I have spoken to you.

If you feel like you've read enough at this point, it's okay to quit. You've got the idea of holy. Bless God for his act of setting you apart to pastorally care for some of his people, and thank God for the privilege of using your human and spiritual self to make a difference in people's lives. Let's summarize: GOD IS HOLY...GOD HAS MADE YOU HOLY...GOD CALLS YOU TO BE HOLY IN ALL YOU DO. That's it...period. "Blessed are those who hear the word of God and put it to practice" (Luke 8:21).

However...if you wish to go deeper into holy, read on. God established the following four things about himself: HE IS LORD "I am Lord" is repeated 15 times in just one chapter of the Bible, Leviticus 19. In my Bible I have drawn a star (★) by each statement. Of course "I am the Lord" is a common refrain, worded in refreshing varieties, throughout Scripture, ending with the one in Revelation 22:13: —"I am the Alpha and the Omega, the First and the Last, the Beginning and the End."

HE IS HOLY. The song Moses and the Israelites sang immediately after crossing the Red Sea included this tribute to God: "Who is like you — majestic in holiness, awesome in glory, working miracles?" (Ex. 15:11). God instructed Moses to tell the entire assembly of Israel, "I, the Lord your God, am holy" (Lev. 19:1). These scriptural sightings start in the first books of the Bible, reaching their glorious crescendo in Revelation 4:8: "Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come."

HE MAKES US HOLY. "I am the lord who makes you holy" (Lev. 20:8: 21:8, 15, 23). God uses one of the meanings of holy twice in Leviticus 20: "I have set you apart..." One way we know we are holy is that the holy God has told us he has adopted us into his family (Eph. 1:5), and holy is one of his family's characteristic traits. Jesus uses synonyms for holy: "You are already clean through the word I have spoken to you;" "I have chosen you;" "Sanctify them" (hagiazō, Gr. meaning set apart or make holy, John 15:3; 16; 17:17).

HE CALLS US TO BE HOLY. The call is loud and clear: "He who called you is holy, so be holy in all you do;" "Be holy because I the Lord your God am holy;" "Consecrate yourselves and be holy;" God saved us and called us to a holy life;" "Live holy and godly lives." (I Peter 1:15; Lev. 19:1; Lev. 20:7; II Timothy 1:9; II Peter 3:11) Our holy thoughts, words and deeds — though imperfect — flow from the new nature we inherited when God adopted us.

ACTION POINT: How do you see that God made us holy! What's implication of this declaration to us!

Short Paper, Holy People

2 APRIL

THE PRESENT-DAY RENEWAL

Priesthood of Believers

The Scriptures not only open pastoring as a ministry for lay people, but actually call them into it. The clergy-dominated Church came near freeing lay people for this ministry in the Reformation by proclaiming the "Priesthood of Believers." However, this principle proved to be only a slogan, it did not come to life until 400-plus years later when God began raising up many programs to equip lay people for ministries, such as pastoring, which previously the clergy had kept to themselves. In the sixteenth century Reformation, the Church gave the *Scriptures* to the laity; in the present-day renewal, the Church is giving the *ministry* to the laity. What a challenge it is to be participating!

STUBBORN RESISTANCE: The centuries-long traditional role of the clergy and laity (the clergy doing the pastoring and the laity receiving it) is woefully inadequate to care for the people in our churches today. Yet, to open the pastoring ministry to lay people by developing a structure for them meets with stubborn resistance, fortified by centuries of deeply embedded practice. The resistance is threefold:

1. The *clergy* resist because they find it threatening ("I am the pastor.").
2. The *laity* resist because they feel neither capable nor worthy ("Who am I to pastor another?")
3. The *membership* resist because they pay the pastor to do this, and besides, "he's the one who is called" ("When I'm sick or need counsel, I want a real pastor.").

We have found, however, that this resistance is not strong enough to hold but against the pastoral care given faithfully by gifted, equipped and commissioned lay people. Lacking the advantage of acceptance because of seminary training and ordination, lay people quickly earn acceptance as pastors by *doing* it.

Action point: How do you see the first paragraph and also second paragraph! And how do you think of threefold resistance?

Can the Pastor do it alone?

3 APRIL

ASSUMPTIONS PROVED

The pilot project was to last six months.

"Lay people can pastor," and "members will accept pastoring from lay people" were two of our assumptions when we began to develop our Lay Pastors Ministry. Reports from our lay pastors consistently prove these assumptions to be true.

To develop this ministry, we called together 15 lay people to work together with one of the other pastors and me. We called this a "Ministry group." "We decided to do a pilot project to test our assumptions. We needed to put his ministry together by field experience as well as arm chair planning. The pilot project was to last six months. Five members of the Ministry Group volunteered to pastor five to ten families for that time.

The first to report on his home visits was Charles Marsh: "I had no trouble arranging the visit. The Petersons were glad to have me come, even though they didn't know me and I don't recall ever having seen them before. We talked about their family, his job and the weather. I told them about the Lay Pastors Ministry." I could tell by the tone of his voice, the look in his eyes and his earnestness that Charles was as turned on to pastoring as I was. He continued, "These two were ready to leave the church. They felt unnoticed by the staff and others. They objected to some things about the preaching. We talked about these things. I assured them that I would report their objections to the preaching staff. They felt good about our getting together in another two or three weeks. We prayed before I left. I can hardly wait to get together with that young couple again!"

The follow-up to report is that the Petersons not only renewed their commitment to the church, but two years later became lay pastors themselves. For Charles, the six-month pilot project stretched to seven years. Only his death severed the relationships he had developed during his lay pastoring years. Do we need to ask, "Can lay people really pastor?"

Action point: How do you read of Pilot project? For me, I had two pilot projects at two local churches, so experienced one was failed and another was succeeded. We need to have those experiences in the beginning stage.

Can the Pastor do it alone?

4 APRIL

LISTEN TO THE EXPERTS

Lay people can be as effective or more effective than credentialed helpers.

Much recent study confirms the effectiveness of lay people in the role of helper. Psychologist Robert Carkuff's research shows that lay people can learn to help as effectively as professional helpers. For many purposes and problems, lay people can be as effective or more effective than credentialed helpers. Lay People can learn to understand others and act upon this understanding as well as or better than professionals.

Many lay people have these three qualities and will bring them into their pastoring relationships:

1. Accurate empathic understanding
2. Unconditional positive warmth
3. Genuineness.

Two statements I read year ago, which I have reflected upon and repeated to others often, helped me to believe that lay people can truly pastor:

One. Oscar E. Feucht's definition of a church: "A ministerium of all who have Christ in their heart."

Two. Samuel Southard's bold position: "Many persons can do most of what we pastors doThe task of pastors is to equip theses persons for ministry and support them through administration and example."

Action point: I love the definition, "ministerium." I taught this many occasions. It means Monthly Meeting of pastors at one district, so you have to understand what is that mean to the church.

Can the Pastor do it alone?

5 APRIL

ALERT TO THE NEED FOR PASTORAL CARE

I could not provide quality pastoral care alone.

To have a successful lay pastoral care ministry, the church must be needs-conscious: alert to the needs of its people for pastoral care and ready to (1) *assess* the need; (2) *adapt* to changing realities; (3) *adopt* or create a structure; and (4) *advance* with specific plans, goals and personnel.

Ready to Assess the Need: For several years, I have presented pastoral care seminars in churches that have established pastoral care as a priority. This priority usually results from a survey or other kind of study. Often the needs assessment is generated by a frustrated pastor, fueled by disillusioned members and is conducted by a board or assigned group.

Gary Titusdahl's story is the same as that of hundreds of churches. Gary is the pastor of a growing church, The First Congregational Church (UCC) in Cannon Falls, Minnesota.

It became clear to me that I could not provide quality pastoral care alone.....I felt guilty....I also felt inadequate as a pastoral caregiver for the entire congregation. The church's annual evaluation of my performance in 1992 described my pastoral care efforts as appreciated and, for the most part, effective. But, the congregation wanted more attention paid to its ongoing pastoral needs. In particular, the congregation said it needed more thorough follow-up to individuals and families suffering loss, confusion and grief.

Group meetings were made scheduled in member's homes throughout a period of several weeks so people could voice their opinions. Pastoral care was overwhelmingly determined to be the number one need.

ACTION POINT: How do you see Rev. Gary's confession? How about your church?

Lay Driven Church

6 APRIL

To be adequately pastored.

To develop a systematic approach to pastoral care.

But Gary was already on overload, thus it became clear that if members were to be adequately pastored, laypeople would have to do it. Enter the Lay Pastors Ministry.

I was invited to lead their first equipping seminar. Sunday, January 22, 1995, was a historic day - the first members were commissioned as lay pastors. People were excited, and their expectations were high. The following week they began to P A C E their assigned flocks of five to eight households. Remember P A C E? The constituted their pastoral care: P: PRAYING regularly for them; A: Being AVAILABLE to them; C: CONTACTING them; and E: Striving to be an EXAMPLE. Four typical dynamics are apparent in Gary's story:

1. Only one pastoral caregiver: "I could not provide quality pastoral care alone."
2. Feeling of guilt and inadequacy: "I felt guilty...inadequate."
3. Involving people in needs assessment: "They scheduled meetings in members' homes."
4. Pastoral care identified as the priority: "they felt the urgency to develop a systematic approach to pastoral care."

What did the people meeting in these homes mean by *pastoral care*? Obviously they did not mean spiritual leadership, preaching, marrying, burying, counseling and crisis visitation. Gary was doing these. Let's hear how they understood *lay pastoral care*:

- "More thorough follow-up to individuals and families suffering loss, confusion and grief."
- "Responsive means to provide spiritual care for the width and depth of [people's] pain."
- "Giving personal attention, support and guidance in Christ's name."
- "Carry others' burdens and spur one another on toward love and good deeds."

ACTION POINT: How about your church in relating with Gary's church? Anything to struck you?

Lay Driven Church

7 APRIL

Ready to Adapt to Changing Realities

If they are going to receive personal attention, laypeople must give it.

People joining our churches deserve the kind of personal attention described in the words you have just read; and clearly, if they are going to receive it, laypeople must give it. The centerpiece of the Lay Pastors Ministry, **PACE**, adequately provides this one-on-one, "love-with-skin-on-it" kind of pastor care.

Formal assessment of the need for pastoral care by involving the congregation this three things: (1) It brings people in on the ground floor of a new system. Being involved in the process makes their "ownership" likely. (2) The solid data gathered in the meetings helps the leader of the congregation make informed and firm decisions. (3) It assures acceptance, both by those who will become lay pastors and members who are to receive their care.

Ready to Adapt to Changing Realities: For Some reason churches are more resistant to change than other federations of people. All religion has a tendency to fossilize. No change means death; radical and sudden change can also mean death. Balance between the two extremes is the key to healthy change. Some things in the churches should never change; something is changeable and need to be changed; other things change without our choice. As we apply these three realities to pastoral care we see: First, the need for care never changes. Second, the kind of need and the ways of caring change. Third, our high-tech, increasingly impersonal, life-in-the-fast-lane culture has forced change upon us, setting our agenda for us - giving personal care on a continuing basis. The kind of church ready for this ministry will adapt to changing realities.

ACTION POINT: What do you think of changing, it's not easy job but many people and organizations tried to change and succeed! How?

Lay Driven Church

8 APRIL

Getting Things Done

Leadership can be taught and learned.

Lyle Schaller's book by the above title, *Getting Things Done* tells us whom God has called to positions of leadership in His church just exactly that, how to get things done. I began over lining with yellow these points right away in the Preface: "...three of the basic assumptions on which this book is based.

First, it is assumed that leadership can be taught and learned." Since I need to continue learning leadership skills this assumption gave me hope.

Second....that it is difficult to teach anyone anything that person does not want to learn.

Third..... effective leaders are both willing to lead and also know how to organize for action."

These **basic organizing principles** are identified in chapter 3, drawn from one of Schaller's inimitable stories involving two contrasting church choir scenes:

1. Ask for commitment (not merely join the choir)
2. Communicate high expectations.
3. Be on schedule.
4. Call every person by name.
5. Delegate leadership roles.
6. Contact those absent.
7. Internal communication newsletter.
8. Be person-centered. Celebrate every joy and share every sorrow.
9. Do not simply organize. Nurture, love, challenge people and brag about what they are doing.
10. Lounge range planning.
11. Frequent social gatherings.

These principles raise the question about the difference between motivation and manipulation. He deals with this dilemma by shifting to the neutral concept of influencing other people's beliefs and behavior. He writes, "By definition leaders seek to influence both beliefs and behavior." (270 pages, Abingdon press)

ACTION POINT: How do you see three assumptions at first part? Is there anything struck to you from no. 1-11 at second part? What and why?

Network News

9 APRIL

POT POURRI

Love(acceptance and trust) with skin on.

The first question is not, "How can I do this?" Rather, it is "How can I **be** this?" –MJS

Few people enjoy love, acceptance, and trust. Lay Pastors/Shepherds are providing these three needs for their people. Through their Lay Pastors or Shepherds people feel loved, experience acceptance and develop trust. This is what you call "love(acceptance and trust) with skin on." -MJS

Paul writes: "We were pleased to impart to you not only the gospel of God, but also our own lives...." (I Thes. 2:8). Unless we are willing to impart our lives in ministry, our words will mean little.-Aspiration, Nov. 1987

God uses what you have to fill a need which you never could have filled.
God uses what you can do to accomplish what you never could have done
God uses who you are to let you become who you never could have been.
God uses where you are to take you where *you* never could have gone.

- Philip Brewer(from "Holy Sweat", by Tim Hansel, based on the 5 loaves and 2 fishes)

"Therefore encourage one another and build each other up, just as in fact you are doing." I Thes. 5: 11

ACTION POINT: What's that mean of third paragraph: "God uses what..." I have taught this many times and I saw it was effective to their lives. Good idiom if good for us very often. What do you think of it?

Network News

10 APRIL

Parkinson's Pastoring law

You have to attend to your own personal growth first.

"Before you can do anything, you always have to do something else first." Parkinson's Law. This law paraphrased pastorally would read: Before you can pastor another, you have to attend to your own personal growth first. Jesus speaks to this when He tells us that before we can love our neighbor we **MUST** love ourselves first.

'LOVE YOUR NEIGHBOR AS YOURSELF.'

The point is NOT that we have to be fully mature in our personal growth before we begin to pastor others, but that we put a priority on our personal growth while pastoring others so that we can do it well. If we waited for full spiritual maturity before pastoring, we would have to wait until Heaven. We need to pastorally love and care for others **now!**

So the point is that we respond to God's call to 'TEND THE FLOCK' and, while P A C E' ing them, give priority to our own personal spiritual growth. How can I truly love another until I first experience God's love for me and become experienced in loving Him? How can I truly care for another until I first of all care for myself and feel what it is like to be cared for by me?

How can I pray for another with earnestness, sincerity, faithfulness and power until I learn how to have more real power with God in prayer for myself?

CONCLUSION: If I am to love and care for others the way God wants them loved and cared for, I **MUST** attend to my own personal needs for growth in love and care first.

P – Pray A – Available C – Contact E – Example

ACTION POINT: What's the main point of Parkinson law? How can we adapt this in our personal lives? How do you read of conclusion part?

Network News

11 APRIL

POT POURRI

In His eyes, there are no great or small talents.

It is true that ministry from a mind reaches a mind, but ministry from a heart reaches a heart. -Aspiration, November 1987

Whenever the "message" of your words and the "message" of your actions conflict, the "message" of your actions will always win out. -Aspiration, November 1987

Mother Teresa: Through prayer you will believe and through belief you will love ----- through love you will serve. Church Management, January 1988

Whether it is something great or modest, it is all the same to the Lord. In His eyes, there are no great or small talents: there is only faithfulness to Him with whatever talents He has given us. -Aspiration, February 1988

EVANGELISM -I value those for whom Christ died. PASTORING -I value those for whom Christ lives.

YOU ARE ONLY RESPONSIBLE TO TRY. NOT SUCCEED.

THE GREATEST ABILITY IS DEPENDABILITY.

Our Lord has written the promise of the resurrection, not in books alone, but in every leaf in springtime. Martin Luther

ACTION POINT: Which paragraph, I mean sentence struck you? Can you make your own Aspiration as Dr. Melvin did?

Network News

12 APRIL

WHAT WILL WE TALK ABOUT?

What you are to say will be given to you in that hour". (Matthew 10:19).

Some people's anxiety level rises when they begin to plan to visit one of their people because they are at a loss to know what to talk about. This is especially true when there is not a natural focus such as sickness, accident, a birth or anniversary. You can legitimize the visit by giving one of the following purposes:

1. to get better acquainted.
2. "I haven't seen you for some time so I thought I'd like to stop by and visit with you a bit."
3. "When we last visited we talked about _____. I thought it would be good to get together and pick up where we left off."

The **Acrostic F.O.R.M** has helped many people carry on a mutually productive and pleasant conversation:

Family - inquire about children, parents, relatives Look at pictures. Place of origin.

Occupation - Inquiry into one's work is a way of showing interest in them and is a learning experience for the visitor.

Religion - Past and present activities in the church. Last Sunday's sermon. Current events in the church. Share what God is doing in your life presently when appropriate.

Message - The purpose of the visit: to get better acquainted, to reconnect after a period of time, to inquire about prayer requests, to see how they are doing, to congratulate them on a birth, anniversary, etc.

Jesus anticipated the anxiety level of His disciples as He sent them out to talk with people. He assured them with these words, "Do not be anxious how you are to speak or what you are to say, for what you are to say will be given to you in that hour". (Matthew 10:19) Jesus' assurance is to you as well as to the 12, for He said, "Lo I am with you always, to the close of the age". (Matthew 28:20).

ACTION POINT: How do you read this, about what and how to talk when you meet people? Any other ideas?

Supporting Paper

13 APRIL

The Second, Third, Fourth....Contacts

Being alert will make you aware of the situations.

The **FIRST VISIT** is a home visit. You meet them on their turf. What's the next step? The answer to this question is a challenge to your creativity and awareness. Being alert on your FIRST VISIT to: • Family members not present • Special events or days coming up • Sickness or other needs • Work situations • Crises; past, present or future • Church involvement or inactivity • Moods, relationships, attitudes • Spiritual interest

Being alert will make you aware of the situations you can incorporate into your next contact. Your time spent in prayer, talking with God about your pastoral observations, will generate creative contact ideas over the next months and years. Here are some specific possibilities:

Times of Joy and Celebration: Baptism Marriage Graduation Promotion Retirement Birth/Adoption New Home Ordination/Installation (Church Officer) Anniversary Awards Birthdays

Times of Need: Illness Hospitalization Moving Divorce/Separation Loss/Change of Job(continued on next page) Lack of Transportation Accident Death in Family New Baby Disability Disaster Chemical Dependency Legal Problems Depression Church Drop Off/Out Trouble With Neighbored.

ACTION POINT: Why Dr. Melvin wrote these in details, is it helpful? How and why?

Supporting Paper

14 APRIL

The Contacts....Communication

The quality of the relationship

- Of information about major church events which could deepen their life in Christ.
- Of ministry opportunities to which they might consider giving themselves.
- Of help they could give to another family or person in your pastoring group in times of sickness, hardships, or other crises.

Kinds of Contacts and Action :

- Visit or telephone to express concern, offer specific help, and/or assess how best you or others from the pastoring group or church staff can help.
- Offer meals, transportation, help with chores, child care, shopping, telephoning
- Send greeting cards on birthdays, anniversaries, holidays, etc.
- Plan get-to-gathers with one or all of your pastoring group.
- Offer to listen, sit with, pray for, refer to Pastoral Staff, Deacons, Counselor whoever else would meet the needs.
- Follow-up contacts after the immediate needs are met are imperative. The more serious the crisis, the more need for follow-up and for a greater length of time over which follow-up contacts made.

Within a few days to two weeks after a crisis, phone or visit to see if any further help can be offered. Continue to phone, visit, or send notes to express your concern, support or to offer yourself over the next weeks. In the event of death, divorce, or other life-altering crisis, contacts on the first, second and third anniversaries are needed. Keep in mind, and in your praying, that you are building a relationship. This bonding of your lives ideally takes place before needs and crises occur. The quality of the relationship you have nurtured will determine the quality of pastoral care you will be able to give. Therefore, give yourself to building the relationship in good times. (See "Difficulty #6" in *Can The Pastor Do It Alone?*, pages 136-139. See also pages 48 to 51)

ACTION POINT: How do you see these paragraph one by one? Which is more attentive to you and why?

Supporting Paper

15 APRIL

THE CALL

We must distinguish between "call" and send.

GOD TAKES THE INITIATIVE: 1. Biblical examples: Moses (Ex. 3 & 4). Samuel (I Sam. 3). Peter (Matt. 4:18-20) 2. When God uses another's voice, as with Samuel. He will confirm it in the person's spirit by His Spirit (Rom. 8:16). 3. We must distinguish between "call" and send. In every case God first calls a person to Himself, then sends them out to do their ministry. Jesus called his disciples, trained them, and then sent them out as apostles. 4. No arm twisting (p. 82). Don't say Yes until you've thought about it; don't say No until you've prayed about it.

THE ANIMAL SCHOOL: One time the animals had a school. The curriculum consisted of running, climbing, flying and swimming, and all the animals had to take all the subjects. The duck excelled in swimming and he made passing grades in flying, but he was practically hopeless in running. Because he was having to stay after school to spend extra hours in running, he injured his webbed feet. This slowed his swimming to average. The eagle was considered a problem pupil and was disciplined severely. In the climbing class he beat all the others to the top of the tree. He had used his own way of getting there. The rabbit started at the top of the class in running, but he had a nervous breakdown and had to drop out of school on account of so much make-up work in swimming. The squirrel led the class in climbing but his flying teacher made him start his flying lessons from the ground up instead of from the top of the tree down. He developed charley horses from over-exertion at the take-off and began getting C's in climbing and D's in running. The practical prairie dog apprenticed her offspring to a badger when the school authorities refused to add digging to the curriculum.

ACTION POINT: Do you have any idea on calling and sending? What is the different between two, and why do we need check these two?

Training Manual

16 APRIL

GOD GIVES GIFTS WITH WHICH TO DO MINISTRY

Identify the needs you believe to be most crucial.

He gives gifts to every Christian (I Cor 12:4-7, 11). Romans 12:6-8 informs us that each Christian is uniquely gifted for ministry. Our gifts are to be used (I Pet. 4:10). The two pastoring gifts are mercy and encouragement (Read Rom. 12:8). Mercy: An inward feeling of compassion, sympathy for, and empathy with a desire to help another. Encouragement: To inspire with courage, confidence and hope, embolden, stimulate or help. The Greek word translated "encourage" combines (1) exhorting, (2) comforting, and (3) encouraging.

Six steps which help one to find his or her gift and place of ministry: (p. 86)

- * Open yourself to God as a channel for His use.
- * Examine your aspirations for Christ in service.
- * Identify the needs you believe to be most crucial.
- * Evaluate the results of your efforts to serve
- * Following the guidance of the Holy Spirit as He leads you into obedience to Christ.
- * Remain alert to the response of other Christians.

ACTION POINT: What's your gift and how to find, use it? Are you using your gifts to any particular ministry? If not, why? If yes, how did you to find that position to do?

Training Manual

17 APRIL

GOD CALLS ORDINARY PEOPLE TO BE LAY PASTORS

They are not competent to minister to others.

Ordinary Christians often think they are neither worthy nor competent to minister to others. No one is worthy. The greatest apostle, Paul, saw himself as "the least of the apostles," "undeserving," and even confessed, "I am nothing" (I Cor. 15:9, II Cor. 12:11). He did not see himself as a "trained speaker" (II Cor. 11:6). He accomplished what he did, not because he was extraordinary or perfect, but because of the grace of God (I Cor. 15:10). So it is us with us!

WHO IS EQUAL TO SUCH A TASK?

A study of II Corinthians 2:14 through 3:12

THE TASK: **Paul:** Spread the Gospel (2:14-16a). **Me:** Care for God's people (I Peter 5:1-4). THE RELUCTANCE: **Paul:** "Who is equal to such as task?" (1:16). **Me:** "Who is equal to such a task?" THE INCOMPETENCE: **Paul:** "Not that we are competent in ourselves" (3:5). **Me:** "Not that I am competent in myself."

THE COMPETENCE: **Paul:** "He has made us competent as ministers" (3:6). **Me:** "He makes me competent as a Lay Pastor." THE SUCCESS: **Paul:** Ministered like a man sent from God (2:17b). Ministered with boldness (3:12). **Me:** I will care for God's people like a minister sent from God. I will be a Lay Pastor who is bold in ministry.

If we do the task we are equal to, what we do will be far less than God expects. We will be "equal to such a task" to the extent we depend on the Spirit of God. We too can reach Paul's conclusion: "Therefore, since through God's mercy we have this ministry, we do not lose heart" (II Cor. 4:1).

ACTION POINT: How do you read of first paragraph? What and how to really solve this matter? teaching? Educating?

Training Manual

18 APRIL

Our competence comes from God.

God has made us competent as ministers.

No one is competent to do God's work. Again, Paul declares that he is not competent in himself, but attributes his competence to God - "Our competence comes from God" (II Cor. 3:5). His words are: "God has made us competent as ministers" (11 Cor. 3:6). Jesus knows that, by ourselves, we are neither worthy nor competent, for he said that if we are to bear fruit we must remain in him. He also taught, "Apart from me you can do nothing" (John 15:4-5). Ability to minister is neither an issue of worthiness nor competence, it is an issue of gifts, call, and remaining in Jesus. No Christian is without God's gifts and call. His Spirit enables us to "remain" in Jesus.

God uses ordinary Christians to do the extraordinary. Gideon was a "mighty man of valor," not because of his outstanding ability but because of his obedience to God. Amos was an ordinary shepherd when God called him to be a prophet. His effectiveness was not in his great insights and oratory, but in his calling from God. A layperson, Robert Slocum, wrote in his book, *Maximizing Your Ministry*, "I am convinced the effective church for the twenty-first century will be the church that mobilizes, equips, empowers and supports ordinary Christians in ministry" (p. 171 in *The Lay Driven Church*).

Ability to be a Lay Pastor is not an issue of being an extraordinary person, but an issue of discerning the call of God and being obedient to it. There are standards of accepting ordinary people. Biblical models of required standards: Moses was to select capable men who feared God and were trustworthy (Ex. 18:21). The Jerusalem church was to "choose seven men from among you who are known to be full of the Holy Spirit and wisdom" (Acts 6:3). What would you suggest the standards for a Lay Pastor should be?

SOME PAY OFFS FOR GOING WHEN GOD SENDS YOU TO CARE FOR HIS PEOPLE

ARE: 1. Accelerated spiritual growth. 2. The joy of new friendships and ever-deepening relationships. 3. An inner sense of fulfillment which comes from using your gifts in significant ministry. 4. The caring person is cared for in the act of caring. 5. The future benefit: "the crown of glory" (I Pet. 5:4).

ACTION POINT: How do you see the confidence & competence of lay people? Yes it comes from God ..and more? Can you find the truth of last paragraph: Some pay offs... in your ministry and yourself?

Training Manual

19 APRIL

THE CONGREGATION: “GOD’S FLOCK”

Luther: “The priesthood of the saints,” meaning every member is a minister.

God’s complete order given through Peter is: *“Be shepherds of God’s flock that is under your care.”* Congregation is the middle C of the seven whether counting forward from *The Called* or backward from *The Crown*. The congregation is the apex, the highest and most visible. Their need for pastoral care is the purpose for the Call and the reason for the Crown. It’s imperative that shepherds know what the congregation *is*, because knowing what it *is* drives home the importance of their call. The congregation is: (1) *God’s flock* of which Jesus Christ is the Chief Shepherd, (2) the Body of which Christ is the Head, (3) a Holy Priesthood (Luther: “The priesthood of the saints,” meaning every member is a minister), (4) a spiritual house built out of living stones, (5) the Church Jesus said he would build out of people who confess that he is the Christ, the Son of the living God; and (6) the Church of which Paul said, *“Be shepherds of the church of God, which he bought with his own blood.”* The Church is people, not a building.

God’s flock is God’s people. For God to call you to pastorally care for them, for God to give you the spiritual gifts necessary for caring, and for God to give you his Spirit for energizing care, declares how pivotally important this work is both for him and for each individual member of the congregation. It’s what Jesus, himself, did up to the time for his ascension when he deputized Peter to take care of his sheep. And he has deputized myriads of successor caregivers since then, starting with church elders circa 63 A.D.

It’s absolutely imperative that every individual in God’s flock be loved and cared for. The cliché – “It’s the squeaking wheel that gets the grease” – is sinfully characteristic of God’s church, largely because pastoral care is left up to the pastor and the pastor can’t do it alone! The “black sheep,” the “inactive,” the “people of color,” the aged and infirm, the divorced, the addicted, and the poor are notoriously slighted. Another cliché is also sin-fully true – “It’s the *neat* and the *new* who get the attention.” Some lay pastors request a flock of troubled and troublesome people.

Never forget that shepherding was designed by God so this divine-human pastoral care event can happen. When the going gets tough, call to mind who these sheep are and who assigned you this task. Listen to John: *“This is love for God: to obey his commands. And his commands are not burdensome....”* This has the ring of “He’s not heavy, he’s my brother.”

ACTION POINT: How do you see this sentences above biblically and theologically? And any additional prove do you have?

Short Paper

20 APRIL

THE CARE: “UNDER YOUR CARE.... ENTRUSTED TO YOU”

It's the operational phase of the lay pastors ministry.

This is where the rubber meets the road, i.e. where lay pastors meet up with the members of their flocks. It's the operational phase of the lay pastors ministry. Without this “C” the other seven C's are only academic. God has “*entrusted to you*” his people, so they are now also your people “*under your care.*” And he expects action. Spell action P A C E.

THE CHIEF: “When the Chief Shepherd appears”: “Chief” is a common word in the world's vocabularies – American Indian tribes have chiefs; big industries have Chief Executive Officers, the United States Supreme Court has a Chief Justice, the thousands of African tribes have chiefs, and God's flock, his Church, has a Chief Shepherd. A chief ranks the highest, and is the person of greatest importance and influence – that's Jesus, the Chief Shepherd. Scripture knows him also as “The Good Shepherd,” and “The Great Shepherd.”

Since naming is the beginning of understanding, the many names of Jesus enable us to begin knowing who he is and what he does – Savior, Immanuel, Lord, Messiah, Master, Rabbi, King, Son of Man, Son of God, Word, Lamb of God, and many more – what a collage of love, power, sacrifice, and deity! His birth divides history into B.C. and A.D. The connection between our Chief and us is direct. His call to us was direct, to the ears of our spirits, though there may have been a human audible voice. Jesus passed off shepherding to Peter and Peter passed it off to the elders, but this did not create a hierarchy of successors. Our Lord uses a human intermediary to get our attention and articulate the call, but the compelling call came directly from Jesus to the ears of our spirits.

It is imperative that we know this so we understand to whom we are ultimately accountable. Since one-on-one shepherding is a low-profile ministry, most of us will do better for our Chief Shepherd whom we know is with us than for the under-shepherds who have little or no knowledge of what we are doing. Besides that, it is the Chief Shepherd who will be awarding the crowns of glory which we will lay before him at that future glorious event.

ACTION POINT: How do you see Melvin's debating above about lay pastors ministry?

Short Paper

21 APRIL

**THE CROWN: “YOU WILL RECEIVE
A CROWN OF GLORY”**

“They help me keep my ministry up to date.”

It’s confession time: Because of my interest deficit, until very recently I had only a vague notion of what a crown of glory is. Other biblical pursuits had higher priority. But now – WOW! I finally did the research and discovered the treasure I had bypassed. Now I feel about crowns as Paul felt about spiritual gifts – *“I do not want you to be ignorant.”* So, let’s learn about crowns. Because Greek culture had permeated Jewish culture, the New Testament uses olive-leaf crowns earned by the Olympic winners as a metaphor to teach about the Crown of Glory – *“When the Chief Shepherd appears, you will receive the crown of glory that will never fade away.”*

Here’s how to know in advance how we’ll fare when our Master appears: At the end of each day (or week, or month,) take a mental or paper inventory of how well you’re doing. The inventory will affirm you and also give you a chance to correct the deeds not done or done poorly.

Lay pastors anticipating the crown, i.e. making sure they are serving their Lord well by pastoring his people well, have much in common with college students approaching their finals – If day by day they do their work well, they will be in good shape, but if they depend on pressure-cooker-last-minute attempts they are in serious trouble. One lay pastor told how much she appreciated the monthly reports: *“They help me keep my ministry up to date.”* Please note: The crown is not our ticket to heaven, Jesus paid for that; we work to earn a crown so we can honor him by laying it before his throne.

ACTION POINT: Would you read these sentences. Is it adaptable to you and also to lay pastors, lay people today?

Short Paper

22 APRIL

Theological, Conceptual and Theoretical (TCT)

*Only a small percentage of clergy feel capable of moving
from concept to implementation.*

It was tempting to stop writing at the theological, conceptual and theoretical (TCT) phases of the treatise because the next phase – applied TCT (the practicable) – is quite difficult. Once you have the TCT written, it's inviting to sit back, relax, figure your task is done, and say, "I've got the *what* and *why*, let somebody else figure out the *how*."

This is especially true in the world of Christian writing. A Ph.D. candidate from Korea searched the Yale Divinity School library for books on lay pastoral care. He found many on TCT but very few on implementation. They have two more now because he gave the library copies of my two books, *Can The Pastor Do It Alone?* And *The Lay Driven Church*. When you get to the nitty-gritty, you are entering a where-you-never-get-done land, an uncharted frontier, a hard-to-get-your-mind-around-it requirement, an always-needing-improvements state, and an endless-adaptations desert.

Lay pastors need to know specifically what a lay pastor does. Someone has to design a structure for the ministry, prepare the equipping curriculum, enlist teachers, provide resources, set standards for lay pastors, plan for support, accountability and maintenance, develop a congregational culture favorable to lay people doing significant ministry and much more.

A research project reported that only a small percentage of clergy feel capable of moving from concept to implementation. There may also be a small percentage of lay leaders who feel capable. If you are stumped with either the concept, theology, and theory, or, with how to do it, contact LPMI.

Tip: The scriptural quotations in the treatise are indicated by quotation marks around italicized words, e.g. "*Peter, an apostle of Jesus Christ.*" To encourage a study of these quotations in their respective contexts, sometime soon a listing of the references corresponding with the quotations will be available.

ACTION POINT: How do you see theory and practice? That's the struggle of Dr. Melvin and so do we. How do you solve this matter? And how about today's church generally, and your local church?

Short Paper

23 APRIL

Good Rapport

God gave them other gifts, e.g., preaching, teaching, administration, leadership, equipping, and the like.

A good rapport opens the door to good pastoral caring, the soul of Jesus' compassionate care for people. For lay pastor, *rapport* marks one-on-one relationships with harmony, accord and affinity. In the medical profession this is called "good bedside manners." I believe all lay pastors desire a good rapport with each member of their flock. But how can you achieve that? A new wave in training medical doctors may tip us off. Medical schools began a movement to "humanize" doctors about ten years ago. Two-thirds of the schools are using actors to help young doctors perfect their bedside manners, stressing respect and empathy for patients as well as medical knowledge. The effort is a response to patient complaints that doctors are too detached and distant, some even arrogant, callous, abrupt, and abrasive (AARP Bulletin, Nov. 2006).

Church members make the same complaint about some clergy pastors. The reality is: many clergy do not have a passion for one-on-one caring because God gave them other gifts, e.g., preaching, teaching, administration, leadership, equipping, and the like. Those duties come easy for them, pastoral care of individuals is a chore. Don't think this strange for Ephesians 4:11-12 reveals God's plan for the care of his people —pastors are to equip church members to do the ministry of one-on-one, grass-roots pastoral care. Moses learned from his father-in-law, Jethro, that his duty was to lead the whole body of Israelites, not the impossible task of caring for them individual —"Moses, what you are doing is not good; you must teach them the laws, show them the way to live and the duties they are to perform. Select capable people to care for them in groups of ten, then you will be able to stand the strain and the people will be happy."

Moses did this. He was now able to be what God originally called him to do —lead the people as a whole." (This is my paraphrase of Exodus 18:17-26). As Moses was to shepherd God's Chosen People as a whole, clergy pastors, according to Ep. 4:11-12, are called to shepherd the congregation as a whole, part of which to call forth, equip and commission pastorally gifted members to care for the congregation one member at a time. This kind of one-on-one attention is utterly impossible for clergy pastors.

ACTION POINT: How do you compare Moses' and yours? What is it for you and for today in your ministry?

Letter to Lay Pastors

24 APRIL

By being real with compassion and empathy

He was "moved with compassion."

But lay pastors can do it if assigned only five to ten families. A strategically essential unit of training is *Building a Relationship*, which could just as well be called *Creating a Good Rapport*. For both doctors and lay pastors this truism is really true: Any relationship worth having is worth working on. Both doctors and lay pastors maximize their respective kinds of care by training. As doctors' good bedside manners earn the confidence of their patients so lay pastors' good pastoral care manners earn the confidence of their flock. Lay pastors, you have a running star in forming good relationships because you have God's Spirit in you and with you, hardwiring the ingredients of love into your spirit (aka pastoral gifts) —compassion, empathy, warmth, respect, gentleness, kindness, thoughtfulness, and the like. And this is the same Spirit which energized Jesus to give himself and his love to people. And an example of this is in Mark 1:41. He was "*moved with compassion*" by the leper who came to him for healing ("*filled with compassion*" is another translation). These words not only tell what he did, they tell what he was — a person who truly was "love with skin on." There are many accounts of his compassionate and loving actions which flowed from his spirit.

Are you ready for this — Jesus said, *Anyone who has faith in me will do what I have been doing...and will do even greater things* (John 14:21). He is depending on you to build a good rapport with your people by loving and respecting them, by being real with compassion and empathy, by encouraging and helping them, and by being there for them. Our Chief Shepherd is our model — *Be kind and compassionate to one another...Be imitators of God, and live a life of love, just as Christ loved us and gave himself up for us* (Eph. 4:32-5:1). Here is a formula for achieving, maintaining and improving rapport:

1. Anticipatory preparation — Set your mind on having a good rapport and ask God to teach you how to achieve it.
2. Make your contact (connect) — visit or phone.
3. Evaluate — In God's presence, reflect on what and how you did in order to continue working on your relationship.
4. Discuss rapport problems or questions with your ministry leader.

ACTION POINT: How do you read these sentences above and how about Jesus' approach? Can you relate with our style, attitude?

Letter to Lay Pastors

25 APRIL

Discharge all the duties of your ministry.

Our reputation determines the effectiveness of our ministry.

Lay pastors are holy people at two levels. First, God made you holy in his sight —“For he chose us...to be holy and blameless in his sight” (Ephesians 1:4). Second, you are being holy in your sight when you visit your people, i.e. “discharge all the duties of your lay pastoral care ministry” (II Timothy 4:5). We can do nothing to achieve the first level, God did it all for us as he did it all for our salvation —“To the person who does not work but trusts God...his faith is credited (to him) for righteousness” (Romans 4:5). HOWEVER, we can do everything to achieve the second level —“discharge all the duties of your ministry.”

We know what we are in God’s sight for He tells us in his Word; we also know what we are in our sight as we make our capacity for hearing, seeing, feeling and loving available to others. This two-level holiness generates a passion within us to grow our four capacities toward perfection. God calls us to be perfect as well as holy —“Be perfect, therefore, as your heavenly Father is perfect” (Matthew 5:48). What we are in our sight is of concern to us because our personal integrity is at stake.

What we are in the sight of others is of concern to us because our reputation determines the effectiveness of our ministry. Hearing the words with their ears, observing our behavior with their eyes, and learning about us from others shapes our reputation in their minds. This is one reason Jesus teaches, “Let your light shine before people that they may see your good deeds and praise your Father in heaven” (Matthew 5:16).

If we are honest, we will admit to a loss of voltage when we compare the “True Light” in us (Jesus, John 1:9 and Matthew 5:14) with the light we give off. Our hearts passionately desire that the brightness of the light we give off approximate the Light in us. We seek a minimal loss of voltage as the Light passes through us to become visible to others. The intent of our Lord is that people will find the light we give off so remarkable that they will “praise your father in heaven.”

ACTION POINT: What’s the strong point of sentence above? Can you say something of it? How important it it?

Short Paper, Holy

26 APRIL

Let your light shine

Matched second-level holiness ("Be holy in all you do.") with first-level holiness ("I make you holy.").

When lay pastors make their capacity for hearing, seeing, feeling and loving available to others, there is a fairly good match between the first and second levels. This match is modeled by one female lay pastor in the following way: She "heard" the cry of a single woman in her flock who had adopted two handicapped children. She "saw" the woman's plight. She "felt" her frustration over needing her house wall papered but had neither the skill to do it nor the money to hire it done. Her lay pastor, a public school teacher, happened to have the skills, bought the paper, and revealed her "love," first by papering the walls, and second by training her in the art.

What a home visit this was! Three days! The fact is she discovered this need only because she made what was to have been a half-hour visit to this woman's home a few weeks earlier. (Lest someone thinks lay pastors have to have wallpapering expertise and other skills to do their ministry, this lay pastor, if she couldn't have done it, would have requested the deacons of her church to either do the wallpapering or hire it done.)

This schoolteacher-lay pastor did a holy deed. She let her light shine...and it looked very much like Jesus, the Light within her. Her light — seeing, hearing, feeling and loving — shone so brightly that it set off rounds of praise to the "Father in heaven" by the single mother, her handicapped son and daughter, neighbors, friends and relatives. You can know that the lay pastor, the Lay Pastors Ministry, and the church, though not seeking praise, got enough of it to nourish their spirits and encouraged them in this ministry. It wasn't the good deed that made the lay pastor holy; God had already done that when he adopted her into his family (her new birth). She was now being holy by making her capacity for hearing, seeing, feeling and loving available. She had matched second-level holiness ("Be holy in all you do.") with first-level holiness ("I make you holy."). In other words, she was putting imputed holiness to work in her life. She was living what she believed: "He who called you is holy, so be holy in all you do."

ACTION POINT: Do you understand what Melvin mentioned?: match second level with first level holiness. What is that mean.?

Short Paper, Holy

27 APRIL

Alphabet Soup For The Soul

*Because life situations fluxate, emotions are roller coaster-like,
and spirituality zigzag*

Basic training equips lay pastors with enough principles and skills to get started. Ongoing training builds on the basics. But there's nothing like on-the-job experience to open our ears, eyes, heart and mind to advance learning. The task of tending a mini flock of brother and sister church members is more complex than we think at the beginning. This is because life situations fluxate, emotions are roller coaster-like, and spirituality zigzags... for both lay pastors and their people. Hence the need for the following ministry-enriching alphabet soup for lay pastors.

A- Accept persons equally
B- Bond with your people
C- Communicate meaningfully
D- Depend on God
E- Encourage always
F- Fulfill commitments
G- Grow daily
H- Hear feelings
I- Identify spirituality
J- "Just do it"
K- Keep confidences
L- Love (verb and noun)
M- Manager difficulties

N- Notice body language
O- Offer your true self
P- Pray fervently
Q- Quit? Never!
R- Raise spirits
S- Stay in touch
T- Take responsibility
U- Understand pastoring
V- Value relationships
W- Work hard
X- X-ray people's faith
Y- Yearn compassionately
Z- Zip the lip

Some things we learn best by ourselves because much of what we need to know is unique to us, our pastoral relationships, and people's circumstances. I invite you-"in the presence of God and of Christ Jesus" (II Tim. 4:1)- to imaginatively and creatively expand each letter to its outer limits. You might need 26 weeks to get from A to Z ... and the rest of your life to put your learning into practice.

ACTION POINT: How do you see the each of soup? Why do we need to be equipped in those areas?

Essay

28 APRIL

THINGS.....AT HOME

Home is the laboratory where our mettle is tested.

The baseball population idolized Kirby Puckett, a Minnesota Twins icon and role model for America's youth. He sponsored baseball clinics for aspiring boys, contributed to charities and participated in local and national good-will projects. But, his wife (as write) is suing him for divorce because of adultery and threatened bodily harm.

A close friend of mine for thirty-plus years, a creative and gifted leader in the field of marriage and family life, is (as I write) going through divorce for reasons quite different from the baseball idol, but just as disappointing and damaging.

So much for the favorable role-model and ministry-impact of these two lives. Probably every one of you has been bruised by similar shattering disillusionments-the failure of societal and church front-runners to have things right at home.

The powerful principle is: *If we are going to influence others for the right, things have to be right at home.* This goes for men and women whose lay pastoral care ministry influences five or ten households as well as for public figures who influence thousands. Home is the laboratory where our mettle is tested, validating or invalidating our Christian witness and ministry.

The Apostle Paul wrote to Timothy about this principle: If anyone does not provide for his relatives, and especially his immediate family, he has denied the faith and is worse than an infidel." (I Tim. 5:8)

ACTION POINT: How about you with relate this directly or indirectly. Any other comments on this? Of course this is written by Melvin personal perspective.

Essay

29 APRIL

Behavior has to match profession.

If the Church was to succeed in its witness for Christ, things had to be right in the church family.

This powerful principle surfaces very early in the Church. In Acts, the New Testament record of the Church's beginnings, three eventful life-dramas accentuate the necessity of having things right at home.

Acts 4:23-31 The importance of missional unanimity. A solid support base was essential to the success of the counter-cultural mission of the Church. This support was the love, trust, unity, and prayers of the Spirit-filled body of believers. When Peter and John got out of jail they had a welcoming place to go where things were right.

Acts 5:1-11 The importance of personal and family integrity. Behavior has to match profession. These two members of the Jerusalem church, husband and wife, lied about their contribution. The reality shocked them: "You have not lied to men but to God." Read the severe penalty God imposed on Ananias and Sapphira so, at its beginnings, His Church would have things right at home.

Acts 6:17 The importance of treating one another.

The Apostles solved this at-home problem immediately so their public ministry would not be discredited. If the Church was to succeed in its witness for Christ, things had to be right in the church family. How do you keep things right at home, whether "home" is a marriage, a church, or a ministry within a church? When things have gone wrong, how are they righted, short of the severe penalty imposed on Ananias and Sapphira? The answer is God:

God the Father-He is ever active in the lives of His people to make things right within us and around us. (Acts 4:10,19,24)

God the Son-You will become like Him by being with Him. Those who were trying to kill Peter and John, "took note that they had been with Jesus." (Acts 4:13)

God the Holy Spirit-Jesus promised that the Holy Spirit would be with us and in us to teach us "all things," part of which is to have things right at home. "Then Peter, filled with the Holy Spirit..." (Acts 4:8)

Lay Pastors, the next time you get alone with God, the two of you review your life and relationships. Affirm yourself for the things that are right "at home" and identify and things you and He need to work at together. The powerful principle is: *If we are going to influence others for the right, things have to be right at home.*

ACTION POINT: How do you read these sentences? Is there anything to struck you?

Essay

30 APRIL

Not Just The Loud Ones

The loud ones need to be heard but what about the silent ones

"She only has time to talk to the loud ones." answered the first-grader when his mother asked if his teacher ever talks to him.

Only time for the loud ones - this is a child's version of the pastoral attention in most churches. The loud ones need to be heard but what about the silent ones?

To correct this serious imbalance, conscientious Lay Pastoral Care Ministry Leaders feel compelled to assess the state of their ministry and take action to do *one* of the following:

- Strengthen their already effective ministry.
- Persevere until their struggling ministry is successful
- Re-start their failed ministry
- Start a Lay Pastors Ministry if there is none.

Lay Pastoral Care Leaders are accountable, first to God and second to the congregation, to provide every-member care - "Be shepherds of God's flock which is under care." (I Peter 5:1-4) Many of God's flock get lost in churches of 150 members or more.

Those who are not *the loud ones* are not speaking up about their physical, spiritual, emotional, financial, social, Marital, personal, relational, inward or outward struggles. They bear their burdens alone. They either suffer in silence, drop out of church, or attend elsewhere. In any case they are not being loved (cared for, pastored, tended, shepherd)as God intends. His love "with skin on it" is to be passed along to "even the least of these."

ACTION POINT: How do you see this reality of church today? How about your church, community, or organizations?

Essay

31 APRIL

Every-member care

Can the pastor do it alone? Never!

The mother who asked her first grade son, "Does your teacher ever talk to you?" wrote: Imagine you have corn plants...You notice small differences; one doesn't grow as fast, one is tall but sparse, one looks blighted.

You tend them carefully, each according to its needs....Now imagine you have a whole field of corn. You still provide care but you do it on a much larger scale. Every plant receives the same mechanized dose of water and fertilizer. Some have been poorly planted, some don't get enough sun, some never tassel. But you cannot see this. To you they are just long rows of green."

We learn a great lesson about caring for God's people from this mother. If each and every church member is to be adequately pastored, *can the pastor do it alone?* Never! Ever-member care will happen only when a sufficient number of laypeople are called forth and equipped to pastorally connect with five or more households each.

Then all of God's people, not only the loud ones, will have someone there for them: A Lay Pastor who will **Pray** for them regularly, be **Available** to them, **Contact** them faithfully and provide an **Example**. Then not only the loud ones will receive attention. Then not only the squeaking wheels will get greased.

While Lay Pastors are giving specialized care to individual members of the church, the Clergy Pastors will be giving specialized care to the church as a whole by preaching, teaching, equipping, supporting and vision casting. It is only when Clergy Pastors fulfill their God-given assignment and Lay Pastors fulfill their God-given assignment that God's kind of care will be given to all of His people, **not just the loud ones**.

ACTION POINT: How do you read every member care & only a few cared for? Why is this happened in the church now?

Essay

MAY

- 1 Introduction to Twelve Foundations
- 2 Vision
- 3 Ownership
- 4 Design
- 5 Call
- 6 Equipping
- 7 Lay People can pastor
- 8 You already have these qualities
- 9 LAB on the Chapter One
- 10 Who need it?
- 11 Commitments
- 12 Available
- 13 Contact/Example
- 14 Seven Additional Commitments
- 15 LAB on the Chapter Three
- 16 Equip the saints for their ministry (1)
- 17 Equip the saints for their ministry (2)
- 18 Assign households to the lay pastor
- 19 Guide of assign households
- 20 Provide essential materials
- 21 The pastorhood of believers
- 22 Will church members accept lay pastoring?
- 23 It's in the Book
- 24 God calls lay people to pastor
- 25 Moses had to learn
- 26 God gives His spirit
- 27 Ready to adopt or create a structure
- 28 Ready to advance with specific plans...
- 29 To Spirituality feed and equip laity
- 30 Why they left their church
- 31 Gift-Oriented Church

1 MAY

Introduction to TWELVE FOUNDATIONAL PRINCIPLES TO BUILD A SUCCESSFUL LAY PASTORAL CARE MINISTRY

If the foundation is weak at the beginning, we can fear for the future of the ministry.

TO START A LAY MINISTRY FOR THE PASTORAL CARE OF YOUR CHURCH AND TO TEST ITS STRENGTH LATER, YOU MUST BUILD IT ON THESE FOUNDATION BLOCKS. THEN, PERIODICALLY, USE THEM TO CHECK YOUR MINISTRY FOR POSSIBLE SIGNS OF SHIFTING AND EROSION.

Like a building, a strong ministry is strong because first, it sets on a solid foundation, and second, it is built with quality material, If the foundation is weak at the beginning, or if after starting with a solid foundation we see it beginning to erode, we can fear for the future of the ministry, It is imperative that we use these twelve blocks as the foundation of our ministry at the start and then periodically review them (conduct an evaluation) to see that they are in place.

If you are beginning a Lay Pastoral Care Ministry, ask yourself these questions about each Foundation Block:

1. Shall we include this one? Why?
2. How shall we do it ?
3. How well shall we do it?

If you already have the ministry on line, do not be afraid to ask the following tough questions about each block, Asking them is a productive way to conduct a evaluation of the present state of your ministry.

1. Are we doing this? Why?
2. In what way are we doing it?
3. How well are we doing it?
4. How can we do it better?

We shall now proceed to the TWELVE FOUNDATION BLOCKS. Each one is followed with some suggested building material, a few "bricks." Twelve Foundations: **Vision, Ownership, Design, Call, Equipping, Accountability, Affirmation, Support, Fellowship, Communication, Evaluation, Maintenance**

ACTION POINT: Can you think for a moment of 12 blocks? Which one is the weakest in your present church or in your ministry?

Monograph

2 MAY

VISION FOUNDATION BLOCK #1 (of 12)

I refer to I Peter 5:1-4 as the Magna Charta of our Lay Pastors Ministry.

Then this definition of "Leadership": "Seeing farther down the road than those around me can." Not many people are leaders, people of vision. This often causes misunderstanding between leaders and followers but such friction is "the cost of doing business." Somewhere I read, "Vision without a task is but a dream; a task without a vision is drudgery; a vision and a task is the hope of the world." Now, on to the materials to place on this part of the foundation.

□ A BIBLICAL BASE AND CALL I refer to I Peter 5:1-4 as the Magna Charta of our Lay Pastors Ministry. The operational part of this passage is, "Tend the flock of God which is your charge." This is both the Biblical base and the call of God to church leaders to see that every Taste one of their people is loved and cared for. The Biblical model is in Exodus is where Moses divided God's flock into thousands, hundreds, fifties and tens and set "able men" over each segment. He got pastoral care down to bite-size so it could actually be done. See pages 25-44 in *Can The Pastor Do it Alone?* where this "brick" is developed more fully.

□ NEEDS OF THE CONGREGATION Reviewing the membership list by either the pastor or envisioned lay person is all it takes to document the need for pastoral care. I did a survey of 50 of our 2500 members at Hope Church, a cross section which ranged from active to inactive. Those to whom I reported the results were shocked at the critical need. The reality is that many members of every church, both small and large, are not being cared for, God would have every one of his people prayed for regularly, known well enough so struggles and pains are not suffered alone, and close enough to another so they are assured that someone cares. What has led many churches another so they are assured that someone cares. What has led many churches to begin a Lay Pastoral Care Ministry is a study of their needs and priorities.

□ PRAYER Time spent with God in prayer will keep the vision bright. it fixes the focus on God and what he has called you to do. A weakening ministry is usually preceded by a dimming vision and a dimming vision is the result of failure to pray. Conversely, a strong ministry is sustained by a vision which is regularly renewed and even enlarged in prayer. We don't wonder why Jesus was so strong in ministry when we see him so often at prayer. It's this simple: the clarity and energy of our vision is in proportion to time spent in prayer.

□ SHARED WITH LEADERS Vision must be shared. I know of churches which now have a strong Lay Pastoral Care Ministry because of a lay person, who had a vision for it, shared it with the pastor, I know of churches which have a strong Lay Pastoral Ministry because the pastor, who had the vision, shared it with a few lay people, It, then, spread to others, The circle of people sharing the same vision grew larger.

ACTION POINT: Which one do you think important among four topics, paragraph, and why?

Monograph

3 MAY

OWNERSHIP FOUNDATION BLOCK #2 (of 12)

Agonizing over the problems. Even lose sleep over them.

"God want this ministry in our church so we have to make it work." Someone has to "own" the ministry. That is, someone must be responsible for it, manage it and be accountable for it's state.

□ A SMALL GROUP 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 2500 members we have a Ministry Leadership Group of eight people who where 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.

□ THE PRIORITY MINISTRY FOR EACH IN THE GROUP This is not a ministry people can add to what they are already doing in the church. for some it will require that they drop other commitments so they can focus on this in prayer and consultation they will need to discover what God has gifted them for and what he is calling them to do. Our zeal often carries us into more-commitments 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." He even limited their message. Read it in Matthew 10, Each member of the Leadership Group must set this as his or her priority ministry in the church.

□ COMMISSIONED BY THE PASTOR AND OFFICIAL BOARD Since this ministry is basic to all ministries of the church, it needs to be treated as such publicly. Setting aside by prayer those who are responsible for this ministry establishes the members of the Leadership Group as partners with the vocational pastor in fulfilling the charge in I Peter 5, "Tend the flock."

□ SCHEDULED MEETINGS No one likes meetings for meetings sake but meetings for ministry's sake is palatable. Our Ministry Leadership Group (called "Ministry Group" in *Can The Pastor Do It Alone?*) at Hope Church meets twice a month, the second and fourth Thursday evenings. The meetings include four parts: worship, koinonia (sharing what is going on in our lives), nurture and ministry. The ideal is to do all four each meeting, and at times we have. But, more often we will expand one or two of the parts at the expense of the others. Sometimes a personal problem in the life of one or two members will. take priority over nurture and even ministry as we listen, counsel and pray.

ACTION POINT: How ownership is important, what is it and why some get ownership than others?

Monograph

4 MAY

D E S I G N FOUNDATION BLOCK #3 (of 12)

"Wherever the grace of Christ is present, it is in search of a form that will adequately express what it is." Avery Dulles in Models Of The Church.

Organization is not a necessary evil but the part of ministry the Lord has left up to us. He charges us to "Tend the flock." We are to try to understand what that means and create the strategy for doing it. He gave the great commission but left it up to us to develop plans and mobilize people to do it. If our people are to be adequately and effectively cared for we need to have a way of doing it. Hundreds of churches have adopted or adapted our Lay Pastors model, even though they call it something different. This model is set forth in my book, *Can The Pastor Do It Alone?*

□ **DETERMINE PURPOSE, GOALS AND OBJECTIVES** Our stated purpose is to provide pastoral care for every household in the church family. Or, in your situation, your purpose may be tailored differently or stated differently, One of the goals might be to "call forth" a certain number of people by a certain date to pastorally care for a stated number of households. The objectives would be the actions you would take to accomplish your goal. One objective might be to send letters to the members of your congregation who seem to have a pastoral heart, inviting them to consider and to pray about coming Ministry Leadership Group would develop clear statements of purpose, etc. The acronym "SAM" tells us one, imperative about goals, they must be Specific, Achievable and Measurable.

□ **CREATE AN ADEQUATE STRUCTURE** The Mosaic model in Exodus 18 gives the basic principles for a lay pastoral care ministry structure. Chapter 10 in my book, *Can The Pastor Do It Alone? "In Search of a Form"* is helpful, Whatever your organizational structure, it must be seen to be as important to your ministry as the skeleton is to the body. And it performs the same functions, giving it shape and enabling it to move.

□ **DEVELOP JOB DESCRIPTIONS** We call them "Position Accountability Write-ups," You must determine who is to do what and the "what" needs to be written. It is interesting to see how getting an idea down on paper harmonizes different perceptions, clarifies the ambiguous, defines expectation and significantly reduces future misunderstanding. The Lay Pastor's job description is very clear - P.A.C.E. The tasks of the individual member of the Ministry Leadership Group need to be clearly written, as well as the tasks of every person involved in the ministry in any way.

□ **BUILD ON ALL TWELVE FOUNDATION BLOCKS** Each one is so very important that to overlook any one will weaken the total structure. Taken all together they make one strong foundation for a strong ministry. Consider them on at a time and ask the questions suggested above.

ACTION POINT: We call this also "structure," of course it's different slightly. It should be simple structure when we start up, why?

Monograph

5 MAY

CALL FOUNDATION BLOCK #4 (of 12)

Provide for public recognition and acceptance.

"You have not chosen me but I have chosen you...(John 15:16) I have found that lay people seldom think of themselves as being called by God to a ministry They have no problem believing that we vocational ministers are called. But they are cheating themselves out of something tremendously significant by no believing they also are called by God. There is need for some Biblical teaching on this.

□ ACCEPT SPIRITUAL GIFTEDNESS AND DIVINE CALL AS ESSENTIALS FOR THOSE WHO PARTICIPATE The call to ministry is included in our call to salvation. Some denominations other than mine put it this way: "The call to ministry is in the baptism." Elton Trueblood puts it very strong: "To be a Christian and not to be in ministry is a contradiction of terms. To be a Christian is to be in ministry." He, of course, being a layman, can get by being that blunt. The refrain in Romans 12:4, "Just as each of us..." is repeated in a similar way in I Corinthians 11:7 & 27, and again in I Peter 4:10, These passages each deal with the spiritual gift and make it clear that everyone in the Body, every Christian, is given gifts for ministry. The Holy Spirit, then, enables each of us to know whether we are an ear, an arm or an eye-a pastor, an administrator or a teacher It makes a great difference in a Lay Pastor's, an administrator or a teacher ability to know he or she is called by God to pastorally care for people.

□ CONFIRM THE CALL OF EACH PARTICIPANT Not every person wanting to be a Lay Pastor is gifted or suited for this ministry. We have had to turn people down even after they have been through an equipping seminar This is difficult and requires some pastoral work with those refused. I know one church which limits the equipping seminar to only those whom the elders give prior approval to be Lay Pastors, Qualifications are essential and have Biblical precedence. It is very important that a Lay Pastor's the church leadership. It is good to hear, "We, too, believe you are called by God to be a Lay Pastor." That affirmation, given privately and publicly will help one persevere when the going gets though.

□ PROVIDE FOR PUBLIC RECOGNITION AND ACCEPTANCE We call this "Commissioning." John Wesley's formula for Lay Preachers fits Lay Pastors as well: (1) The gift; (2) The call; (3) The training; and (4) The sending. The "sending" was to correspond in some way with the ordination of vocational ministers. At a Sunday morning worship service we have a special time for the laying on of hands by the elders during a time of prayer, setting them aside for this ministry.

ACTION POINT: How do they get confidence on their calling? How about you?

Monograph

6 MAY

EQUIPPING FOUNDATION BLOCK #5 (of 12)

Equipping them to be; and Equipping them to do.

"Equip the saints for the work of the ministry." (Ephesians 4:12) The New International Version says it another way, "Prepare God's people for works of service."

□ ADOPT THE BIBLICAL REQUIREMENTS FOR EQUIPPING The call to equip the people who are going to be ministers is given in the passage above. Equipping enables one to minister with confidence and competence. God must know our need for being equipped for he has given us three equippers: (1) people-Ephesians 4:11 & 12; (2) Holy Spirit-Acts 1:8; and (3) Scriptures - II Timothy 3:16 & 17. Some churches have tried to establish this ministry without this foundation block because of a false belief that their people either did not need it or that they would not take it. Those who sense the call of God want to be equipped so as to do the best job possible for their Lord.

□ DESIGN A COURSE You will need to determine in what subjects you want your lay pastoral caregivers to be equipped. What will they need to do the ministry you have in mind? There are two areas to lead them through: (1) Equipping them to be; and (2) Equipping them to do. Since what they are is more important than what they do, a fair amount of time needs to be given to growing as a person of faith, a servant of Jesus Christ. They need to know the place of prayer and the power of the Holy Spirit in their personal lives. Their personal relationship with Jesus Christ cannot be taken for granted. It is imperative that they understand the principle of "Being with the Lord before doing for the Lord." Isaiah Muiya, an African Christian leader says, "We cannot reach out to people unless we reach up to God." Another leader wrote, "God is more concerned about your relationship with him than your ministry for him."

Pastoral principles and skills are not unimportant just because they are second in priority. Because what we are is more important than what we do does not mean we can slight the practical hands-on skills. The fact is that if one truly loves the Lord he or she will do all that can be done to excel in the skills. In addition to pastoral skills they will need to know the organizational structure, rationale for reporting, the reasons for coming together frequently to share their experiences, plans for further equipping and what to do when they get in over their heads with people's problems

One important equipping principle is stated by John Ed Mathison, senior pastor of the rapidly growing Frazer Memorial United Methodist Church in Montgomery, Alabama, in his little book, *Every Member In Ministry*; "The training gives people direction, but allows them to make their own decisions about the best way to outstanding lay pastoral care ministries in North America.

ACTION POINT: Do you know the distinction between Equipping, Training, and Educating? What's the concept on each, and why LPM always saying just Equipping?

Monograph

7 MAY

LAY PEOPLE CAN PASTOR

The church is a ministerium of all who have Christ in their hearts.

Look what the experts say: (pp. 32-34) Robert Carcuff (psychologist): "For many purposes and problems, laypeople can be as effective or more effective than credentialed helpers." Oscar Feucht (Lutheran theologian and pastor): "The church is a ministerium of all who have Christ in their hearts."

[Take time to explain that a ministerium is a monthly meeting of the clergy from several denominations in a community. Feucht uses this paradigm to teach that a church is a group of ministers. Tell the participants, "Next Sunday when you worship, look around; than say to yourself, "This is a ministerium, a meeting of the ministers."]
Samuel Southard (Baptist seminary professor): "Many persons can do most of what we pastors doThe task of pastors is to equip these persons for ministry and support them through administration and example."

[Ask the participants if they can believe this. Admit that it is difficult for many clergy to believe it, evidenced by not entrusting significant ministry to the laity. A pastor who relinquishes ministry to committed and equipped laypeople believes it; and laypeople who become Lay Pastors believe it.]

Alastair Campbell (Scottish theologian): "Pastoral care is not correctly understood if it is viewed within the framework of professionalism...Pastoral care is a relationship founded upon the integrity of the individual. Such a relationship does not depend upon the acquisition of knowledge or the development of skill Rather, it depends on a caring attitude toward others which comes from our own experience of pain, fears, and loss, and our own release from their deadening grip."

[Ask, "Who has experienced pain, fears, and loss?" After hands have been raised, cite the fact that everyone has gone through dark valleys. Affirm them for also experiencing God's releasing power. The caring Spirit produced by these experiences has prepared them to be Lay Pastors. Knowledge and skills by themselves will not make them pastors]

ACTION POINT: Which quotation is good for you? There are both: Lay ministry (Ep, 4:11-2) & Pastoral care (John 21:15-17). Those two are workable in the Lay Pastors Ministry. What do you say?

Leader's Manual

8 MAY

YOU ALREADY HAVE THESE ESSENTIAL PASTORAL QUALITIES:

God uses what you have to fill a need you never could have filled.

Empathy, Integrity, Availability, Warmth, Caring Attitude, Patience(bearing with), Genuineness, Listening, Ability to encourage. GOD WILL USE WHAT YOU DO: ("Whatever he does prospers." Ps. 1:3c)

- * God uses what you can do to accomplish what you never could have done.
- * God uses what you have to fill a need you never could have filled.
- * God uses where you are to take you where you never could have gone.
- * God uses who you are to let you become what you never could have been.

(Tim Hansel in his book. *Holy Sweat*)

DEFINITIONS OF PASTORAL CARE:

1. Love with skin on. "Mommy, I'm afraid!! I'm afraid! cried the little girl who was awakened in the middle of the night by the storm. The rain beating against the window frightened her, the lightening and thunder terrified her. "Mommy, where are you? Where are you?" Her mother hurried into her room. She sat on the side of the bed and held her daughter tightly to comfort her. "Honey, when you're frightened like this, you can know that God is with you and loves you." she assured her daughter. "Yes, Mommy, I know that," she sobbed," but I need love with skin on."

2. Caring for another by giving one's self in Christian love to a relationship in times of weakness and in times of strength.[The first line by itself is a good definition of Pastoral Care, but to be more complete it needs the second, then the third, etc. You can teach each line separately, adding the next as you progress, giving extended attention to each underlined word.]

[NOTE: A paraphrase of I John 4:10 is a powerful tool for understanding "Love with skin on" and "Caring for another by giving one's self in Christian love..." Read it as though one of the "sheep" in the Lay Pastor's "flock" is saying it about his or her Lay Pastor:"This is love: not that I love my Lay Pastor, but that my Lay Pastor loves me and is Praying for me, is being Available to me, is Contacting me, and is being an Example for me]

ACTION POINT: What do you like from Tim Hansel's four uses (God uses...)? Can you explain each of them? And from other paragraphs?

Leader's Manual

9 MAY

LAB on the Chapter One

Why it is important to me.

[Ask the participants to write three teachings they have heard up to this point which, because they are important to them, they want to be sure to remember. Suggest that the teaching may be (1) from the introduction, (2) the lecture on Concept and Theology, or (3) it maybe something not spoken - an insight (lights coming on), a new understanding, or an idea that hit them while listening. Assure them that you are not the only teaching; the Holy Spirit is also here to teach (John 16:2-14).

After writing their three teachings, ask the participants to get together with their Learning Partner. When the twosomes are all in place, ask them to tell each other one of three teachings they wrote, followed by sharing and discussing: 1. What I understand this to mean; 2. Why it is important to me; 3. What I can do with this learning. (12 min.) Give this two-minute warning at the 10-minute point: "You have two minutes remaining. Two minutes." (It is important to repeat the time left.) Also give a one-minute warning. Next, while they are still in place, debrief their experience by asking what some of the teachings were which they selected to talk about. In doing this, they will be teaching one another and reinforcing your teaching.]

ACTION POINT: This is reflection time of what we have learned. Can you following what Melvin wrote here? And why he made this part?

Leader's Manual

10 MAY

WHO NEEDS IT ?

The new and workable way is for laypeople to give pastoral care.

A. EVERYONE NEEDS PASTORAL CARE (p.46)

1. What does "pastoral" mean? [Be sure to pronounce the word correctly, pastoral. Give time for answer. Then close by giving your understanding, such as: a. Reaching out to people on behalf of Jesus, who is the Great Pastor (Shepherd, I Peter 5:4). This is different from a doctor or professional counselor who wants for people to come to him or her. b. Being there for them. c. P A C E-ing them.]

2. What does "care" mean? [Do the same as with "pastoral." Then disclose the fact that clergy also need pastoral care. Give personal examples. Supporting Paper #3 will be useful at this point. NOTE: From now on, "Supporting Papers" will be indicated by SP.]

B. GOD WOULD HAVE EVERY ONE OF HIS CHILDREN INTENTIONALLY LOVED, PRAYED FOR, AND CARED FOR BY ANOTHER. Agree? the "another" is the pastor in the traditional church But, the traditional way has never worked except for a few select members. The new and workable way is for laypeople to give pastoral care. The following words should never be uttered by any member of our church:

I look to the right and watch. But there is none who takes notice of me, no man cares for me. (Psalm 142:4 RSV)

The church is in a new era, "The Second Reformation." In the 16th century Reformation, the church gave the Bible to the people. In this Second Reformation, the church is giving the ministry to the people. This is a new day for the church. [Read Isaiah 43:19 and use SP 4. Then ask, "What pastoral care needs are you aware of in our church?" After several are given, cite some needs you are aware of which did not get named.]

C. PASTORING INCLUDES NURTURING. [Read (or have read) the applicable parts of pp. 49 & 50 and make comments.]

D. ANOTHER KIND OF NEED: PEOPLE WITH PASTORAL GIFTS NEED TO USE THEM. [Read (or have read) the applicable part of p. 51 and make comments.]

ACTION POINT: How do you see the second Reformation for today's church, to people and to you?

Leader's Manual

11 MAY

COMMITMENTS

It is best remembered by the acronym PACE.

THE BASIC OPERATIONAL COMMITMENTS IS TO: P - Pray for five to ten households; A - Be Available to your people C - Contact each one on a regular basis; E - Be an Example. [This can be called the Lay Pastor's "job description." It is best remembered by the acronym PACE].

PRAY Lay Pastors commit themselves to pray faithfully for their people, the five to ten households. In addition to the fundamental purpose of prayer, prayer does four things: 1. Prayer builds concern for your people. 2. Prayer unexpectedly builds a relationship. 3. Prayer deepens your sense of responsibility. 4. Prayer is a creative time.

[The author of our text covenanted to pray daily for the first 12 Lay Pastors in the new ministry he launched at Hope Church in Minneapolis. His covenant was for six weeks, from the time the Lay Pastors were commissioned until the meeting where they would tell about their first contacts. He reported two inward conditions which evolved during this time: (1) The immensity of the commitment, adding 12 people and their families to an already full prayer list; and (2) the experience of a, b, c, and above. He firmly believes that anyone can clinically duplicate his experience by selecting any individual for six weeks of faithful prayer. He affirms that the longer he is in this business the more he believes prayer is the most important act of a Lay Pastor. Everything else flows from that.]

ACTION POINT: How do you see PACE-ing in your church, and in your personal life." If PACE is in place of your church, what's going to happen in the church?

Leader's Manual

12 MAY

AVAILABLE

Your commitment is to be available as much as you can.

Let your people know you are available by telling them you are available, and then follow through by being available. [Giving the people a card on your "First Visit" with your name phone number is a way of telling them you are available. See p.248 in Can The Pastors Do It Alone? for a sample card]

Two cautions: 1. No one can be available all the time. Explain this to your people. It will make sense to them. Your commitment is to be available as much as you can. Often this will call for a sacrifice of your own plans. 2. Some people with great needs such as physical, financial, social, or psychological will take undue advantage of your "love with skin on." The solution is to be honest with them, be assertive, and explain that you cannot continue giving that much time. Decide what is reasonable and tell them you can give that much time. but no more You may need to refer some people with deep needs to a professional.

[Two examples of assertiveness: (1) An elderly person had her Lay Pastor transporting her all over town several times a week: to the doctor, dentist, drug store, grocery store, mall, visiting friends, etc. The Lay Pastor assertively explained that she could no longer do that, but could give one morning a week to take her places, or try to arrange other transportation. (2) A lonely person called his Lay Pastor several times a day just to talk. The Lay Pastor was retired but had important things to do. He felt trapped and wondered how he could get out of it. He was coached on being assertive, to tell this man that he was not able to continuing giving this much time. Then: "But this is what you can do, you can call me every Wednesday morning around 9:00 a.m." Enforcing this was a bit painful but it worked without alienating the man. This was "tough love with skin on.]

ACTION POINT: Available is very important to pastoral care, but also two cautions are considerable! What do you say of two cautions above?

Leader's Manual

13 MAY

CONTACT/EXAMPLE

We can be examples in the same way Jesus was.

CONTACT This commitment is to: a. Make a "First Visit" within one to six weeks after receiving your list of households and being commissioned. [Tell them they will role-play a first visit later. Assure them that this will be a fun time.]b. Make a minimum of one contact a month, two of which are to be home visits in a year's time. The other ten contacts can be phone calls, faxes, e-mail, cards, letters, an intentional greeting at church or at the grocery store.[The purpose of these lighter ten contacts are to touch base with people to see if there is anything you need to follow up on. Good pastoring often is just knowing that everything is okay. Use SP 5 & 6 now.]

EXAMPLE God calls us to be examples. Being an example is one of the three requirements in the Magna Charta of the Lay Pastor Ministry, I Peter 5:3. Two additional scriptures are I Timothy4:12 and Titus 2:7We can be examples in the same way Jesus was: a. One who loves the Father. b. One who loves people. C. One who loves his or her church. (Jesus loved his synagogue; He attended regularly - Luke 4:16)d. One who prays and serves.

ACTION POINT: How do you see the Contact & Example In a sense, it works together. Write down you idea on these.

Leader's Manual

14 MAY

SEVEN ADDITIONAL COMMITMENTS

Telling about your ministry at the Lay Pastors meetings.

1. Commitments of self to Jesus Christ. 2. Commitment of time and energy. 3. Commitment of months or years, as long as the Lord leads. [After six months one Lay Pastor found it harder and harder to contact her people. She asked to be released from her commitments. In consultation she discovered that she had pastor a gifts but that God was leading her to use them in children's ministry. She was already serving in that department. Because she was not strapped to a one, two or three-year term she was able to change ministries in short order so as to be able to "Serve the Lord with gladness" (Ps. 100: 2 RSV). People have a different time understanding this because they have been programmed to term commitments rather than open-ended commitments. They have been accustomed to being recruited rather than voluntarily offering themselves on the basis of spiritual gifts and divine call. This is some of the "new wine" which breaks the "old wine skins."]

4. Commitment to continue being equipped. [The equipping they are getting in this seminar can be compared to "boot camp" in the military. It is just a start. There is so much to learn. It will be up to you who lead the ministry to plan for ongoing equipping. It is important that they commit to this at the start of their ministry] 5. Commitment to being accountable. There will be three means of accountability: a. Regular reports. [SP 7 is a simple report. Familiarize participants with your plan for reporting.] b. Telling about your ministry at the Lay Pastors meetings.[One of the most valuable parts of the monthly or bi-monthly meetings of your Lay Pastors/is forming groups of four to six to tell how their ministry is going and how they are feeling about what they are doing. They will not be aware that this is a time of accountability, but it is.] c. Pastoral supervision. [Draw teaching material from pp. 71-77 in *Can The Pastor Do It Alone?* Each Lay Pastor has a Lay Pastor (Shepherd"). The shepherd's ministry task is twofold: pastor and supervise. Inform the soon-to-be Lay Pastors that they can expect supervisory sessions regularly. Assure them that these sessions are not designed to have someone "breathing down their neck" but will be mutually beneficial and affirming.] 6. Commitment to the church and your ministry leaders. 7. Commitment to the regular meetings of the Lay Pastors.

C. YOU ARE NOT COMMITTING TO DISCIPLING OR PROBLEMSOLVING; YOU ARE COMMITTING YOURSELF TO PRESENCE, LOVING, AND LISTENING WITHIN THE BORDERS OF You are "love with skin on," not a discipler or counselor.

ACTION POINT: How do you see these seven commitments? It's important to PACE more effectively, which means goes together with PACE ministry.

Leader's Manual

15 MAY

LAB on the Chapter Three

Each of the four selects a letter of the acronym PACE.

[Ask two sets of Learning Partners to get together in groups of four. Instruct them to sit close together in a circle. Each of the four selects a letter of the acronym PACE. They are to explain three things: (1) what their letter means, (2) what they understand it to be, and (3) how they see themselves doing it. (8 min.) Debrief their experience by asking volunteers to tell what they heard about P; then about A; C; E. Take time for questions, suggestions and for your comments about each letter. This is the most important part of the seminar as far as pastoral action is concerned! Next, ask them to exchange thoughts, feelings, questions about their readiness to give themselves to the seven commitments listed above. (6 min.) Debrief by asking volunteer to tell their thoughts about the commitments, and ask any questions they still have about the commitments.

Next, ask each to tell the other three where they are in their decision about being a Lay Pastor: (1) ready now; (2) not quite sure yet; (3) will have to pray about it; (4) need to hear more, etc. (8 min.) Then ask them to pray for one another regarding what they heard. So each one will be prayed for, instruct them to pray for just one of the other three; when that person has been prayed for, he or she is "hands off" for everyone else. Caution: some may not be comfortable praying out loud. When it is their turn to pray, they can merely tell who are praying for and pray silently. They can signal when they are finished by tapping the one next to them on the shoulder.

Suggestions for closing the prayer time: when most of the groups are through praying, begin to sing softly a familiar song such as "Allelujah," or "Have Thine Own Way, Lord." Debrief their experience by asking how it feels to pray for another about his or her life and ministry. Close the LAB by your praying for the Spirit to guide each one to clarify of their call by the end of the seminar.]

ACTION POINT: How do you see this Laboratory? Anything struck to you, and why?

Leader's Manual

16 MAY

Equip The Saints For Their Ministry (1)

Which are the essential subjects?

One of the major responsibilities of the MLG is to plan for both basic and ongoing equipping. Equipping is an essential part of the formula for lay ministry of all kind- "....equip the saints for the work of ministry ("Eph.4:12).

Four decisions must be made about basic equipping: Which are the essential subjects; *Who* will do the equipping; *When* it will take place; and *How long* it will last?

First: Which are the essential subjects: Many years of training people in scores of churches indicate that the twelve units of equipping found in *Can The Pastor Do It Alone?* constitute adequate basic training. This book is a primer for getting people started in ministry and then becomes a valuable ongoing resource through the years for both managers and doers of the ministry. LPMI has developed other equipping tools. (1) An equipping manual- *A Complete Equipping Seminar*, and (2) An equipping video album- *A Complete Equipping Seminar on Video*.

We recommend that each person being trained have his or her personal copy of the book *Can The Pastor Do It Alone?* The participants should try to read the book prior to the equipping event. Once people are doing the ministry they will need it as a reference regularly. Ministry leaders can use selected portions of the book for studies with the Lay pastors as part of the monthly meeting.

Once the basic equipping is completed and the ministry is in place, it is imperative that the MLG plan for ongoing equipping. The monthly meetings should always include a time for equipping. Some churches have an annual day-long retreat, part of which is given to ongoing equipping.

Second: Who will do the equipping? Some churches have a pastor or qualified layperson do the equipping. Some have a number of persons share the teaching. Some are using LPMI's manual or video to do the equipping. Others invite someone from LPMI to equip the first Lay Pastors and then again in one to five years to give a booster seminar. Your MLG needs to commit to providing the very best training experiences possible, knowing that the quality of training largely determines the quality and quantity of ministry.

ACTION POINT: How do you think of Training Manual? Have you ever used, trained with it? What is the strong point of the Manual?

Startup Manual

17 MAY

Equip The Saints For Their Ministry (2)

Usually people of worth respond to more challenge rather than less.

Third: When will it take place? Again, the MLG must decide what is best for their situation. Some churches plan an overnight retreat for their basic equipping, a Friday night and Saturday, or a Saturday and Sunday. The bonding which occurs in such an experience lasts through the coming years and adds to the strength of the ministry. Some run it Friday evening in the church building and pick it up again on Saturday. Doing this over two consecutive days also has the bonding advantage. Others have found that spreading it out over several Sunday mornings or week-day evenings suits their situation best.

Fourth: How long will it last? The recommended number of hours is 10 to 15. 10 hours barely provides enough time to adequately train people while more than 15 seems to cut back on the number of people who will take the training. The MLG often tries to balance two risks: the one, *more equipping, better performance/less equipping, lower performance*, the other, *more equipping, fewer attending/less equipping, more attending*. Because of the importance of this ministry and the critical necessity for adequate equipping, wise MLG groups opt to risk fewer people with more training. Some, to their surprise, find another principle at work: more equipping/more people. Usually people of worth respond to more challenge rather than less.

One final word about equipping, Lay Pastors need equipping in personal spiritual life and faith as well as in skills, principles and techniques. Perhaps even more so. Paul counseled Timothy, "Watch your life and doctrine closely." (I Tim. 4:16) The equipping event will ordinarily end by asking the participants to fill out an application form. (A sample is on page 237 in *Can The Pastor Do It Alone?*) The applications are reviewed by the MLG; People are told they are accepted; households are assigned; the Lay Pastors are commissioned; the letter of introduction is sent to their people; the First Visits are made; and your ministry is under way!

ACTION POINT: How do you think of how long will the Training last? The longer the better, or the shorter the better? Any idea, experience of it?

Startup Manual

18 MAY

Assign Households To The Lay Pastors

The pastor of the church sends letters to the assigned households.

Your MLG will sense that this part of bringing your Lay Pastors Ministry to birth is of strategic importance. The people have been equipped; their applications have been approved; and they are about to be commissioned (or have already been). There is a process for assigning and there are guidelines. PROCESS: 1. A designated working group of the MLG meets to assign households to Lay Pastors, and Lay Pastors to Shepherds. (Shepherd, sometimes called Pastoring Leaders, are Lay Pastors of Lay Pastors.) This working group will need the following .a. A list of the Lay Pastors to receive assignments and their zip codes. b. A list of non-assigned households whose zip codes match those of the Lay Pastors. If the Lay Pastors Ministry in whole or in part is designed for special target groups, these households will be given priority. c. The list of households requested by Lay Pastors (is the opportunity has been given for them to make such requests), names submitted by the pastoral staff, or any other special requests.

2. Prayer is the first order of business, providing an opening for the Holy Spirit to guide the assignments. 3. Record the assigned households and related information (name, address, phone number, children, ages, marital status, etc.) for processing and for future use by the MLG. 4. Mail assignment forms (including related information) to the appropriate Lay Pastors for their review and acceptance. This gives them a voice in shaping their "flock," even though it may result in modifying the list somewhat. A cover letter should include: a. Confirmation of their call to be a Lay Pastor b. Affirmation of their decision. c. Process and schedule for returning the signed form. d. Information about follow-up activity such as the letter notifying the people of their assignment, the scheduling of their "First Visits," and the first meeting of the Lay Pastors.

5. The pastor of the church sends letters to the assigned households informing them that they now have a Lay Pastor, who it is, and to expect being contacted by them soon. The Lay Pastors are sent a copy so they will know when they can begin to make their contacts. 6. The Lay Pastors are to be provided with a supply of your LPM brochures, Availability Cards, First Visit Report forms and Monthly Report forms. (Samples are found on pages 245-248 in *Can The Pastor Do It Alone?*)

ACTION POINT: How do you see the process of assigning households? Is it reasonable? Have you ever been experience this kind of process?

Startup Manual

19 MAY

Guide of Assign Households

Attempt to get as good a "match" as possible.

1. Assign between 5 and 10 households to each Lay Pastor. Fewer than 5 may mean that the Lay Pastor will not take the ministry seriously enough to grow in expertise; more than 10 for most people, is not manageable. With due caution, exceptions may be made.
2. The goal is to assign each Lay Pastor a "mix" of people (age, gender, marital stage, with or without children). Exceptions to the "mix" may be requests by Lay Pastors for a specialized "flock" such as troubled people, widows, retired people, young couples with children, etc.
3. Assignments should take into account gender, age, family, temperament, occupation, marital status, church activity, community involvement, social status and spiritual maturity. No one type controls the decision, but all types are considered. An example: You would not assign a 25 year-old single person all people in that life situation. You would possibly assign an 85 year-old person and a middle-aged couple in addition to single young people.
4. Attempt to get as good a "match" as possible so as to give the relationships the best chance of speedy development.
5. Some assignments should be obviously avoided, such as assigning a 23-year old single girl to a 25 year-old single male, or a single person (or a man or woman whose spouse is not a Lay Pastor) to a married couple of "matches."

ACTION POINT: How do you see this guide of assignment? Which one is good do you think? And Why?

Startup Manual

20 MAY

Provide Essential Materials

The ideal time to use Application form is in the last moments of the seminar.

Lay Pastors will need the following materials in order to do their ministry properly.

1. A brochure. A sample is on page 30 of this manual. Create your own by borrowing what you wish from the sample. Design it for three uses: (1) distribute to the congregation to inform them about the ministry; (2) include with the letter from the pastor to the newly assigned people so they know what to expect; and (3) for the Lay Pastor to use on the First Visit in clarifying expectations.
2. Equipping Seminar notes. If the LPMI's manual or video is used, copies for participants are available from LPMI. When your pastor or others lead the seminar, notes should be secured long enough before the equipping event so as to photocopy them for the participants.
3. Application form. A sample is on pages 237-238 in *Can The Pastor Do It Alone?* The ideal time to use this is in the last moments of the seminar.
4. Report forms. This is for MLGs who have decided to use reports. The sample form for the First Visit is on page 245 of the book; a sample of the monthly report form is on page 246. Many MLGs wisely use words other than report such as Record of Contacts.
5. Availability Cards. These assure the "flock" members that their Lay Pastor is available to them. A sample is on page 248 of the book.
6. Letterheads and envelopes and/or cards are provided by some ministries for their Lay Pastors to use in corresponding with their people.
7. Notebooks are provided by some ministries for the Lay Pastors to keep their papers in from the equipping seminar and ongoing equipping. Some provide a notebook for keeping a record of their contacts to help the Lay Pastors connect their visits.

ACTION POINT: How do you see the essential Materials? Especially Application Form is important. Even though they are equipped, they need to decide to commit themselves in this ministry in writing with written form. It is one more time to check up their full commitment.

Startup Manual

21 MAY

THE PASTORHOOD OF BELIEVERS

It depends upon a caring attitude toward others.

Alastaire Campbell, a Scottish churchman and theologian, is a firm believer in what he calls "the pastorhood of all believers." I love what he says in his book *Rediscovering Pastoral Care*: Pastoral care...is not correctly understood if it is viewed within the framework of professionalism. Pastoral care is a relationship founded upon the integrity of the individual. Such a relationship does not depend primarily upon the acquisition of knowledge or the development of skill. Rather, it depends upon a caring attitude toward others which comes from our own experience of pain, fears, and loss and our own release from their deadening grip.

Following this, Campbell uses the term "enfleshed love" to refer to the caring person. Our lay pastors have been this "enfleshed love" to hundreds of people for whom the professional staff could not have been available, and who would have therefore been neglected. We believe in the "pastorhood of believers," because we see it working! The governing board of our church, the Session, believes in it too. In 1978, they took official action to adopt the Lay Pastors Ministry as the way this church will now pastor its people. IT'S NOT THAT DIFFICULT. What I am finding, from the pastoring our lay people are doing and from the books I continue to read on this topic, is that pastoring is not all that difficult. Kenneth R. Mitchell and Herbert Anderson, experts in dealing with losses and grief, list in their book *All Our Losses, All Our Grievs* aspects common to all caring: Simply standing by as a listening presence comfortable with silence; bearing with individuals in their pain and confusion; responding encouragingly when strong feelings are expressed; and lending strength to people when they need and emotional support.

Besides possessing those aspects, which are common to both laity and clergy, lay people are generally more available to the person who needs the caring attention, the "enfleshed love." I discovered that a lot of confidence is invested in lay people by the authors of *Taking Time*, a publication by the United States Department of Health and Human Services: The person with cancer needs family or friends as a contact in a changing world. "I am here," offers great reserves of support.

ACTION POINT: How do you see the pastorhood of believers? Is that makes a sense and do you agree? Any other ideas, information of it?

Can the Pastor Do It Alone?

22 MAY

WILL CHURCH MEMBERS ACCEPT LAY PASTORING?

Do lay people always accept the pastoring of the professional?

Will lay people accept pastoring from their peers? The ability and readiness of lay people to pastor must be met by the readiness of other lay people to accept them as pastors if, indeed, pastoring is to take place. Again, our experience says, "Yes! They will." However, honesty compels me to level with you and admit to a few exceptions.

Yet, these exceptions also make it fair to ask, "Do lay people always accept the pastoring of the professional?" As every ordained pastor knows, there some people who will contribute to the budget and occasionally attend the worship services, while at the same time resist a visit from the professional pastor. My point is that very few who are not open to receiving a lay pastor in no way invalidates our assumptions that members will accept the pastoring offered by called, equipped and commissioned lay people. They are doing it, in our church and many other churches!

Dr. Kenneth Haugk is the founder of the Stephen Series system of training and organizing lay persons for caring ministry in and around their congregations. When asked, "will people who need care really accept the ministry of lay persons?" he responds with a resounding, Yes!

Ninety percent or more of the time, "helpees" willingly accept visitation by a Sephen minister. The key is that the "helpees" need to be properly prepared for Stephen ministry to them.

So, we come to the conclusion we knew we would reach when we started this chapter: Lay people can really pastor! We have, however, been able to reach this conclusion only because God planned it this way. The next chapter shows that this conclusion is rooted in the Bible.

ACTION POINT: How do you see these sentences above which are little tough issue. How do you manage and solve this problem if there is!

Can the Pastor Do It Alone?

23 MAY

It's in the Book

Calls us to care for one another.

"God said it! I believe it! That settle it!" Bumper sticker faith is not always reliable, but this one certainly is. How dare anyone doubt that lay people are to pastor when God speaks so clearly. His Scripture:

1. Reveals the concept
2. Calls us to care for one another
3. Teaches that His Spirit gives pastoring gifts to believers
4. Provides models for caring for His people.

So far I have done a lot of talking about pastoring. It's time to define what I mean. Pastoring is: *caring for another by giving one's self in Christian love to a relationship in times of weakness and times of strength.* My definition assumes the following: everybody needs another who cares for him or her; the strength of caring is in the relationship; Christian love is giving love; and, people needs somebody who care for them consistently, both when they are in need and when all is well.

THE FIRST LAY PASTORS: The concept of lay pastoring originates in the Scriptures. Peter was still a fisherman at heart when Jesus called to him: "Take care of my sheep" (John 21:16, *NIV*). He had gone back to fishing after Jesus' death and resurrection. The elders whom Peter pressed into pastoring with the words, "Be shepherds of God's flock that is under your care" (1 Pet. 5:2, *NIV*), were not formally schooled for pastoring. When Paul write to the "saints" at Ephesus to instruct them that every one of them was given gifts for ministry, gifts that were to be enhanced and directed by pastor-teachers, he was writing to people who had no professionally designated role (see Eph. 4:7-12).

ACTION POINT: Jesus said to Peter, "Take care of my sheep." Dr. Melvin saw this scene is very importantly. And David Kim, the former pastor of Hallelujah Church, said "God gave caring heart to Peter."

Can the Pastor Do It Alone?

24 MAY

GOD CALLS LAY PEOPLE TO PASTOR

Lay people are called to be authentic and effective pastors.

The conclusion from these and other Scriptures is that lay people not only *may* be pastors if they choose, but also *are called* to be authentic and effective pastors. Samuel Southard supports his conclusion when he writes, "Many persons can do most of what we pastors can do; our special task as pastors is to prepare others for service and support them both through administration and example in that service.

Samuel becomes specific when he says, "The priorities of a pastor's services are reversed in this system. Instead of going first to the sick and the lonely, the pastor will spend most of the time and action with the healthy members who then become ministers to the sick and lonely."

God calls us to care for His people. He calls to us as He did to Isaiah, "Comfort, comfort my people" (Isa. 40:1). The word comfort comes from two Latin words, *con* and *fortis*, meaning "strengthen by being with." What a description of pastoring!

God does not want people in our churches to lament as the psalmist did, "There is none who takes notice of me...no man cares for me." (Ps. 142:4). How many people in our churches today cry this in one from or another because the professional pastor is the only one pastoring. People are neglected because we are not pastoring God's way, which is equipping lay people He has called to ten His flock.

Part of what Jesus intended when he said to His disciples on the evening of the day of His resurrection, "As the Father has sent me, even so I send you" (John 20:21), is that His disciples of our day are to pastor like He did - caring, helping, accepting, healing, comforting, assuring, confronting, being with and interceding.

The need for structuring pastoral care so as to be certain no one will "fall through the cracks" is suggested in Jesus' parable of the one lost sheep. It concludes with this strong admonition: "So it is not the will of my Father who is in heaven that one of these little ones should perish" (Matt. 18:14).

ACTION POINT: How do you see the first paragraph, especially Samuel Southard's comment? And also following paragraph?

Can the Pastor Do It Alone?

25 MAY

MOSES HAD TO LEARN

You are not able to perform it alone.

Moses, great leader that he was, was not adequately caring for God's people. When his father-in-law Jethro observed that Moses was exhausting himself in trying to hear and help all the people and yet so many of them were neither heard nor helped, he said to Moses, "What you are doing is not good" (Exod. 18:17). Here is where we find one biblical model for our Lay Pastors Ministry. In this model we see:

1. The traditional way of one person trying to minister to all the people is not adequate: "You are not able to perform it alone," and "the thing is too heavy for you" (Exod. 18:18). 2. The people will not know what to do unless they are equipped: "You shall teach them ...what they must do" (v.20). 3. There are qualifications for those who are to pastor: "Choose able men from all the people...men who are trustworthy" (v. 21). 4. The structure was simple: "Place such men over the people as rulers of thousands, of hundreds, of fifties, and of tens" (v. 21). 5. The plan was specific: "Let them judge the people at all times" (v. 22). They were to decide on certain matters. The greater matters they were to bring to Moses. 6. The results were spectacular: (a) "It will be easier for you" (v. 22). (b) "They will bear the burden with you" (v. 22). (c) "You will be able to endure." (v. 23). d) "This people also will go to their place in peace" (v. 23).

Moses' greatness is seen in being honest and humble enough to accept his father-in-law's counsel. He lost no time in implementing it. I am sure that being "pressed to the wall" helped him to be honest and humble, and to take action.

Another model is found in the book of Numbers. Moses complained to God, "I am not able to carry all this people alone, the burden is too heavy for me" (Num. 11:14). How many clergy are like this? Moses' desperation opened him to hearing God's plan to choose 70 elders to bear the burden of the people with him that he might not bear it alone.

Like Moses, I cried out to God many times before I began my journey from where I was to where I needed to be. My shameful confession is that I heard God for years, but did not act upon what he was calling me to do. I kept plodding along in the traditional model, getting as much done as one man could, proud of my fatigue and neglecting my family in the process. I was unable to pastor my people adequately, and felt the added burden of guilt for not getting it all done.

ACTION POINT: How do you see Moses' & today's pastor? What's the key issue are here?

Can the Pastor Do It Alone?

26 MAY

GOD GIVES HIS SPIRIT

Jesus promised the Spirit (see John 14: 16, 17).

God's way of caring for His people is so much more superior! In the Numbers' model, God told Moses, "I will take some of the spirit which is upon you and put it upon them [the elders]" (Num. 11:17). We cannot know for certain whether "spirit" is spelled with a capital **S** or a small **s** - whether it is God's Spirit or Moses' spirit. In any case, today God gives His Spirit to every true believer in Jesus Christ, and this Spirit gives each one gifts for ministry, calls each one into ministry and makes each one's ministry fruitful (see 1 Cor. 12:7, 11).

God's act of giving His Spirit is a large part of the biblical basis for our Lay Pastors Ministry. We know that without the Holy Spirit at work, all our efforts would be futile. The power of Pentecost is the power at work in pastoring - "You shall receive power then the Holy Spirit has come upon you" (Acts 1:8).

Jesus promised the Spirit (see John 14: 16, 17); Paul reveals the Spirit as the One who enables inner growth and equips the saints for ministry (see Rom. 8:9-11 and 1 Cor. 12:4-11); Luke reveals the Spirit as the One who empowers for witness and ministry (see Luke 24: 48, 49; Acts 1:8).

When our Ministry Group began to lay the foundation for the Lay Pastors Ministry (discussed in chapter 4), we spent considerable time studying what the Bible had to teach about pastoring. This was some of the most productive study we did because through it we became convinced that this was God's way of caring for His people. This conviction galvanized us not action and caused us to look very seriously at the needs of our people for their adequate pastoral care.

ACTION POINT: How do you compare God's Spirit upon to us, and call for people? Isn't it matched for each other?

Can the Pastor Do It Alone?

27 MAY

Ready to Adopt or Create a Structure

To search for the best model of lay pastoral care

To move from assessing the need to meeting the need, a church must adopt (or create) a structure. It will search for visible form within which the invisible dynamics can come alive. How often survey has led to nothing more than a file cabinet drawer filled with responses to questions; talk about what should be done has been nothing more than that - talk. somehow, someone has to carry the data and intention forward. Many churches have done what the First Congregational Church (UCC) of Cannon Falls, Minnesota, did: appoint a task force of a few committed people to search for the best model of lay pastoral care available to them. After considering others, they selected the Lay Pastors Ministry. Other churches opt for different models. Some invent their own, taking principles and parts from existing packaged-and--ready-to-go ministries.

In 1987, Earl Andrews, the minister of congregational care for Frazer Memorial United Methodist Church in Montgomery, Alabama, read my book *Can the Pastor Do It Alone?* (Regal books), while flying home from Israel. He mused, *This will keep us from having to reinvent the wheel.* His congregation has 7,000 members to care for. I was invited to present our model of lay pastoral care to a select group of member present adopted our model. Later, they made necessary adaptations of their particular context.

Amazing! On the very day I was writing these words about adopting a structure, I received this fax from Ed Marshall, pastor of the Durbanville Baptist Church in Durbanville, South Africa:

Greetings from South Africa. Since last speaking with you in October 1994, we have decided to implement the lay pastor program in our church. The delay has been caused by...having to build to accommodate a growing congregation.

He then proceeded to ask about resources that would help them. Adopting or creating an adequate form for the pastoral care ministry idea can be likened to birthing a child. If there is to be a child, the idea must move from desire and intention through conception and gestation to the delivery of a visible body. The point is made. The church in which his ministry can happen is a church ready to adapt, adapt or create a structure for the ministry.

ACTION POINT: How do you see the startup of this ministry? Can you look at the startup manual? It is helpful to start.

Lay Driven Church

28 MAY

Ready to Advance with Specific Plans, Goals and a "Point Person"

To mediocrity at best and failure at worst

Can you imagine a basketball team going into a game without a game plan? Can you imagine an inventor transferring money without setting a goal for its performance? Can you imagine a group of entrepreneurs starting a business without providing a "point person" - the one whose desk sign reads, "The buck stops here!"? A ministry launched without specific plans, goals and a "point person" is destined to mediocrity at best and failure at worst. The people putting the ministry together must finalize the plans and get them on paper like an architect does for a house. Vague, undefined plans weaken a ministry from the start and open the door for misunderstanding and failure. Goals have to be set so workers have something against which to evaluate the effectiveness of the ministry and make "in-flight" corrections. A "point person," whether volunteer or salaried, is mandatory. Somebody has to be in charge. Two flourishing models demonstrate ways to *assess* the need, *adapt* to changing realities, *adopt* or create a structure and *advance* with specific plans, goals and personnel. The first is the Eastridge Park Christian Church in Mesquite, Texas. In a 15-year period, the congregation grew from 300 to 2,000 members. If they were to do right by their people and be true to Christ's calling to "take care of my sheep" (John 21:16), they knew they had to do things differently. Senior minister Dan H. Carroll wrote:

By the mid-1980s, we began facing more and more challenging tasks as we attempted to minister to [the congregation's] individual needs and provide...a nurturing church home. Clearly more of this work surfaced than the ministers could do effectively.

They believed that the call to ministry extends to all Christians, not just to ordained clergy. "We all shepherds," he stressed. To achieve their goal, "to minister to its members in areas of lay pastoral care," they created a near carbon copy of what the church in Cannon Falls, Minnesota did, even though the membership difference was 270 compared to 2,000. What they titled, "Four Essentials for an Effective Church," assured their success:

1. Listen to people's deepest yearnings.
2. Put together a system that will meet people's basic expectations of the church.
3. Improve the system so it goes beyond people's expectations to delight and excite them.
4. Act [through leaders] to empower all the people to contribute to the effort.

ACTION POINT: How do you think of a "point person." Without it, most of ministry will die or failed, why? This is the matter of accountability and ownership to do their best.

Lay Driven Church

29 MAY

To spiritually feed and equip laity

Each person finds a place of ministry

Another model is Christ Church in Fort Lauderdale, Florida.⁵ As Pastor Dick Willis tells it, his personal new awakening, which was deeply spiritual and born of the Holy Spirit, launched the church into a lay pastoral care ministry. In addition to surrendering his life to God, he needed to surrender the control of the ministries in the church to the laity. He said he had to unlearn much of what he was taught in seminary. Instead of being a "professional minister," he saw his responsibility now to spiritually feed and equip laity to do the ministers of Christ Church. The biblical way to operate the church is on the basis of spiritual gifts. In this way, each person finds a place of ministry.

In June 1994, Pastor Willis began to consecrate lay pastors. By April 1995, 80 had been appointed. Three categories of lay pastors comprise their model: (1) Wesley Group leaders (the goal is 400 of these groups meeting weekly); (2) Administrative Groups, such as trustees; and (3) Action Ministries, such as ushers and prison ministry. Each group has a lay pastor, the basic care-giving person in the congregation for his or her group.

This model demonstrates the same four essentials: 1. **Assess:** First, a personal assessment led to spiritual and ministry renewal. Second, they learned that 80 percent of the 1.4 million people in Broward County are unchurched. 2. **Adapt:** His "new awakening" reoriented his life as a minister. Surrendering control of the ministries to the laity reoriented the people. 3. **Adopt:** The church is perceived to have three categories of lay pastors. A plan was established for leading and staffing the various groups of laity. 4. **Advance:** A person who feels called to be a lay pastor meets with one of the ordained pastors. If the call fits the church's vision, that person is invited to be a lay pastor.

Part of being alert to the need for pastoral care is to be aware of and concerned about *all* members. It's not unlike parents of a large family who must be equally aware of and concerned for each child, the prodigal as well as the bonded. Joining a church is a two-way commitment: new members commit to active participation while the church commits to nurturing and caring for them.

ACTION POINT: How do you see the 4A's? Which one is the most important to you for now?

Lay Driven Church

30 MAY

Why They Left Their Church

To miss them after they had withdrawn

Too often, when a member's commitments lessens, the church is not alert to the signals, doesn't care or does not have a ministry plan for reaching out to these people. A study made by a denominational leader, *Why They Left Their Church*, identified two major reasons people leave: failed expectations and broken or undeveloped relationships. The *coup de grâce* was failure of others in the congregation to miss them after they had withdrawn.

Two-thirds of those interviewed said they received no contact of any kind inquiring about their absence after they quit attending. Nearly half indicated they would have welcomed a meaningful inquiry from the pastor, or other church leader, and that it could have made a difference in their decision to disaffiliate.

A mother.....said, "We had a daughter with a fatal disease...From June until her death in November, we had heard not one word from then minister."

"I felt very abandoned in my church. I just don't feel connected anymore as a person. I don't think my presence makes any difference in that church."

The process of disaffiliating begins with a *Discomfort Stage*, moves to a *Withdrawing Stage* and culminates in the *Existing Stage*. The best time to prevent dropout is prior to or during the *Discomfort Stage*. The most effective antidote for reaching those in the *Discomfort Stage* is to provide a climate for lively interaction with others in the congregation and to create formal caring network. This will not happen by itself.

Neither will it I happen if it is left to the pastoral staff - not because they are under committed or lack ambition, but because they are already overloaded with priority ministries. It can, however, happen when a church wants it enough to plan intentionally for it, using as its starting point the awareness of the need for pastoral care - a need-conscious church."He who has an era, let him what the Spirit says to the churches." Be alert to your church's pastoral care needs.

ACTION POINT: Stephen Ministry founder Dr. Ken Haugk said there are about 30 reasons why people become inactive in the church. There are the signs to left church someday, so we'd better to be careful.

Lay Driven Church

31 MAY

Gift-Oriented Church

Each person has a special gift for his or her ministry.

The new pastor spent all day unpacking books, visiting in hospitals and contacting some of the church leaders. The hour came for the annual church dinner, which had been planned long before his arrival. He was fatigued and famished. He stood in line along with other people, visiting and slowly moving toward the food. Looking up ahead, he noticed a woman forking one piece of chicken onto each plate. Before long he was at that spot.

Because he was hungry he asked for two pieces. They reply: "One piece to each person. Please move along." The pastor looked at her and said, "I've had not time to eat since breakfast. Please, could I have two pieces?" Her firm answer surprised him: "Each one gets just one piece. Please move along." He thought he would pull rank: "Perhaps you don't know who I am; I'm the new pastor of the church." He was shocked by her ever firmer response, "Perhaps you don't know who I am; I'm the lady in charge of chicken."

I told this story to a group of people in a new elder-orientation class. They laughed and I laughed with them. Then I asked them to read Romans 12:6-8 and explain the connection to the story. After reading the verses, they chuckled reverently. One volunteered, "I see the connection. If a woman's gift is forking out chicken, let her fork our chicken. Each person has a special gift for his or her ministry."

The kind of church in which lay ministry can be successful is the kind that will let laypeople use their gifts. A great variety of gifts is required because a great variety of ministries exists. The Holy Spirit orchestrates the giving and the using of spiritual gifts.

All these are the work of one and the same Spirit, and he gives them to each one, just as he determines (1 Cor. 12:11).

Because the Spirit determines who gets what and who should do what, each of us needs to listen to the Spirit. Listening is a personal and private matter. It often happens, however, in a public place, or during an unexpected moment such as a worship service, a retreat, while conversing with a brother or sister in Christ or while observing or participating in a missions project. How to hear the Lord is a great mystery; but one thing is clear, all who wish to here will hear.

ACTION POINT: How do you see the individual gifts? How and where can we use it for maximize for ourselves and our life?

Lay Driven Church

JUNE

- 1 More than anything else
- 2 Topics for a Pastoral Visit
- 3 Try these with your staff or board
- 4 From Pastor Timothy
- 5 Leadership in Lay Ministry
- 6 Tree Mountains (1)
- 7 Tree Mountains (2)
- 8 Commission the Lay Pastors
- 9 Send the letter of Introduction To Household
- 10 Make the First Visit
- 11 Plan the First Meeting
- 12 Maintenance & Prayer
- 13 Twelve Steps to giving birth this ministry
- 14 Listening
- 15 Communication process
- 16 How I keep Spirituality Fit
- 17 Building relationship
- 18 About Listening (1)
- 19 About Listening (2)
- 20 "Being" precedes "Doing" (1)
- 21 "Being" precedes "Doing" (2)
- 22 Love God and People
- 23 Six of Paul's Pastoral Pronouncements
- 24 Ten Rules for a good day (1)
- 25 Ten Rules for a good day (2)
- 26 Visiting a Sick Member (1)
- 27 Visiting a Sick Member (2)
- 28 Visiting a Sick Member (3)
- 29 You are front-line people
- 30 Conducting Exit Interview (1)
- 31 Conducting Exit Interview (2)

1 JUNE

More than anything else

When I was sick you showed that you care.

The following words were part of a thank-you note written to a Lay Pastor by one of her flock: "When I was sick you showed that you care. That meant more to me than anything else."

Based on this statement, these questions can be used as an equipping experience for your Lay Pastors/Shepherds, divided into groups of three, four or five. Or, they can be used for discussion by the whole group.

1. What does this say for the value of caring?
2. Why would care mean more than anything else?
3. Why did this person conclude that the Lay Pastor cared?
4. What other kinds of care might this person have been receiving while the Lay Pastor was giving her special kind of care?
5. What kinds of acts or presence have told you another cared for you?
6. What can you do to communicate to another that you care?
7. How can you truly have it in your heart to care for another?

NOTE: Another way of using this for an equipping exercise is to have everyone ponder the questions for 15 minutes, write answers and share some of the answers with the whole group.

ACTION POINT: How do you read 7 questions? Which one is the most struck to you and why is it?

Network News

2 JUNE

TOPICS FOR A PASTORAL VISIT

Especially the skill of listening far more than talking

Some Lay Pastor/Shepherds are hesitant to make a home visit because they are afraid they won't know what to talk about. Gordon Jewett of Second Presbyterian, Kansas City offered this acrostic in a seminar. It makes the word FORM.

FAMILY - There may be pictures on the wall for starters. You may know children, parents, relatives. You can inquire about these. People are thrilled for a chance to tell about their family.
OCCUPATION - To inquire about one's work is a way of showing sincere interest in them. And a learning experience for the inquirer.

RELIGION - Past and present church activities are a fruitful area of dialogue. Last Sunday's service, youth program, building plans are all a matter of great interest. Personal growth in Christ, Bible knowledge, prayer and leadership can be mutually shared. A good starter could be, "I have been reading the book of Acts this week. May I share with you what has excited me?"

MESSAGE - The purpose of the visit: to get better acquainted, to grow in relationship, to see if there are any needs or requests for prayer.

These wells never run dry. In the course of the visit, the Lay Pastor/Shepherd needs to use his or her listening skill, especially the skill of listening far more than talking.

When it comes time to leave, the Lay Pastor/Shepherd can 'BUILD A PRAYER' as Stephen Ministries call it. This is to make the prayer out of what you have heard during the conversation.

NOTE: Practicing a call by using this acrostic would be a good half-hour equipping experience at a meeting of the Lay Pastors/Shepherds. It is more beneficial to make it real rather than role-play it.

Do all the good you can, in all the ways you can, in all the places you can, at all the times you can, to all the people you can, as long as you ever can. -John Wesley

ACTION POINT: We know listening is more important than talking. Why is it? And how do you see the 4 elements to enquire above?

Network News

3 JUNE

Try these with your staff or board

The task of pastor is to equip these persons for ministry

1. What is the greatest need of our congregation?
2. How well are our people being pastored?
3. What is your vision for lay ministry in this church?
4. What is the role of the staff in terms of lay ministry?
5. To what degree do you believe lay people have been given ministry gifts by the Spirit, are called into ministry and are given authority to minister?
6. What do you make of Sam Southard's statement: "Many persons can do most of what we pastors do. The task of pastor is to equip these persons for ministry and support them through administration and example."
7. On a scale of 1 to 10, where is the congregation in its commitment: a. To Christ as Savior and Lord. b. The Scriptures as authentic and authoritative. c. To one another. d. And to the principle of our people being authentically and effectively pastored by called, equipped and commissioned peers?

ACTION POINT: How do you see these questions? Which one is important to your church and people for today?

Network News

4 JUNE

From Pastor Timothy

(A Study in I Timothy)

1. Your need to be equipped. 1:3-7 & 8-11
2. Your personal faith. 1:12-17
3. You are charged. 1:18
4. There are qualifications. 3:1-13
5. The need for personal contact. 3:14
6. Be a "Good Minister". 4:6
7. Train yourself in Godliness. 4:7
8. Be an example. 4:12
9. Recognize and affirm your gift. 4:14
10. Practice your pastoral skills. 4:15
11. The need for specific equipping. 5:1-16
12. You are to be recognized and affirmed. 5:17, 18
13. You may need to confront. 5:20
14. The call to personal purity. 5:22b; 6:11-16
15. This ministry of care has been entrusted to you, guard it. 6:20

ACTION POINT: How do you think of this expression and which one is good for yourself and why?

Network News

5 JUNE

Leadership in Lay Ministry

Most of us only become effective leader through study and practice

Leadership in lay ministry is often overlooked, ignored, or fumbled because of a general tendency to expect clergy to do the leading. Clergy have this responsibility, but the Church also needs lay leaders if it is to accomplish its mission. Few of us are natural leaders and most of us only become effective through study and practice. Some qualities a church leader needs to develop are:

Loyalty - Our first loyalty is to Christ whom we follow with unwavering commitment. The leader is also loyal to the organization, its purpose and its precepts. Loyalty is a trusting relationship built on a clear perception of right and wrong, order and chaos, integrity and dishonesty. Blind loyalty is not true loyalty.

Vision - A good leader looks ahead to see what might be, dreaming a little and thinking a lot, giving from thought to coping with problems, setting goals, and planning for achieving excellence.

Spirituality - The church leader must have a right relationship with Christ and a clear understanding of the doctrine and faith of the Church.

Articulate - A leader is capable of communicating dreams and plans to others in order to inspire them to action that will attain objectives. Clear communication is a keystone to good leadership.

Pastoral Care - A good leader is sensitive to needs and problems, demonstrating by positive action and love, interest and concern.

Humility - Leadership is a servant role. The leader will inspire so that people are unified in mind and spirit by mutual respect. It is not "I" but "we." "Whoever would be great among you must be your servant, and whoever would be first among you must be a slave to all." (Mark 10:43,44.)-By Roy Smallwood

ACTION POINT: Can you understand what the meaning of all the above qualities? Are you agree? Any other things you might recommend?

Network News

6 JUNE

Three Mountains (1)

God gives every Christian a ministry.

I want to write for you about the Lay Pastors Ministry and in your spiritual growth. I want to lead you up three mountains so that we can shout three lay ministry basics to the world from the mountain tops.

First mountain God is doing a new thing! Isaiah proclaimed: "*This is what the Lord says 'See, I am doing a new thing! Now it springs up; do you not perceive it?'"* (Isa. 43:19) The "new thing" God is doing is giving the ministry to the people. And the LPM is one of the significant ministries the church is giving to the people.

We call this new thing the 2nd Reformation. In the 1st Reformation, in the 16th century, the Church gave the Bible to the people. And the movement spread throughout the world. In the 21st century, the Church is giving the ministry to the people. This movement is also spreading throughout the world. Think of this lay-ministry movement as a huge pie. The Lay Pastors Ministry, a ministry of pastoral care, is one significant piece of this lay ministry pie by being obedient to Jesus' command *Take care of my sheep*. Don't you feel privileged to be living in this era when the Church is giving ministry to the people, ministry which previously was exclusively ordained clergy ministry! Shout it from the mountain top, GOD IS DOING A NEW THING! Let's climb the 2nd mountain.

Second mountain God gives every Christian a ministry.

Before we can shout that word from the top, we have to get to the top. This truth is so new that it can cause controversy in a church, and so different that it may require reconsideration of the Biblical meaning of "**church**" and "**ministry**." But remember, it's God who is doing this new thing...giving every one of his people a ministry. This climb is so exhausting we need to rest at four plateaus as we make our way to the top.

Plateau # 1 Biblical Teaching: Eph. 4:11-12 *Pastors are to equip the saints for the work of ministry*. Know it; believe it; and do it! Quoting Isaiah, "**DO YOU NOT PERCEIVE IT?" (Don't you get it!)** The pastors' ministry is to equip the saints; the people's ministry is Pastoral Care, Evangelism, Administration, etc. Sit on this plateau and ponder, then climb on to the next plateau.

Plateau # 2 Spiritual gifts: I Cor 12:1 *Now about spiritual gifts, brothers and sisters, I do not want you to be ignorant*. Then Paul teaches that each believer is to identify his or her gifts. Many, many Christians are ignorant of both the gifts God gave them for ministry and deaf to God's call to the specific ministry for which he gave the gifts. You might have to be on this plateau for quite some time. But, if you're going to get to the top you'll have to know you have gifts and that God is calling you.

ACTION POINT: How do you see these mountains that Melvin wrote down, It's very good in the concept of Lay Ministry.

Short Paper

7 JUNE

Three Mountains (2)

Pastors and people partner for ministry.

Plateau # 3 Equipping. This is the pastor's job, after helping you discover your ministry gift and discern God's call. Please know that this is an indispensable part of the lay ministry formula you'll need to get equipped.

Plateau # 4 Doing your ministry. For the Lay Pastors Ministry, you are assigned a manageable number of church members; you do the caring; and you are accountable to God and your leaders.

This plateau happens to also be the top of this mountain, shrouded in clouds so you couldn't see it's the top...until the fog of ignorance and deafness clears. Now...Shout it so the Church in the whole world can hear: **God gives every Christian a ministry**

Third mountain (Are you ready to climb it?) Pastors and people partner for ministry. God: *See, I am doing a new thing...perceive it.*

The respective roles of clergy and laity need to be defined, understood and accepted. Where clarity is lacking, conflict may occur. "See," God says, "I'm doing a new thing pastors and people are partners in ministry."

One example: As far as the ministry of pastoral care is concerned, professional pastors pastor the members of the church as a whole by preaching, teaching, visioning, leading, equipping and more. Lay pastors pastor the same members of the congregation, one member at a time. 1500 years before either Jesus Christ or His Church were in the world, Jethro gave a plan to Moses for decentralized pastoral care, and it worked. When he tried to do it alone, he failed. The Lay Pastors Ministry is the Jethro model. And it's working!

May the Spirit of God give you clarity about these three mountains of lay ministry and an insatiable passion for ordering your lives accordingly. Then shout from the mountain tops:

1. God is doing a new thing!
 2. God gives every Christian a ministry!
 3. Pastors and people partner for ministry!
- God is blessing you with a great vision for the future.

ACTION POINT: How do you read the third mountain and being a partners in ministry both pastor and laypeople. What's that mean to you?

Short Paper

8 JUNE

Commission the Lay Pastors

"Laying on of hands" has a long Judeo-Christian history

The preferred time and place for commissioning is a worship service. Since the "Laying on of hands" has a long Judeo-Christian history(see Num. 8:10; 27:18; Acts 6:6;9:17 | Tim. 4: 14), the elder or other church leaders should gather with the Lay Pastors at the time of commissioning to place their hands on them. If Lay Pastor pins are to be used, this is the time to give them. A ritual for commissioning is on page 32.

This significant act does the following:

1. Affirm their call to ministry;
2. Publicly acknowledges the importance of their ministry;
3. Symbolizes a special anointing of the Spirit; and
4. Sends them forth with their leaders' blessing.

ACTION POINT: How do you see the "laying of hands" at worship service? What's your church tradition?

Startup Manual

9 JUNE

Send the Letter of Introduction To Households

In most churches the pastor of the congregation is the "legitimizing" of everything.

A letter from the pastor of the church to each assigned household is the most important link between the Lay Pastor and the First Visit. For better or worse, in most churches the pastor of the congregation is the "legitimizing" of everything that goes on in the church. The pastor's endorsement helps make the first lay pastoral care contact an event to look forward to.

The letter should include:

1. Some very brief information about the ministry;
2. An announcement to the household that they now have a Lay Pastor;
3. The name of the Lay Pastor or Lay Pastor couple;
4. The intention of the Lay Pastor to phone them soon to make an appointment for the First Visit;
5. An optimistic assurance that the relationship with their Lay Pastor will be mutually pleasant and beneficial; and
6. A Lay Pastors Ministry brochure.

The letter should go in the mail the day after commissioning. A copy needs to be sent to the Lay Pastor in the same mailing. The copy is a signal to the Lay Pastors that their people have received the letter. The next step is the Lay Pastors phone call to their people to arrange for the First Visit.

ACTION POINT: What is that mean to send letter? to senior pastor; to congregation; and to whole church? I have seen this at Hallelujah church when they sending letter right after commissioning service.

Startup Manual

10 JUNE

Make the First Visits

Visiting is a genuine art.

"The day of home visits is long past," many say. But 20 years of Lay Pastor Ministry has disproven this myth. Allowing for some recent exceptions, clergy pastors no longer make home visits. But Lay Pastors do. In fact, there has been a resurgence of this neglected heritage as indicated by the recent book, *Visiting In An Age of Mission* (Harper, 1994). The author, Kennon L. Callahan writes "Visiting is a genuine art..... that needs to be shared and practiced. When muscles are not used, they atrophy and wither. Just so with the art fo visiting. Unused, it fades away."

When you share visits with a sense of joy and a spirit of fun, you will bless the lives of others. When you are glad to see people, people are glad to see you.

The First Visit has special significance for it is different from subsequent contacts. Something almost sacramental happens when you get into another family's home, especially when the people are Christians. You have been welcomed into the private "palace" cherished by those you are visiting. Bonding of kindred spirits and the exchange of lives begins.

Having been in the home gives subsequent contacts by letter, card or phone a depth they could not have without that intimate experience.

After the First Visits have been made, the reports of these visits are to be turned in. Special First Visit training is on pages 107-111 of *Can The Pastor Do I t Alone?*

ACTION POINT: It talks about the First Visit right after once they are assigned for flock family. How do you see this and for today? How useful it it?

Startup Manual

11 JUNE

Plan the First Meeting

How they were received and how they feel about the visit.

The first meeting of the Lay Pastors is a prototype of what will be months and years of regularly scheduled events of coming together. It is therefore essential that this first one be a positive experience for them, assuring them that every meeting will be worth their time. Good planning is the key!

According to the "Time Line" on pages 10-11, the Lay Pastors are to have completed all of their First Visits by this time. The central purpose of this meeting is for Lay Pastors to tell their First Visit experiences, what they did, how they were received and how they feel (or what their thoughts are) about the visit.

When all have had their turn, the leader should summarize the successes, joys, surprises and expectations of future contacts. These should be balanced by citing disappointments, failures and negative surprises. These not-so-pleasant occurrences will provide challenging content for the next meetings.

Some of the meeting time should be used for a taste of ongoing equipping. Then celebrate! Your ministry has just been born! It is alive! It is moving, breathing and gurgling!

ACTION POINT: The First Meeting of Lay Pastors is very important. When they have done this Meeting, actually LPM in the church has stated. Before then, it's not formally stated, so this Meeting is essential part of the ministry.

Startup Manual

12 JUNE

Maintenance & Prayer

You have been catapulted from implementation into maintenance.

It is one thing to start a ministry and quite another to maintain what you have started. Neither physics nor Christian ministry has the benefit of perpetual would not come unraveled (I Cor. 9:27). Part of planning the ministry is planning its maintenance. The MLG will need to do both. As soon as the First Visits have been made and the first meeting held, you have been catapulted from implementation into maintenance.

The MLG may lose some people at this point for the reason that some people are simply not maintenance people. So, there may be a period of time in which you bid farewell to some who have worked together for several months and bid welcome to others. Because of the change, there are new dynamics. Sharing your faith and the vision for this ministry, the mutual exchange of selves, worshipping and praying together will make the transition exciting.

Some of the maintenance items are:

1. Processing reports. If people do not get feedback from their reports, they will not keep submitting them.
2. The monthly Lay Pastors newsletter.
3. Plan, schedule and conduct the regular meetings.
4. Ongoing equipping.
5. Calling forth, equipping and assigning new Lay Pastors.
6. Review the list of households at least annually to replace people who move or die.
7. Support the Lay Pastors when they get discouraged, become overwhelmed or have problems they need help with.
8. Connect the ministry with the official board, church staff and congregation.
9. Maintain connections with LPMI and the region.
10. So much more.

The MLG will need to meet regularly, most likely at least once a month, to work at the ministry. For this reason, only a few of them can also be Lay Pastor. However, it is good practice to have one or two Lay Pastors in the group so as to get a hands-on perspective to all the MLG does.

Prayer is the key to a successful MLG and Lay Pastors Ministry. Not just opening and closing prayers, but extended times for intercession, supplication and thanksgiving. You need God's guidance when making policy changes, approaching additional people to be Lay Pastors, struggling with indications of ministry weakening, supporting a Lay Pastor who has become discouraged or is not functioning, and so much more. MLG members will also be praying for one another as they exchange their personal life situations.

ACTION POINT: How do you see the maintenance of ministry? It's the last one of 12 foundations which means if not maintain what we have started, it couldn't survive.

Startup Manual

13 JUNE

12 STEPS TO GIVING BIRTH TO A LAY PASTORAL CARE MINISTRY

Write the date of completion following the statement.

Place a check mark when the task is completed and write the date of completion following the statement.

Step 1: Form A Ministry Leadership Group (MLG)--A Ministry Leadership Group is formed.--We have studied *Can the Pastor Do It Alone?*--All necessary positions are filled. **Step 2: Formalize The Decision To Have A Lay Pastors Ministry**--The decision to have a Lay Pastoral Care ministry is made.--The decision is in writing.--The decision has been presented to the official board. **Step 3: Build The Structure**--The ministry structure is complete.--The Lay Pastors task is stated.--Lay Pastors qualifications are in place.--The commitments are clarified.--The lines of responsibilities are identified.--We have decided what to call our pastoring laypeople.--A "Time Line" has been drafted.--We have given adequate attention to the omnibus issues:--Accountability; -- Affirmation; --Support;--Fellowship;--Evaluation;----Maintenance. **Step 4: Communicate With The Congregation, Lay Pastors & LPMI** --- We are communicating with the congregation; -- have plans to communicate with the Lay Pastors --and with LPMI. **Step 5: Call Forth Prospective Lay Pastors**-- Our plans for Calling Forth are complete. **Step 6: Equip The Saints For Their Ministry**-- Our plans for equipping are complete.-- The subjects have been determined.-- The leader(s) has been secured.-- The date(s) and hours have been decided. **Step 7: Assign Households To The Lay Pastors**--We have established the process and guidelines for assigning. **Step 8: Provide Essential Materials**--We have made provision for the necessary materials. **Step 9: Commission The Lay Pastors**--The date for commissioning has been set and plans made. **Step 10: Send The Letter of Introduction To Households**-- Arrangements have been made for the Letter of Introduction **Step 11: Make The First Visits**-- The expectations regarding the First Visit are clear. **Step 12: Plan The First Meeting**-- The date has been set for the first Lay Pastors Meeting.

ACTION POINT: Just check from step 1 through 12, and which one is still missed in your ministry? How do you make up those missing ones?

Startup Manual

14 JUNE

LISTENING

To Japan, that's exciting. Tell me all about it."

SCENE #1

Person: "There's this guy at work. He's always running off at the mouth. Swearing, dirty stories, criticizing. It's really getting to me."

Wrong: "Let me tell you what to do. Some day when he gets going with his filthy mouth, tell him off. That'll clean him up. Screw up your courage and give it to him."

Right: "It sounds like you are really annoyed. Am I right?"

SCENE #2

Person: "One of my best friends just moved out of town. Right now I feel very alone. I need her (him). No one can ever take her (his) place."

Wrong: "Oh, you shouldn't feel like that. Especially since you know the Lord. You know he will take care of how you feel. Cheer up. Get feel that way."

Right: "She means a lot to you. Tell me more about her (him)."

SCENE #3

Person: "We just got home from a wonderful trip to Japan."

Wrong: "You did. How was that long flight? I remember when we went to England five years ago. We left New York at 8 AM. Was that ever a long flight! We saw the sun come up long before we reached London. Missed a whole night of sleep. We toured Westminster. Would you recommend that we go to Japan?"

Right: "To Japan. That's exciting. Tell me all about it."

ACTION POINT: How do you read these three dialogue, especially compare "wrong" with "right" responses.

Supporting Paper

15 JUNE

COMMUNICATION PROCESS

In constant interchange with one another when communication is going on.

This model illustrates the basic elements in the communication process. The elements in this model are in constant interchange with one another when communication is going on. These same elements are constantly reacting in any discussion setting. Thus, the model is not static as shown on paper, but for the purpose of defining and discussing, the motion has been stopped for a systematic and consistent understanding of its elements and how they operate. The Lay Pastor must be aware of these elements, especially that which causes dissonance and hinders the communication process.

Listed below are five elements in the communication process:

1. **SENDER**: The sender has a message to be visualized, verbalized or communicated in some manner in order for the receiver to understand. The sender has his own preconceived perceptions, bias, experiences, education, knowledge, feelings, attitudes, background, personality, age, temperament, aspirations, expectations, needs, goals, values, thought processes, etc. to contend with while sending the message effectively.
2. **MESSAGE**: The message has definite meaning that can be known and applied in time sequence or event sequence in a cultural setting. It is usually in the abstract form of a perception in the mind of the sender, and once the message is expressed in the form of words, pictures, tactile and temporal modes, it becomes subjected to personal interpretation of the receiver.
3. **RECEIVER**: The receiver hears, sees or perceives with another sense the message and then forms his own perception of the message. The receiver has the same preconceived factors to contend with as the sender, and yet is different in his own uniqueness as an individual.
4. **DISSONANCE**: Dissonance is all the communication barriers in the process that would distort the message and cause misperception.
5. **PERCEPTION**: The sender usually asks for feed-back in order to know whether or not the receiver perceived accurately the message sent.

ACTION POINT: How do you see these 5 elements above? I have trained what the lag time when I took CPE unit in Canada. I think this is same concept. Do you have any other comments about it?

Supporting Paper

16 JUNE

How I Keep Spiritually Fit

...be strong in the Lord and in his mighty power" (Eph. 6:10).

1. I read the Bible:

_____ Daily _____ Nearly every day _____ Weekly
_____ Once a month _____ Hardly ever

2. I have a prayer time:

___ Daily ___ Nearly every day ___ Weekly
___ I have tried a set time often but have failed.
___ I have never tried a set time for daily prayer.

3. I do these things:

_____ Attend Sunday worship regularly
_____ Belong to a "Small Group"
_____ Watch a Christian TV program regularly
_____ Listen to a Christian radio program regularly
_____ Read a Christian periodical regularly
_____ Read a Christian book at least occasionally
_____ Have a prayer partner
_____ Listen to Christian tapes at least occasionally
_____ Attend an organized Bible study or class
_____ Have or lead "Family Worship" at home

4. I am satisfied with what I am doing to keep myself spiritually fit.

_____ Yes _____ Sort of _____ No

5. What I could do to improve my present spiritual fitness:

6. I believe my spiritual fitness is of critical importance to the success of my ministry:

_____ Positively _____ somewhat _____ No

7. I rate my spiritual fitness _____ on a scale of one to ten.

(very weak) 1 2 3 4 5 6 7 8 9 10 (robust)

Example of 10 - Jesus

Example of 1 - Demas ("...for Demas, because of his love for this world, deserted me"
(II Timothy 4:10).

ACTION POINT: Is it helpful to check our present spiritual states? Why is it important to our ministry?

Supporting Paper

17 JUNE

BUILDING A RELATIONSHIP

Pastoral care is a relationship founded upon the Integrity of the individual.

A. "PASTORAL CARE IS A relationship."Read again the full quote by Alastair Campbell on page 4 of this manual.**(below)**

B. HOW TO BUILD A RELATIONSHIP

C. RELATIONSHIP MAKES PASTORAL CARE POSSIBLE

1. Care is recognized as real, genuine and natural.
2. It makes it easier to ask for help.
3. Needs can be recognized before people have to bring themselves to ask for help.

Pastoral care is Proactive.

Alastair Campbell (Scottish theologian):

"Pastoral care is not correctly understood if it is viewed within the framework of professionalism . . . Pastoral care is a relationship founded upon the Integrity of the individual. Such a relationship does not depend upon the acquisition of knowledge or the development of skill. Rather, it depends on a Caring Attitude toward others which comes from our own experience of pain, fears, and loss, and our own release from their deadening grip."

ACTION POINT: Can you find any other important of or phrase from above? If so, why is it?

Training Manual

18 JUNE

ABOUT LISTENING [1]

"God, keep your arm around me and your hand over my mouth."

THERE ARE TWO KINDS OF LISTENING

1. Passive: Not speaking, only listening. This means that you must be present and interested. Give a smile, a friendly nod of the head, or other gesture of concern that tells people you are with them.

The Listener's Prayer: *"God, keep your arm around me and your hand over my mouth."*

2. Active: Reflecting what you think the other person is intending to say by paraphrasing what you have heard. This assures both you and the other person talking that you are understanding what he or she is saying. If you have misunderstood, the other person has a chance to correct you.

"I know you believe you understand what you think I said, but I am not sure you realize that what you heard is not what I meant."

3. Both kinds of listening achieve these three ends:

a. People feel loved and helped because someone has heard their struggles, pains, fears, joys, and problems. Listening is a therapeutic form of love.

b. People are affirmed when you "hear" them. They feel that they have been taken seriously.

c. Acquaintance is transformed into a relationship when people feel they have been heard, thereby opening the window of opportunity for ongoing pastoral care.

ACTION POINT: How do you see #3, which is result after listening? a.? b.? or c? What your favorite answer?

Training Manual

19 JUNE

ABOUT LISTENING [2]

Listen for feeling as well as words.

THREE HELPFUL LISTENING SKILLS

1. Listen for what is not being said. Often these things are more important than what is being said.
2. Listen over time. You will hear some topics repeatedly. This indicates that these are very important matters to the speaker.
3. Listen for feeling as well as words. Social communication is 7% words, 38% tone of voice, 55% body language. When you have "heard" the feelings, you are able to give pastoral care.

FIVE BASICS ABOUT LISTENING

1. While we are listening we can be giving ourselves to understanding what we are hearing.
2. While we are listening we can be learning. Ask yourself, "Why is this person telling me this and why is he or she is telling me this now?"
3. While we are listening we can be thinking. We can listen to 500 or 600 words per minute, while a person can only speak 150. This creates what is called "lag time," time for you to be understanding what they are saying, to listen for what is not being said, and to listen for feelings.
4. By listening we are encouraging the person to talk about what they need or want to tell. Our good listening assures them that we are interested in what they are saying. We all have a deep need to be heard, but there are more speakers than listeners in every community, even the church.
5. By listening we can be sure we are understanding what they are intending to say. What they intend is often different from what they are saying.

Listening is more important than speaking.

ACTION POINT: It is not exaggerated to stress of listing is importance. It should be continued training element after basic one. And also think of it all the time that how to istening is critical in our daily lives.

Training Manual

20 JUNE

"BEING" PRECEDES "DOING"

People don't care how much you know until they know how much you care.

WE NEED TO BE EQUIPPED ON TWO LEVELS: *Being & Doing*.

1. "Being" focuses on what we are. "Doing" focuses on what we do.
2. The following powerful thoughts establish the priority of "being":
 - a. Success in marriage is not so much finding the right person as being the right person.
 - b. People don't care how much you know until they know how much you care.
 - c. God is more concerned about your relationship with Him than in your ministry for Him.
 - d. We cannot reach out to people until we first reach up to God.
 - e. "No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me" (John 15:4).
 - f. "The things that come out of the mouth come from the heart" (Matt. 15:18).
 - g. The sequence in Matt. 22:37-38 establishes the priority: love of God is first, then love of neighbor.

ACTION POINT: Most of time, we are trained how to do work, how to organize, how to make a system, etc. But Pastoring ministry is stress of Being is also important. Let's think of it and self-discipline on how to be a good person.

Training Manual

21 JUNE

"BEING" PRECEDES "DOING" [2]

It is the inner steadfastness and an outward honesty.

SYNONYM FOR "BEING" IS integrity (See Psalm 101:2c RSV).

1. To possess integrity is to be incapable of compromising that which we believe to be true.
2. To possess integrity is to have a kind of inner strength which prevents us from bending to the influence of what is thought expedient or fashionable.
3. It is to be consistent and utterly trustworthy because of constancy of purpose.
4. It consists of loyalty to an inner truth which cannot be denied whatever the cost.
5. It is the inner steadfastness and an outward honesty, and suggests a wholeness upon which such consistency is founded.

From Alastair Campbell in *Rediscovery of Pastoral Care*

ASK GOD REPEATEDLY TO HELP YOU BE:

- * A loving person rather than just to love at times;
- * A patient person rather than just to show patience;
- * A compassionate person rather than just to project compassion;
- * A servant rather than just to serve at times;
- * A generous person rather than just to give conveniently.

NOTE: Jesus is our model. He was a servant. He was not just performing a servant's task when He washed His disciples' feet. He was a loving person; He did not merely love certain people to a certain degree at a certain time.

ACTION POINT: So, what's the "Being" here, and Dr. Melvin gives us some clues what it is. And how do you like Alaster Campbell's recommendations "how to be a really good person" where in his book?

Training Manual

22 JUNE

Love God and people

Love for God and people is the chief core value of a Lay Pastor's life.

Dear Friends, "What do you do?" Both you and I have had that question put to us hundreds of times. I regularly ask church people, "What do you do in your church?" I'm not sure what my next words would be should the person answer, "I love God and people."

That person may well be a Lay Pastor in his or her church because that is what Lay Pastors do – they align their life purpose with Jesus' life purpose: "Love the Lord your God...Love your neighbor." (Matthew 22:37-40)

Love for God and people is the chief core value of a Lay Pastor's life. Love for God and people is the central purpose which drives both life and ministry. Caring *for* people and caring about people flows generously out of this remarkable focused love. In fact, Lay Pastors spell love with an acronym – P.A.C.E

Built to Last, a best-selling book by James Collins and Jerry Porras I've been reading, is a study of 18 "visionary companies" with the median start-up year, 1902 (1812-1945). Each is distinguished by a core value which is the common bond shared by everyone in the company, from top management to factory workers. They put people first.

Examples:

FORD: People, Product, Profit: the order of industry importance.

MERCK: "We are in the business of preserving and improving human life."

MARRIOTT: 'People are #1. Treat them well, expect a lot, and the rest will follow.'

Lay Pastors, lay pastoral care ministry leaders, and clergy pastors, our core value – ***love God and people*** – is the North Star of our lives and ministries. It indicates where we are and the direction to our chosen destination. It is our fundamental reason for existence, our essential tenet for living and our guiding principle for life and ministry. Jesus said so! "What do you do in your church?"

ACTION POINT: Have you ever read the book, "Built the Last." I read it and used for my ministry. It's nice book. Especially talk about Yin-Yang concept. e.g. Keep Value & Stimulate Progress, a.k.a both sides of coin.

Network News

23 JUNE

Six of Paul's Pastoral Pronouncements

(in two chapters of II Corinthians)

VISITING:

"I planned to visit you" (II Cor. 1:15). Paul had them on his mind and longed to see them.

FOCUSED

"We work with you for your joy." (II Cor. 1:24) Paul was there for them, not for himself.

LOVING:

"To let you know my love for you." (II Cor. 2:4) He chose to bless them, not grieve them.

FEELING:

"Out of great distress and anguish of heart and with many tears." (II Cor. 2:4) Love surfaced as distress, anguish and tears.

COUNSELING:

"Reaffirmed your love for him." (II Cor. 2:8) Saying "I urge you" was Paul's tactful way of advising.

WITNESS:

"Thanks be to God." (II Cor. 2:14-16) Paul told how God lead and used him and was leading and using them in the same ways.

ACTION POINT: I think St. Paul's determination to visit is notification. Everything starts from decision! Is there any idea on this?

Network News

24 JUNE

10 Rules for a good day

Small groups can interact on individual understandings.

These ten rules can be grist for the ongoing training mill at a regular lay pastors meeting. Small groups can interact on individual understandings and applications of the rules to their ministry and personal lives.

1 **Today I will** *not strike back*: If someone is rude, if someone is impatient, if someone is unkind...I will not respond in a like manner.

2 **Today I will** *ask God to bless my "enemy"*: If come across someone who treats me harshly or unfairly, I will quickly ask God to bless that individual. I understand the "enemy" could be a family member, neighbor, co-worker, or a stranger.

3 **Today I will** *be careful about what I say*: I will carefully chose and guard my words being certain that I do not spread gossip.

4 **Today I will** *go the extra miles*: I will find ways to help share the burden of another person.

ACTION POINT: Actually No. 2 & 4 is difficult for me. What about you?

Network News

25 JUNE

10 Rules for a good day (2)

5 **Today I will** *forgive*: I will forgive any hurts of injuries that come my way.

6 **Today I will** *do something nice for someone, but I will do it secretly*: I will reach out anonymously and bless the life of another.

7 **Today I will** *treat others the way I wish to be treated*: I will practice the golden rule - "Do unto others as I would have them do unto me" - with everyone I encounter.

8 **Today I will** *raise the spirits of someone discouraged*: My smile, my words, my expressions of support, can make the difference to someone who is wrestling with life.

9 **Today I will** *nurture my body*: I will eat less; I will only healthy foods. I will thank God for my body.

10 **Today I will** *grow spirituality*: I will spend a little more time in prayer today. I will begin reading something spiritual or inspirational today. I will find a quiet place (at some point during the day) and listen to God's voice!

ACTION POINT: What do you think of No. 6? I think we have temptations to open up our biography, especially with our pride. How about you?

Network News

26 JUNE

Visiting a Sick Member (1)

The following skit was written by the Lay Pastors Ministry leaders (Shepherd Ministry, as they call it) of Christ Memorial Lutheran Church, St. Louis, Missouri, and used for their January Shepherds' Meeting. They wanted something different. (It is the third in a series of three.)

SCENE:

Ed is in his own home, but has just returned from a 6-day hospital stay. He is tired and weak. Doris is his Shepherd and decided to visit him.

DORIS: (Knock on the door)

ED: Who is it?

DORIS: It's me Doris, your Shepherd. I heard you are home from the hospital and decided to pay a little visit. I'm sure you don't mind.

ED: Well, I just got home and I really don't feel up to it right now; perhaps it would have been better if you had called first.

DORIS: Well, that's what our director tells us, but I just feel that when you're laying in bed you are going to be glad to see us, so I don't see any need to bother making a phone call. By the way...what did they do to you in the hospital? What's wrong with you anyway?

ED: Well, I had some surgery and...

ACTION POINT: Visiting those who are sick is not easy job. Because we afraid what to talk then and there.

27 JUNE

Visiting a Sick Member (2)

DORIS: Oh, come on, you can tell me. After all, I am your Shepherd. Nothing is going to embarrass me. I've had a lot of surgeries myself. You know I've had my appendix out, then I had some cysts removed, and I had surgery on my heart. Then I had this stomach ulcer that was the worst I ever had. I thought I'd die for sure. Well, come on, what did they cut you open for. You didn't have cancer, did you? You sure do look awful – so what was wrong with you anyway?

ED: Well, actually I had colon surgery. The doctor found a few small polyps and...

DORIS: Oh, no. I'll bet you any money it was cancer.

ED: Well, actually, the doctor said they were benign.

DORIS: Well, you just can't believe everything those doctors tell you. I know a bunch of people who supposedly had polyps and they were benign and in months they were dead as a door nail. By the way, how are you feeling? You look just awful –but then when you have cancer, I guess so.

DORIS: Well, you just go ahead and sleep. I won't bother you at all. I've cleared my calendar so that I can spend the entire afternoon right here.

ACTION POINT: How do you see Doris, the visitor? Rude? No consideration? Yes, some people do that way.

Network News

28 JUNE

Visiting a Sick Member (3)

ED: Well, Doris, it was nice of you to stop but I just have to get that pain pill and then get some sleep and...

DORIS: Oh, think nothing of it. After all, I'm your Shepherd and I'm here to try and make you feel better. I had planned to have a prayer with you, but I guess it's too late for that now. But don't worry, your'll be feeling better before too long, I hope. You know, actually I had expected you to be doing much better by now, it seems to be taking you a long time to get well. The one thing you might have to change is your attitude if you really want to be well-attitude has a lot to do with your health, you know. Just be glad you don't have to have all the surgeries I've had. I'll do my best to get in to see you tomorrow. Say, did I tell you about the time I had surgery for ...oh ...my looks like he went to sleep. Your'd think he would at least wait until I felt. Sometimes I wonder why I do this shepherd work anyway, some people just don't seem to show any appreciation at all, and then that nurse, telling me to leave...I can't believe such rudeness.

(Doris walks out mumbling to herself.)

ACTION POINT: Well, sometimes I do like Doris here...."talking too much." We have to handle our mouth!

Network News

29 JUNE

You are front-line people

Peter, like you, was a front-line person.

Do you know that you are front-line people? You are the ones who make good your church's pledge to love and care about each member.

Peter, like you, was a front-line person. Jesus cared about His people, but Peter was appointed to deliver the care (John 21:16). What Peter delivered, of course, was not only *his* loving care, and not only *Jesus'* loving care, but an amalgam of the two.

Jesus once was presented, heard and seen by His people. He loved every one of them. But He has gone to be with the Father. Now, you are the one present, heard and seen by His people – your five to ten households. You are the unique blend of Jesus' love and your love – “love with skin on.”

Your pastor loves and cares about each member but is somewhat like Jesus now – occupied with his priorities other than one-on-one personal contact and prayer for each one. You are the front-line person for that. Jesus appointed you (John 15:16) and gave your special gifts to do this (Romans 12:4-8 – note especially the gifts of *encouraging* and *mercy*).

Lance Armstrong is another front-line person, even though in a far different endeavor. It will be old news by the time you read this, but word just came that this American won the Tour de France cycling event. Like for all front-line people, there is a bevy of behind-the-scenes people without whom he could never have performed.

You have a support crew, people as committed as you are to the Lay Pastors Ministry. Your pastor and ministry leaders are your on-the-spot support team. We whom manage Lay Pastors Ministry, Inc. (LPMI) are like Armstrong's bicycle manufacturer and organizers of the 99-year-old race.

You bear the brunt of the ministry. **You** are the ones on whom your God, pastor and leaders depend. **You** are front-line people!

ACTION POINT: Lay people? Are they think of their ministry to care for people? Big questions for them, but need to challenge!

Network News

30 JUNE

Conducting Exit Interviews

It yields some useful information for improving the ministry.

When a Lay Pastor decides to quit, an exist interview has two positives: (1) it brings closure to that person's ministry as a Lay Pastor, and (2) it yields some useful information for improving the ministry.

Bill Miller has been a Lay Pastor for three years. He decides to quit. The reason he gives is that he wants to be involved in the youth ministry and does not have time for both. How does he resign? One of the following scenarios is likely:

- A Phone call to the pastor or ministry leader announces his decision.
- A note on his report says that this is his final report. He is through.
- He has told someone else to tell you he is quitting.
- He calls for an appointment to explain his decision.
- He quits without saying anything to anyone.

The ministry leader's response? One of the following is likely:

- Silence (nothing).
- Remove his name from the list.
- Try to talk him into staying with it.
- Contact him to tell him you are releasing him and want to set up a time for an exit interview.

ACTION POINT: This kind of interview is useful as we know, but not easy when people leave us! What do you say?

Network News

31 JUNE

Visiting Conducting Exit Interviews (2)

It yields some useful information for improving the ministry.

Some of the following questions are useful for interactive dialogue:

- Can you share with me some of your good lay pastoral experiences?
- What were some of your less-than-good experiences?
- How do you feel about existing the ministry?
- If you were to find a replacement, how would you describe the ministry, and what advice would you give to him or her?
- Are there some things about the organization of the ministry you have thought needed changing?
- What are some of the problems you encountered?
- In your opinion, is there a need in our church for this ministry?
- As you look back, is there any one event or any cluster of events or circumstances that contributed to this decision?
- Is there anything that we could have done differently what would have kept you in this ministry?
- In what ways was your life enriched by doing this ministry?

Some suggestions following the interview:

- At the conclusion of the interview, thank the person, affirm them in their decision, and keep the door open for their possible return to the ministry.
- Share the data with the ministry leadership group (except for confidential portions), using the information to improve the ministry and to motivate those doing it.
- Include in your next equipping event the steps a person should take to exit the ministry if and when that time comes.
- Bring closure to their ministry at the next Lay Pastors meeting by presenting this person, celebrating his ministry, giving him an opportunity to speak if he so desire, affirming him in his decision, and commissioning him to the ministry he will be doing. Lay hands on him as you have a time of special prayer for him.

ACTION POINT: We need discipline in this area, doing exit interview, and very be careful and much consideration, aren't we?

Network News

JULY

- 1 In this very room
- 2 A wink in the light (1)
- 3 A wink in the light (2)
- 4 An Anticipatory Crisis Plan
- 5 International Conference 2002
- 6 God Calls on Ordinary People (1)
- 7 God calls on Ordinary People (2)
- 8 What Ministry It and Who can do it
- 9 Finding the time to do your ministry (1)
- 10 Finding the time to do your ministry (2)
- 11 How to deal with Guilt (1)
- 12 How to deal with Guilt (2)
- 13 Equipping people with Spirituality (1)
- 14 Equipping people with Spirituality (2)
- 15 International conference at Kings Street, PA
- 16 "Care" means What? (1)
- 17 "Care" means What? (2)
- 18 Encounter at Ground Zero (1)
- 19 Encounter at Ground Zero (2)
- 20 We are prime examples of people
- 21 Pastoring...One Person at a time (1)
- 22 Pastoring...One Person at a time (2)
- 23 Pastoring...One Person at a time (3)
- 24 Reflecting on the Chambersburg Conference (1)
- 25 Reflecting on the Chambersburg Conference (2)
- 26 Visiting Inactive member (1)
- 27 Visiting Inactive member (2)
- 28 Dealing with Difficult people (1)
- 29 Dealing with Difficult people (2)
- 30 What Pastoring is....What it is not (1)
- 31 What Pastoring is....What it is not (2)

1 JULY

In this very Room

by Susan Caulder

When I first became a Lay Pastor, I was a bit nervous. After all, who am I? You might say I lacked self-confidence. You are right. However, in spite of my inner shakiness, it is such a privilege to be a Lay Pastor. The fact is that the church commissioned me and has confidence in me to care for her people and I didn't want to blow it.

It was hard to make that first contact. You can never be sure of how the visit is going to go or if the one assigned to you will receive you. That first call was tough. To call someone up and basically invite myself over, was all very new stuff to me. As I looked for the confidence to fulfill this task that I felt called to, a song entered my mind – sometimes God has answered my prayers in a song - *"In This Very Room"* by Ron and Carol Harris.

"In this very room, there's quite enough for love for all of us and in this very room, there's quite enough joy for all of us, and there's quite enough hope and quite enough power to take away any gloom, for Jesus, Lord Jesus, is in this very room."

How did I get through that first call and visit? I believe the confidence I received came from Jesus himself. There is more power and strength with Jesus, I never have to do anything alone. Not every person I have been assigned has greeted me warmly. Matter of fact, one person asked me not to call or make contact with them again.

But the joy and love that is found in a relationship with Jesus gets you through being rejected. The power of Jesus Christ is awesome! I believe His power has paved the way for my contacts with my families. So I pray before every contact. That's what makes my lay pastoral visits different from those of other family or friends. The difference is not that I am particularly special, not because of the flowers or cards I may carry with me, not because I know just what to say, but that I send Jesus before me and I take Jesus with me.

So I am a Lay Pastor. For me it means bringing Jesus along with me to the homes I visit, the phone calls I make, the hospital I visit, and with the cards I send. I go with confidence because "in this very room," there is more than enough love and joy and power to change the world. Matthew 28: 20: "And surely I will be with you always, to the very end of the age."

Susan Caulder is a Lay Pastor at St. Mark United Methodist Church, Charleston, SC.

ACTION POINT: She said it's such a privilege to be a lay pastor. How about in your ministry, serving others. Feeling privilege? or reluctant?

Network News

2 JULY

A Wink in the Light (1)

Doing business without advertising is like...

We are talking about communication, telling the story of your Lay Pastors Ministry to others.

Have you heard the saying: "Doing business without advertising is like winking at a girl in the dark. You know what you are doing but nobody else does."

Paraphrase: Doing ministry without telling your story to others is like winking at a girl in the dark. You know what you are doing but no one else does.

The "others" need to know what you are doing; they need a wink in the light. It's the "others" who are potential lay pastors. It's the "others" who are recipients of lay pastors' care. It's the "others" who need to know the importance of the lay pastoral care ministry God has raised up in your church. It's the "others" who will be inwardly moved by the fact of lay ministry to follow God's call to use their gifts in a specific ministry.

Your Lay Pastors Ministry needs a point person for communication. This person's task is to raise this important ministry to its deserved height of visibility.

City, county and states governments pay thousands of dollars annually to communication specialists to promote a positive image among the citizenry. They do this by telling their story in newspapers, brochures and personal visits to organizations. Washington does the same. Business and industry also contract with specialists to communicate a favorable image of their existence to the community.

Your Lay Pastors Ministry needs such a person, someone with the necessary gifts (and experience if possible), commitment and passion for the ministry. The task of the Communication Coordinator is three-fold:

1. Write, edit, produce and distribute a newsletter to the Lay Pastors.
2. Tell the ministry story to the congregation regularly.
3. Communicate with other churches in your community, your region and the Lay Pastors Ministry, Inc.

ACTION POINT: Dr. Melvin advised me in the very beginning the ministry, "Make monthly newsletter, with one page of A/4 size." It struck me unforgotten up to now. Are you making it?

Network News

3 JULY

A Wink in the Light (2)

Doing business without advertising is like...

Lets expand each of these tasks:

NEWSLETTER: Once a month is the best, although many churches have found that bi-monthly or quarterly is best for them. The content should include (1) ministry information, such as upcoming meetings and events, (2) newsy items such as interesting happenings in the lives of lay pastors, (3) ongoing equipping articles, (4) writing on personal spiritual growth, and (5) news about the church. The official board members of the church should get copies as well as the lay pastors. As to size and length, most churches find the two sides of an 8 1/2" x 11" paper adequate. Others are longer.

CONGREGATION: The means of communication are the Sunday worship bulletin, monthly congregational newsletter or paper, announcements at worship services (or skits, or interviews with lay pastors), and occasional letters to the congregation. Other creative ideas are mounting posters and/or pictures of lay pastors in strategic places; a booth at the church's annual "Ministry Fair;" use of a web site; a skit or graphic report at the annual congregational meeting; an informational brochure of sheet for general distribution. Samples of brochures from other churches are available from LPMI.

OTHER CHURCHES: By phone or personal visit, establish a relationship with other churches in the area which have a lay pastoral care ministry. The people who led the ministries should meet occasionally to get acquainted, exchange ideas, be mutually encouraged and plan joint equipping and fellowship gatherings. *You* may be the one to take the initiative for such meetings. The Regional Director may assist you. The name and contact data for you Regional Director is available from Else Grundeland in the LPMI office. Communication with the LPMI office is advantage to you. An occasional article for the Network News will enable you to communicate the excitement of your ministry to others.

Telling your story is a wink in the *light*. Your ministry needs a Communications Coordinator to do the winking.

ACTION POINT: Yeah, it's better to extend communication to the other churches, and it challenge and very helping to share each others. Do it then you will find it is to be true.

Network News

4 JULY

An Anticipatory Crisis Plan

Trust and Christian bonding is the matrix of effective pastoral care.

Good lay pastoral care is proactive, i.e., an anticipatory crisis plan. The ideal time to become a household's lay pastor is when life is going good for the members of the household. This gives time to build a relationship before crises come. Trust and Christian bonding is the matrix of effective pastoral care. (A matrix is a mold in which something is cast or shaped.)

In this case, the matrix is the lay pastor-member relationship constructed before a crisis descends. That which is shaped is the presence, empathy and loving care (the ministry) of the lay pastor. Since we know that crisis will strike everyone sooner or later, the relationship is proactive. It creates a natural brother/sister-in-Christ acceptance of loving care, because of the bond which exists between the two.

When Rev. Ray Larson was interim executive of the Presbytery of the Twin Cities, he encouraged clergy and church officers to design a crisis plan, an "anticipatory direction for people and institutions." It is to be utilized "when a sudden shock throws the routine into a state of great vulnerability."

Larson says, "When a crisis comes, it's too late to plan." The Lay Pastors Ministry is a good "anticipatory crisis plan for individual and family members." It's "good" because the organizational model was given by God to Moses (Exodus 18) and the purpose, "Tend the flock," is mandated by God (I Peter: 4-1). And it's "good" because it works!

ACTION POINT: As we know LPM has value to get relate each other even good times. It makes easy to contact at bad times. So always contact them. That's axiom!

Network News

5 JULY

International Conference 2002

...quality workshops that strive to equip lay people in this vital ministry.

Where: King Street United Brethren Church, Chambersburg, PA
When: April 12-14, 2002

King Street United Brethren Church in Chambersburg, Pennsylvania, is buzzing with excitement! Preparations are well under way for the 12th International Conference on Pastoral Care of the Congregation by Lay People to be held April 12-14, 2002. The conference will include approximately 35 carefully planned workshops, several small breakout groups, multiple praise and worship sessions, and plenty of food and fellowship. The Conference will begin on Friday afternoon and include two workshop sessions, followed by keynote address, which will be given by Patrick B. Jones, Senior Pastor of King Street Church. Saturday's session will include three more workshop sessions, and conclude with a ministry celebration banquet.

Those of you who have attended past conferences won't be disappointed: not only does the workshop roster include many favorite presenters from years gone by, but you will also enjoy hearing from a member of experienced, local workshop presenters who are new to LPMI's conference schedule.

Our newly designed brochure is currently being finalized, and will be ready for mailing in January, 2002. While our ministry grows and changes with each passing year, please be assured that International Conference will always provide quality workshops that strive to equip lay people in this vital ministry. You will leave with new friends and ideas, and, most importantly, the feeling that your presence at the conference was not only beneficial to you, but also was appreciated by others whose lives you many touched just by being there and participating. We look forward to seeing each of you in Chambersburg next April!

-Rose Zook, Conference Coordinator

ACTION POINT: I attended this conference, it was good experience to get to know many new people there. Have attend if any events around you. Get help!

Network News

6 JULY

God Calls on Ordinary People (1)

by Kathy Fountain, Christ Methodist Church, Mobile, Alabama

Ordinary Christians often think they are neither worthy nor competent to minister to others. By ourselves we are neither, for we must have Christ as the core of our lives.

It was October, 1999, as I sat in on an equipping seminar for Lay Pastoral Care and listened intently. When the day came to an end, I thought, what a commitment of one's self to the works of Jesus Christ. This is a commitment of time and energy, commitment to the church and our leaders, and a commitment to being accountable. I felt my knees in prayer and meditation. "Oh Lord," I expressed, "how could I, as a single mother of three, become an effective Lay Minister? With a full time job and numerous other commitments, how could it be possible to fulfill this calling? Will be able to keep my life in balance?" Then a sense of peace came over me and it was simply revealed to me that God is not going to do it without me and I cannot do it without Him. A few weeks later I was commissioned as the Lay Ministry gave me the opportunity of being a committed Christian.

One of the most frustrating experiences a Lay Pastor has to deal with is resistance. She was timid...a young, single college girl named Michelle. I had left numerous messages, sent sunshine notes, birthday cards and cards on holidays and news on special events held at the church. Six months had passed and to my disappointment there was no response. My first thought was "I must be a failure. What should I do?" At our regular monthly meeting I was ready to give up. I pleaded with director of member care to delete Michelle from my flock and to assign me someone who would respond to having a Lay Pastor – after all, my other families had responded. I had come to the conclusion that I would only pastor those who wanted a Lay Pastor. Well, if the truth be known, we all need pastoring. So as time went on, I continued to pray for Michelle. If I were to serve God, I must continue to commit myself to the care of His flock. I realized that Michelle was resisting the ministry, not me. The challenge was not to give up or get discouraged, not to back out, but to continue to maximize my prayer and minimum my contact with Michelle. Finally the breakthrough!!

ACTION POINT: There are a lot of reasonable excuses not to be involved in the ministry. If we think too much, we can't do God's work. What do you say?

Network News

7 JULY

God Calls on Ordinary People (2)

My experience as a Lay Pastor has been a life-changing event

It was Singles Sunday at my church, May 21, 2000. I was giving my testimony before my church family. I remember praying that morning that if my testimony could reach just one person, then it would be worth all the butterflies and sweat that I would endure during my 20 minutes in the pulpit. I left church that day with a feeling that was indescribable. When I arrived home there was a message on my answering machine. It was from that timid college girl, Michelle. Her message was as follows: "A few hours ago I sat through your testimony with tears flowing. I had a friend with me who has been struggling with many of the same issue you shared with us today. My friend's name is Charlotte. Half way through your testimony, I looked at Charlette and said, 'Oh my gosh, that is lady who has been calling me and has been praying for me for months on end.'"

I met Michelle and Charlotte for dinner a few days later. We have become close friends in Christ. I learned a lot through that experience. People who resist a Lay Pastor, but who eventually break through the resistance, find out how good it is to have someone who is praying for them and caring about them. My experience as a Lay Pastor has been a life-changing event. It has brought me into a closer relationship with God. Walking in the for it and not the world enables me to continue to take the initiative, and to be prayerful and persistent about my commitment to serve God by caring and nurturing His flock.

ACTION POINT: To give testimony in front of people is helpful to be grown ourselves. It's like say, "we are growing through teaching." Get those opportunities!

Network News

8 JULY

What Ministry It and Who Can Do It

Consumers come to church needing inspiration, direction....

In the traditional church, the clergy are the providers of professional services for church members. The "consumer" (church member) has spiritual needs; the "provider" (clergy) is trained to look after those spiritual needs.

Consumers come to church needing inspiration, encouragement and direction....clergy provide a sermon. Consumers need to learn....clergy offer instruction. They need support and guidance...clergy dispense insight and counsel.

There are three problems with this consumer-provider model:

- 1.** The proliferation of needs becomes too heavy, leading burnout and/or leadership patterns which stunt congregational growth.
- 2.** The congregation is energized largely by the energies of the clergy, leaving the vast reserves of the people's energies untapped.
- 3.** The people's embryonic spiritual gifts remain undeveloped while an unhealthy dependence (a.k.a. co-dependency) on the clergy infects the congregation.

In his new book, ***Letting Go: Transforming Congregations for Ministry*** (published by Alban Institute), Roy Phillips tells how that early in his ministry an older minister told him that people would not be happy if any other than the minister came to visit when they were in the hospital. Read Phillip's analysis of this counsel:

"It was to the detriment of my ministry and the congregation's ministry that far too long I believed what he told me. It means that the load I carried wore me out and that I always felt guilty because of all the people I missed. It also, that too many patients waited in vain for a visit."

This young clergyperson unwittingly communicated to the congregation that far too narrow understanding about who had the gifts to carry out its ministry. His proprietary acts suggested that clergy hold in their possession a magic other Christians are denied.

But, the Lay Pastors Ministry is challenging this centuries-old error. Formerly both clergy and laity perceived the Church as hierarchical institution; now they see it as a Living Organism, a Body whose Head is Jesus Christ. The consumer-provide Church is giving way (albeit, stubbornly) to a partners-in-ministry Church where clergy ministers and lay ministers are the partners. We are rediscovering what ministry is and who can do it.

ACTION POINT: I can say #2 & 3 are major problem in the traditional church, it's top down system, so frozen of laity's energy. What do you say?

Network News

9 JULY

Finding the time to do your ministry

Here are seven practical ways to find time.

If congregational care is going to happen God's way — including every member, not leaving a single person out — lay people have to be co-opted as pastoral associates. Not because they have the time, they don't. However, lay people will find the time when they are first, committed to Jesus Christ as Lord and Savior; second, called to share the pastoral ministry; and third, equipped so as to do the ministry with competence and confidence.

Here are seven practical ways to find time.

1. prioritize

Everything is not equally important. Decide what has to be done and what can wait or even be dropped. "When you don't have much time to invest, put it where you'll get the bigger dividends," so write Stephanie Culp in *How to Get Organized When You Don't Have Time*. (Writer's Digest Books, 1986)

2. say 'no'

Don't do everything people ask or expect. When asked, consider: "Do I really want to add this to my other responsibilities?" "Does this match my gifts and priorities?" If the answer is "no," be pleasant but firm and explain that you are not able to take on another commitment at this time.

3. don't try to be a super-person

Not everything in your ideal image of a Lay Pastor needs to too be done. We have bought into the 80's philosophy of "be it all and do it all."

4. cut some corners – creatively

Many of us do the same things in the same way year after year. Think about changes that will save time or will eliminate some things. Take a look at cooking, dishes yard, car, cleaning, shopping, reading, TV, etc.

ACTION POINT: To make time for serving others? It was difficult for me. It needs self-discipline, also self motivation!

Network News

10 JULY

Finding the time to do your ministry (2)

Make up a schedule so as to find where your time goes

5. rely on your body natural energy rhythm

There are morning people and there are night people. Get up and tackle the extras or save them for evening time, depending on whether you are morning or evening.

6. rely on lists

The discipline of writing something down in the first step to making it happen. One suggestion: buy a notebook. Divide it into four categories: 1) Phone calls to make; 2) Errands to run; 3) Things to do; 4) Contacts to make.

7. Keep to a schedule

Make up a schedule so as to find where your time goes, like many do with their financial budgets. This will help set and keep priorities. It will enable you to be realistic. See the Time Use Survey, shown down.)

Time use survey From *Redbook*, April 1990

Week-end leisure activity: Time Spent

Interests/hobbies WOMEN: 3:19 MEN: 4:09

Playing with kids WOMEN: 3:08 MEN: 2:21

Visiting friends WOMEN: 2:30 MEN: 3:12

Visiting relatives WOMEN: 2:30 MEN: 1:45

Reading WOMEN: 1:58 MEN: 2:03

Dining out WOMEN: 1:39 MEN: 1:50

Entertainment WOMEN: 1:39 MEN: 1:52

Exercising WOMEN: 1:00 MEN: 1:58

Gardening WOMEN: :52 MEN: :55

ACTION POINT: Look at the time use survey. Where are you on this? I am mostly reading and writing, so.

Network News

11 JULY

How to Deal With Guilt Produced by Your Ministry (1)

Learn from the mistakes you make

Successfully dealing with guilt is an important component of perseverance. If not met head-on with honest self-assessment, timeliness and in the presence of God, guilt can adversely impact your ministry, ranging from withdrawing to draining its joy...and many miseries in between.

1. Identify the expectations you have for yourself, what you are believing you must do. Write them down, evaluate them, and revise them to be realistic.
2. Accept a less than perfect performance. Accept your limitations of time, ability, energy and human faultiness.
3. Do what you can, after setting realistic goals, and offer it to God. Do not grieve, fret, stew or downgrade yourself for what you have *not* done. Focus on what you *have* done, knowing God is using it for good. (God will use what you can do to accomplish what you could never do.)
4. Learn from the mistakes you make, thereby turning negatives into positives. Most of us have learned our most valuable lessons from our mistakes.
5. Examine your spirit in God's presence to determine your zeal of commitment to Him, your commitment to the ministry He gave you and the priority of your ministry in relation to your local life's activities, interests and commitments. Be completely honest. Then adjust your priorities to this order: God; Family; Job; Ministry. Be sure your guilt is *not* caused by:
 - a. Lack of Commitment to Christ.
 - b. Worldliness of other sin which robs your time and energy which could be used to fulfill your commitment to God, and which dilutes your passion for being God's servant.
 - c. Doing a ministry for which you are not gifted and to which God has not called you.
 - d. Trying to do too much, more than God is calling you to do.

ACTION POINT: Feeling guilty is some good to us. It makes us to re-startup, re-begin, re-committed. What about you?

Network News

12 JULY

How to Deal With Guilt Produced by Your Ministry (2)

As the false guilt is identified, it will dissipate

6. Try to imagine how Jesus must have handled unfinished ministry each day...people unhealed, families not contacted, wrongs not set right, multitudes not taught, conflict unsolved, bad relationships not confronted, evil spirits not cast out, needy and hurting people not touched, social ills not addressed...in light of His prayer to His Father at the end of His life, "I have brought Your glory on earth by completing the work You gave me to do." (John 17:4)

7. Talk in depth with a close Christian friend or pastor about your guilt and its source. Separate false guilt from real guilt. Then pray together building your prayer out of the specifics in your conversation.

Note: Both false and real guilt will do great damage to you and your ministry. As the false guilt is identified, it will dissipate. Identification of the real guilt should lead you to:

1. Modify the expectations you have set (consciously or unconsciously) for yourself to make them realistic; or
2. Rearrange your priorities so as to realign your life with God's call to you; or
3. Renew your commitment to fulfill your promise to do this ministry; or
4. Laugh at the false guilt and confess the real guilt. Then accept God's forgiveness (I John 1:9) forgive yourself.

ACTION POINT: Dr. Melvin mentioned both false & real guilt. Real guilt lead us to improve ourselves if we follow his guidance as noted.

Network News

13 JULY

Equipping People with Spirituality

"If they don't pay attention to their spiritual sides."

People attending our conferences on Pastoral Care of the Congregation by Lay People focused on to workshops on prayer, spirituality and other subjects dealing with personal spiritual life. Lay People hunger for opportunities to deal with their personal spiritual condition. Where as their felt need for this may be incentive (sparked by the Spirit), pastors and ministry leaders need to be intentional about spiritual-life equipping.

BEING PRECEDES DOING

1. See Unit 7, pages 97-102 in *Can The Pastor Do It Alone?* and modules 7 and 8, pages 41-45 in the Leader's Manual, A Complete Equipping Seminar.

a. People need to be equipped at two levels – being and doing. "If they don't pay attention to their spiritual sides...they will soon become empty 'wineskins' with nothing to give." "If Christians ministers have no contact with the transcendent God...if they cannot share an experience of the living God with others, then they have become 'a noisy gong or clanging cymbal'." (Rademacher, *Lay Ministry*, page 190)

b. Lay Pastors cannot influence their people to a spiritual life deeper than their own. (See SP 13, page 79 in the **Leader's Manual**.)

2. The "E" of the Lay Pastors Ministry description (PACE) stands for "example".

a. Many ministry designers and leaders avoid this component by substituting the word "encourage," making an end-run around I Peter 5:3: "Be shepherds of God's flock by being *examples* to the flock."

b. Being an example does not infer perfection. Our call is to be faithful and to grow toward perfection. (*I may Not Be Totally Perfect, But Parts of Me Are Excellent* is the title of a book by Ashleigh Brilliant.) Note: See pages 141-144 in *The Lay-Driven Church*.

ACTION POINT: Intentional equipping about spirituality is necessary. As Melvin said, if we read this at Training Manual we will find it.

Network News

14 JULY

Equipping People with Spirituality (2)

"commitment" first then growing & matured will be followed

3. Our secular cultural penetration of the church produces just the opposite within serious-minded Christians – a passionate desire for more of God. (My soul thirst for you like a parched land." Psalm 143:6)

- a. The desire of or indifference to the reality of the spiritual.
- b. The difficulty of being silent before God.
- c. the lack of training in spiritual warfare.
- d. The ensconced of hedonism.

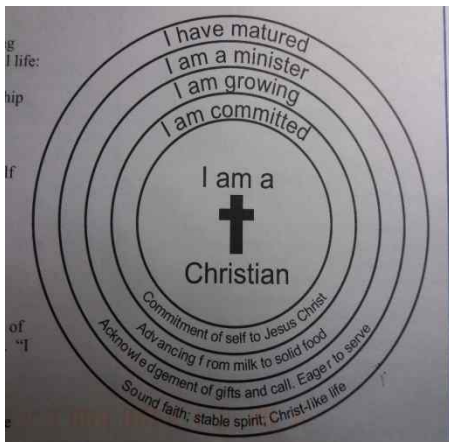
An example of the cultural penetration: A high school graduate goes into teaching music because "it plays well and you have the summer off."

Life-goal: money and leisure. Values: good paycheck and play

4. A teaching on growth in spiritual life

Intro: "We are all for spirituality. We are also for motherhood, apple pie, and lower taxes. So long as no one defines it, spirituality seems harmless enough. So we need to find out what spirituality is and, at the same time, reflect on some of the principles and methods that guide us toward a healthy spiritual life." (*Rademacher*, pages 189-190)

Note: The movement from faith through other spiritual qualities to love in II Peter 1:5-7. See: Pages 161-163 in *The Lay-Driven Church*.



Five ever-expanding concentric circles of spiritual life:

Circle 1: Personal relationship with Jesus Christ. "I am a Christian."

Circle 2: Commitment of self to Jesus Christ. "I am committed."

Circle 3: Advancing from milk to solid food (I Cor. 3:1-3). "I am growing."

Circle 4: Acknowledgement of gifts and call. Eager to serve. "I am a minister."

Circle 5: Sound faith; stable spirit; Christ-like life. "I have matured."

ACTION POINT: It says "commitment" first then growing & matured will be followed. That's true from our experiences.

Network News

15 JULY

International conference at King Street, PA

April 12-14, 2002

You won't want to miss it! It's a perfect opportunity to network with other churches and learn from those who have been doing, and are successful, in lay ministry. Meeting so many people from denominations, other countries and all over the United States, united in spirit by their commitment to pastoral care of the congregation, is wonderful experience. With 34 workshops, there is an abundance of quality material, practical ideas and useful hints being presented by individuals who are expert in their area.

One of the most delightful experiences of the International Conference is making new friends and renewing acquaintance from previous conferences. Fellowship, laughter and sharing ministry joys and struggles with others who "tend the flock," recharges your batteries and equips you for renewed service. And there is always some free time to share an ice cream sundae at a local ice cream shop. (Chambersburg has a delightful Olympia Ice Cream Parlor!)

Our Keynote Speaker is Rev. Patrick B. Jones, Senior Pastor of King Street UBC, one of the fastest growing United Brethren Churches. Pastor Jones has always been strongly committed to the Biblical model of making disciples and the freeing the whole church to do the ministry. The praise and worship time, led by Dean Martin and the Praise Team, promises to be up-lifting experiences.

Chambersburg is located in the beautiful Cumberland Valley of south central Pennsylvania, and is nestled between two mountain ranges. For the Civil War buff, it is just 30 miles from Gettysburg. Also close by is Lancaster and Amish country, with lovely crafts and delicious Pennsylvania Dutch cooking! Baltimore and Washington DC are two hours away and Philadelphia is a three-hour drive, so take a few extra days and do a little sightseeing!

Get your registration in now Early registration (received by March 22) is \$130; after March 22, the fee will be \$160. Special \$25.00 person discount on groups of 5 or more people from same church. For your convenience, credit card payments can be made on-line at www.lpmiconf.kschurch.org, for more information contact Rose Zook at 717-532-8682.

Is it worth the time commitment and expensive? The answer is a resounding YES! Come and encouraged, share with others in the pastoral care ministry. Experience the warm hospitality of Chambersburg and the King Street Church Shepherd Ministry. You will be truly blessed. ***Kathy, Shepherd Ministry Coordinator, King Street United Brethren Church.***

ACTION POINT: I got a lot of benefits from those international conference, e.g, renewed personal motivation to do new upgraded ministry.

Network News

16 JULY

“Care” Means What?

You know, I've been assigned to be your Lay Pastor

The following skit was by the Lay pastors Ministry leaders (Shepherd Ministry, as they call it) of Christ Memorial Lutheran Church, St. Louis, Missouri, and used for their January Shepherd's Meeting. They wanted something different. Be amused as you read it. (It is the first of series of three.)

SCENE: A church parlor. Joan will be sitting on a chair just chatting with someone. In walking Jonathan, looking sort of lost, not quite sure what to do. Joan jumps up, goes to him and shakes his hand.

Joan: Hello. I understand you're a new member. Jonathan Luhman, is it? Is it correct that you've just joined Christ Memorial?

Jon: Yes, it is.

Joan: You know, I've been assigned to be your Lay Pastor. Do you have any idea what a Lay Pastor is?

Jon: Well, I did get that letter in the mail telling about it, but I didn't exactly understand it all too well. Just exactly what does it mean?

Joan: Well. I'm not surprised. That letter was written by our director and seems to be pretty plain to me, but it just seems that so many of you new members just don't seem to understand it.

Jon: I guess I would fall into that category. Perhaps you could explain it a little more for me?

Joan: Yes, I certainly can. I've be a Lay Pastor a long time. Being a Lay Pastor means we are in charge of a small group of people. We try to get you involved in our church. You see, there's no point in having you join and then just become another piece of dead wood. We have a lot of that already. We expect to see you in church regularly and in Bible Class, too, and...

Jon: Well, I had hoped to get involved with the choir.

Joan: Well, Jonathan, you might as well know right from the start that you have to be really good if you want to join the choir. I'm in it and I know. We have a great director and she doesn't want any monotones. But I could at least mention your name to Dawn and she'll check you out for herself. Any other questions?

ACTION POINT: I had attended first time at St. Louis Conference in 2000, with members of Hallelujah church. After attended it, LPM Korea actually started in Korea.

Network News

17 JULY

“Care” Means What? (2)

and don't forget that envelop.

Jon: Well, I don't have any right at the moment

Joan: You didn't even mention envelops. The first thing you want to do is to start using that envelop. We've been supporting this church a good long time. Don't want any new people coming in and thinking they can sit in the pew and just throw a few pennies in the basket.

Jon: Well, I always did use my envelop in my other church.

Joan: Well, I certainly hope you didn't come from one of those inner city churches. We've always tried to keep a certain class of people at Christ Memorial, and I'd hate to see the riff raff starting to come in, if you know what I mean.

Jon: Well, actually, I came from Ascension, it is a city church, but...

Joan: No buts about it. I know a little about that church. And I've heard a lof of gossip about the preacher over there. I wouldn't want to sit through one of his services every Sunday either. So I can certainly see why you are joining Christ Memorial.

Jon: Well, I think I need to go.

Joan: It has been really nice meeting you, Thomas. I'm sure you will realize you made a wise choice. Christ Memorial is a friendly, caring church. By the way, you know we have a lot of older people here are there are the ones with money (if you know what I mean) and they aren't going to be very happy when they see someone come in wearing earrings ...and I have to admit I feel the same way. Earrings just don't belong on a boy. After all, how can you say you love Jesus and still come in wearing those earrings.

Jon: Well, I think I really must ...

Joan: I'll bet you're glad already that you decided to join this friendly, caring church. We'll expect to see you now every Sunday and don't forget that envelop. (Now, why did he walk away like that?)

ACTION POINT: That's interesting and a little nervous about envelop. It means offering? Possible to the new comers. Even at the first day of visit?

Network News

18 JULY

Encounter at Ground Zero

(A Massive Need for "Love with skin on it.)

Craig H. Smith, District Executive. Church of Brethren, and LPMI Board Member

On Saturday, November 24, 2002, my wife, Vicki, and I had opportunity to travel to Brooklyn, New York for Thanksgiving Memorial Service sponsored by the Brooklyn First Church of the Brethren. We had asked Reverend Earl Foster and Dr. Phil Carlos Archbold if it would be possible to travel to Manhattan and view Ground Zero. Little did we realize at the time that God would take us into the heart of Group Zero.

Brother Eddie Quijano, Church Moderator and a retired NYC police detective, met us at the church and graciously guided us through the subway into south Manhattan. As we emerged from the subway and turned the corner on a short block, brother Eddie said, "There it is." Several blocks away appeared the ruins of the terrorists attack on September 11. He continued, "Do you want to go closer?" Vicki jumped in with a quick but somber, "Yes."

As we approached, the ominous destruction of this horrible act loomed ever more real. Brother Eddie stopped to talk with a couple of his former colleagues from the NYPD. After sharing with them the for our trip into the city – preaching at the Thanksgiving Memorial Service- a captain asked if we want to "go in." We quickly agreed. We were ushered behind the police barricades to wait for a Police Community Service van to escort us into the perimeter surrounding Ground Zero. After a brief tour, the Community Service Officer stopped the van asked brother Eddie if he and his guests would like to go "further." We nodded.

ACTION POINT: I had visited there where the 911 happened in the year of 2001. I went there with Tom Corbell, the president of LPMI USA and was shocked to see the names of dead! Just shocked.

Network News

19 JULY

Encounter at Ground Zero (2)

We silently surveyed the annihilated architectural magnificence

Connections were then made with the National Guard Sergeant on duty to secure clearance for us to enter. We stood patiently for nearly 45 minutes as family members were escorted into the grave site of their loved ones. with hard hats on their heads, tears streaming down their cheeks, teddy bears clinging to their arms, and flowers clasped in their hands, the family members slumped in. And then, like a casketless funeral recession on a trip to nowhere, these husband and wives, moms and dads, brothers and sisters, grandmothers and grandfathers, aunts and uncles simple filed out on their way back to grief-impacted home and a long string of empty tomorrow.

Then, it was our turn.

We walked directly to the platform that had been originally erected for President Bush and Mayor Quiliani. We stood and gazed into the stinking smoking pit of rubble that was once the World Trade Center, New York City's symbol of global grandeur. We silently surveyed the annihilated architectural magnificence, the world-wide prestige, and the international financial eminence now represented by piles of hellish smoldering debris, chunks of strewn concrete, twisted configuration of steel, tons of shattered human flesh. We cried. We prayed, We left.

On Sunday morning as I stood to preach, I looked into the eyes of some 30 New York City Firefighters seated to my right; and I knew that my journey to Ground Zero had taken me to a place deep inside – a place where God alone works to impact the human soul.

ACTION POINT: (Your thought?)

Network News

20 JULY

We are prime examples of people who live what we believe.

we are committed to please God, deny self and order our lives

"As far as we are concerned, they (USA civilians and military) are all targets and they shall be wipe out." (Osama bin Laden, 1999)

Osama bin Laden formulated this terrorist mindset years ago, articulated it in a 1999 interview, and activated it September 11, 2001.

The venom in the quotation above is worsened by the words preceding it: "Allah has ordered us to make Holy wars. And what we care for is to please Allah."

Let me shock you! We Christians, committed to Jesus Christ and serving Him in the ministry of pastoral care, share the following the commitments in terrorism both *troubles* me about the passion I have for investing my commitment in pastoral care and *galvanizes* me to "never be lacking in zeal" (Rom. 12:11).

Regarding the first commitment – Please God – bin Laden, following the Quran, believes it please God to wipe out "the infields." I, following the Bible, I Thes. 4:1, "Live in order to please God," believe it pleases God to love all people (*agape* = seeking their best at my expense), witness to the Good News of God's Son, Jesus Christ, and pastorally care for His people. Though we both start with commitment, our different roads from that common point lead to totally opposite activities and outcomes.

Regarding bin Laden's passion, he is the prime example of a man who lives what he believes. (The Apostle Paul had a similar misdirected passion – to wipe out the Church prior to his conversion.)

Regarding *my* passion, I am the prime example of a man who...?? Ending this sentence is what both *troubles* and *galvanizes* me. My friend, both of you and I are committed to please God, deny self and order our lives according to the Bible. Let's both open fully to God's Spirit Who will enable us to end the sentence right: We are prime examples of people who live what we believe.

Your brother in Christ and in ministry. Melvin, Founder, LPMI

ACTION POINT: We can see Melvin's flaming zeal for his ministry! How about you on your commitment?

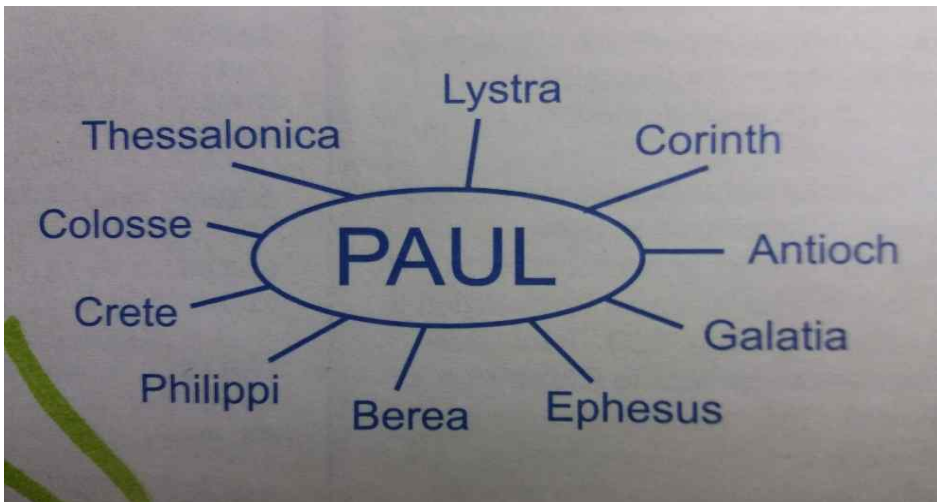
Network News

21 JULY

Pastoring ...One Person at a time (1)

As a teacher he pastored with teaching.

Paul, who taught extensively about doing the ministry fore which Gad gave spiritual gifts, wrote twice that he was appointed a *herald* and an *apostle* and a *teacher* (I Tim. 2:7; II Tim. 1:11). He left out *pastor*. Who, then, pastored the many churches Paul founded? As a herald and apostle he started dozens of churches in Ciclicia, Cappadocia, Galatia, Bithynia, Pontus, Asia, Macedonia, Greece, Crete, and other province of the Roman Empire. As a *teacher* he pastored with teaching. He grounded them in the faith and laid down rules for Christian behavior. But who did the pastoral ministry Jesus had in mind when he told Peter, "Take care of my sheep." Paul didn't. Peter did.



ACTION POINT: It talks about pastoral care and with gifted on caring! But interestingly St. Paul is not gifted. on caring but teaching gifts I thinks. How do you see it?

Network News

22 JULY

Pastoring ...One Person at a time (2)

After all, this was Moses' caring model.

There were thousands of Christians making up the scores of churches throughout the Mediterranean provinces of the Roman Empire. The following drawing shows Paul's pastoral dilemma.

Rather than default on pastoral care, he provided for pastoral care by sending Titus to Crete and Timothy to Ephesus. Though the record does not report it, we can assume that he sent other of his partners to other churches. Peter discharged *his* pastoral duties by calling on the elders of churches in four Roman provinces to "be shepherds of God's flock" (I Peter 5:1-4). Paul had already gone on record that pastors and teachers were to "equip the saints for the work of ministry" (Eph. 4:11-12). Surely some of "the saints" were to be equipped to do the one-on-one pastoral care. After all, this was Moses' caring model.

Paul's pastoral dilemma is today's pastoral dilemma. The solution is to decentralize pastoral care by equipping people with pastoral gifts and who have a sense of call to give the one-on-one care. The following drawing shows today's pastoral dilemma.

Today's postmodern pastors pastor their congregation as a whole by preaching, teaching, vision casting, etc. in addition to providing for the pastoral care of individuals by giving that ministry to the people.

ACTION POINT: Yes, St. Paul did a lot for God, but we could not caring for those people, so what did he does?

Network News

23 JULY

Pastoring ...One Person at a time (3)

"entrust [pastoral care] to reliable people"

Paul not only appointed Timothy to be pastor of the church in Ephesus, he taught him to "entrust [pastoral care] to reliable people who will also be qualified to [pastor] others" (II Tim. 2:2). Paul wrote about Titus whom he sent to Corinth for a time, "I thank God, who put into the heart of Titus the same concern I have for you" (II Cor. 8:16). Today's pastors who provide for the one-on-one pastoral care of their congregations by equipping lay people soon discover that God puts pastor's concerns for their people into the hearts of those they equip.

This means that today's pastor, like Paul, can continue being the "herald,



apostle and teacher" of the congregation while the members who are called by God and equipped by the pastor will be the grass roots pastors. We can then paraphrase the slogan of a financial investment company like pastor: "We pastor people...one at a time."

ACTION POINT: Today, pastor's role should be renewed that to be equipping, then laity realize they are called to care peers.

Network News

24 JULY

Reflecting on the Chambersburg Conference

by Ronald E. Keener

*Ron Keener was a writer in Gilbert, Arizona, formally an editor with Christian Management Association, and a member of Sun Valley Community Church. He is authoring an article on lay pastoring for the October issues of **Church Business**, and welcomes other opportunities for sharing the LPMI story.*

Flying the five hours from Phoenix to Baltimore for the International Conference of Lay Pastors Ministry, Inc. in Chambersburg, PA, gave me the time to reread Mel Steinbron's book, **The Lay-Driven Church**. It might have been five years since I had first read it (only now am I rereading **Can The Pastor Do It Alone?**), and it continues to challenge the reader to a new kind of church.

It was probably the title on a bookstore self that caught my attention, because for some time then I was of the strong opinion (as I am still) that the future of the church is with laity and we only give lip service to "the priesthood of all believers." Alas, Mel was speaking my language. He was articulating – already for some 20 years – my very feelings about how the work of the church could be done more effectively.

Network News kept me in the loop for the past few years, but then I discovered that the conference this year was being held only 10 miles from my sister's home. A great time to learn about lay pastoring first hand and visit my family as well. And, gratefully, my own congregation underwrote the cost of registration.

Being new to the program and a layman interested in taking lay pastoring back home to share with my congregation, I was an "explorer," looking at how a viable congregation care system works and how to get started.

Much of that good help came from Marianne Wiegmann, coordination of the 11- year old program at St. John's Evangelical Lutheran Church in /Statesville, NC, who shared how to start a care ministry and the responsibilities of a coordinator.

ACTION POINT: The function of *Network News* is valuable as we see. People is still interested in reading it. Have you ever seen it?

Network News

25 JULY

Reflecting on the Chambersburg Conference (2)

I was impressed by the hard work of many people

Her pastor, Tom Corbell, and President of LPMI, summed up the value of the ministry: "One of the most wonderful realities is that people are being cared for. We have a congregation of 700 members and there is one of me – do the math. I've got 27 lay ministers and I have half of my congregation covered. That's an incredible relief for a pastor."

Other breakout sessions from Scott Larson (Is Your Church Ready to Commit to Lay Pastors Ministry?) and Craig Smith (Lay Pastors: Agent for A Kingdom-Centered Church) rounded out my education as an "explorer" and headed me to the next plateau.

Some 220 persons attended the conference, with participants from Korea, Canada, and the Bahamas making this a truly international gathering. Many churches brought a team of three to seven persons to their church.

We learned that there is a second church (in addition to one in Canada) with 100 percent of their congregation under a lay ministry program – Trinity Reformed Church in Pella, Iowa. This church of 250 families has been in the program for five years and has 52 shepherds, each with five flock families.

Interestingly, this church has been without a pastor for a year, and the care of the congregation's needs goes on as they search to fill the pulpit.

I was impressed by the hard work of many people, more often administering their church's programs as volunteers, giving substantial time and care to their ministries.

Lay pastoring and LPMI have great potential. The word needs to get out. The vitality of the church at large may be at stake.

Flying home I skimmed Mel's book again, and came across what I thought is the key sentence in the entire book: *The basic task of the vocational pastor is not to pastor to individual members, but to pastor the church; if the pastor will give spiritual leadership to the church, lay ministers will flourish.* And, he might have said, so the church will also flourish.

ACTION POINT: To develop lay ministers are indispensable. How do you see it? And why?

Network News

26 JULY

Visiting Inactive Members (1)

They wanted something different.

The following skit was written by the Lay Pastors Ministry leaders (Shepherd Ministry, as they call it) of Christ Memorial Lutheran Church, St. Louis, Missouri, and used for their January Shepherds' Meeting. They wanted something different. Be amused as you read it. (It is the second in a series of three.)

SCENE:

Sarah stopped to do a little shopping at Dierbergs on her way home from work. It is very crowded, but she happens to see someone she knows.

SARAH: Let's see, I need to pick some rice and mushroom soup for dinner, and oh, look, there are the Sokes. What a good opportunity to talk to them. John and Chris, it's me, Sarah Moore. Hold up a minute. I'd like to talk to you for a minute.

JOHN: Hi, Sarah! It's nice to see you. We really can't stay and talk today because we are expecting guests in just a short time. Perhaps another time would be...

SARAH: Well, I won't take too much of your time.

CHRIS: I'm really sorry but it is a bad time. John/s brother and wife and eight children are going to be at our house in a half an hour expecting dinner and...

SARAH: Well, as I said I won't take long. I've been noticing that you haven't been very active in church lately. In fact your church attendance has been shall we say, really lousy? I bet you didn't know that we can check the church attendance records.

JOHN: Well, I know we haven't been attending like we should.

SARAH: Well, you've got that right. In fact, you've missed about half of the time.

CHRIS: I know that looks bad, but you see, our kids in Chicago have had a lot of problems, so se've been going up there to help as much as we can.

SARAH: Now don't start making excuses – seems like someone can always find an excuse.

ACTION POINT: How is aggressive Sarah? too direct? What do you say?

Network News

27 JULY

Visiting Inactive Members (2)

You do tithe, don't you?

JOHN: Well, God does want us to take care of our families and they really needed us the past few months.

SARAH: Well, that's true, but God also wants you to be in church. That brings up another question. While you've been gallivanting around, did you think to send your envelopes in with your tithe? You do tithe, don't you?

CHRIS: Well, actually we try to give ...

SARAH: That's what I thought. You see it all the time. People who don't attend church regularly, usually are poor givers too. How can you expect our church to grow if you don't attend and don't send in your money. It's people like you that keep our church from growing.

JOHN: Well, we'll really try to do better, Sarah.

SARAH: Well, I surely hope so. You know as your shepherd, I'd like to be able to say that all my people attend church every Sunday. If you can't make it oftener, the elder might have to make a call on you and talk about taking you off the church rolls. Now you surely wouldn't want that to happen, would you? You'll have a tough time finding a more friendly and caring church than Christ Memorial.

CHRIS: I'm really sorry, Sarah, but we just have to run.

SARAH: Well, I'm so glad I had this chance to talk to you. I'll be looking for you next Sunday. And don't forget that envelop. And you surely should think about tithing. Never forget that this churchhum... they just walk away.

How To Use The Skit, "Visiting Inactive Members" For Your Next Lay Pastors Meeting:

1. Ask an experienced person, perhaps the pastor, to give a five to fifteen minute talk on loving and caring about inactive members. Perhaps give statistics or informed estimation of the number of inactive church members.
2. Have three people act out the skit.
3. After the skit, divide into groups of four to six people to discuss some of the reassembled group.
 - a. Your thoughts about Sarah's approach to John and Chris.
 - b. Your thoughts about how John and Chris felt as the conversation continued.
 - c. How would you have spoken to John and Chris and what would have said?
 - d. If you have inactive members in your flock, tell how you have connected with them and their response.
 - e. Tell what the goal should be in relating to inactive members.

ACTION POINT: Wauu, now talk about money. It's really sensitive, isn't it?

Network News

28 JULY

Dealing with Difficult People (1)

different require different responses

In trying to deal with difficult people, it is essential to begin with some fundamental understandings. Ask these questions of yourself:

What do I mean by a "difficult person"? What kind of person do I find difficult? Why do I find this person difficult?

And perhaps the most difficult question of all:

Am I difficult person in this relationship?

As Lay Pastors we encounter many different kind of people. Remember that whether they are difficult or not, different require different responses from us. Just as you think differently about a senior citizen than you do about a young mother or teenager, so also the first step in knowing how to deal with a difficult person is to determine within yourself *why* you find this person difficult to deal with. You will discover that the difficult people you encounter will fall into for categories:

1. Those who resist care - they don't want to see you as a Lay Pastor.
2. Those who don't like you - it's o.k., it happens to all of us!
3. Those who you don't like- some personalities simply don't jive!
4. Those nobody seems to like - some people enjoy being difficult!

Once you have determined which of these "types" suits the difficult person you are dealing with, your approach to them can begin to take shape in your mind.

Before you go any further you must remind yourself of some basic principles about showing care and compassion to others. These basic principles are not necessarily brilliant or profound, but must be remembered in all our relationships.

Principle #1: Know that God is concerned about your relationship with others.

Pray about your relationship. Let God know of your worries and concerns. Make certain that you have an open mind and open heart toward those whom God has entrusted to your care. Be sincere and honest with God about your fears and apprehensions so that He is able to give you the strength, the wisdom and the love you require.

Principle #2: Know that God loves you as you reach out to those in need of love.

God has called you to this ministry and gifted you give to do this work. He has chosen you because He loves you. You have this ministry to reflect the love God has Given you. Remembering these basic facts of faith will help you realize afresh that God will bless you as you follow the command to "take care of my sheep."

ACTION POINT: There are so many different people from us. Some people is really difficult to approach. Any experience of those? How did you act on?

Network News

29 JULY

Dealing with Difficult People (2)

Lay Pastors it is not our job to change people

Principle #3: Know that God loves those to whom you are reaching out.

While at any particular moment you may question if *you* love them, you cannot forget that God does! Those who are entrusted to your care are very special in God's eyes. He loves them so much that He sent His Son for them. But you are the one who is physically present to show God's love.

Principle #4: There is a big difference between "backing off" and "backing out" of a relationship.

Sometimes it is necessary to "leave a little space" in a relationship, to "back off" a little, but this is not the same as giving up on the individual. When dealing with difficult people, we must constantly remain cognizant of the need we all have to be valued for who we are. If you back out of a relationship, there is a strong possibility that they will feel rejected and unloved, not only by you, but also by the church and by God. Give some space (for your sake and theirs) but do not abandon them!

REJECTION

If people reject you as a Lay Pastor, understand that many people also were hesitant to receive Jesus. If we look at the biblical accounts of His life, we see:

Some were indifferent. Some misunderstood Him. Some rejected Him

Most of those who are given the opportunity, however, are also Changeable

→when they truly hear and experience the truth

→when it is explained to them

→when they receive truth love and acceptance from Jesus (and His people).

As Lay Pastors it is not our job to change people, but it is our calling to show them the love of God, to model His acceptance of them, to demonstrate the truth of His compassion for a hurting world.

Our "natural wisdom" is that we like best those who like us best. Godly wisdom is to love those whom God loves!

ACTION POINT: Yeah, we need patience and persistence to approach and to care about them.

Network News

30 JULY

What Pastoring is...and what it is Not (1)

He needed someone who was significant in his life

Pastoring **IS**: Being there and keeping watch.

Pastoring **IS NOT**: Giving advice, saying the right words and solving people's problems.

The Pastoral needs of a very important person - Jesus:

1. *He was troubled, distressed and sorrowful. "My soul is overwhelmed to the point of death." Mark 14:34*

2. His life was at risk. "I will be with you only a little longer." John 13:33

3. He needed someone near; he did not want to be alone. "Stay here and keep watch with me." Matthew 26:38

NOTE: He needed someone who was significant in his life, whose presence nourished his spirit, and who had spent time with him before.

NOTE: But they left him alone. Even though he asked them to stay and keep watch with him, he found them sleeping. So he left them, bearing his pain alone. Matthew 26:43-44

NOTE: He was not asking for counsel, right words or a solution to his problems. He was only asking for someone important in his life to be with him. That was what he needed most.

NOTE: Who would ever guess that Jesus had pastoral needs!

The pastoral role and activity expected from someone who was significant in Jesus' life - is disciples:

The disciples' pastoral role:

1. They were to be there for him, to "stay here and watch."

2. They were to enter into his sorrow and pain with him, to "hurt with those who hurt."

ACTION POINT: That's is basic principal but we tend to be tempted to teach and to give advice. How do you do then?

Network News

31 JULY

What Pastoring is...and what it is Not (2)

Pastoral care is being involved in the life of others at the point of their need.

The disciples' pastoral (in)activity:

1. They don't know what to say to him. Mark 14:40 (They erroneously thought they needed to say something.)
2. They abandoned Jesus, leaving him to bear his pain alone. (They didn't understand their pastoring role.)

What did disciples could have done:

1. Depend on the strength of their three-year relationship to be of help to Jesus in his time of need.
2. Stay awake and "watch" with Jesus.
3. Share his pain by being alert to what he was going through.
4. Dismiss any idea that the only way of ministering to Jesus was to counsel him, say the right words, and solve his problem.

NOTE: Who would ever think that the disciples had a pastoring role in Jesus' life!

Pastoral care as understood from this event:

1. Everyone needs pastoral care. Even Jesus needed it.
2. Pastoral care is being involved in the life of others at the point of their need.
3. Pastoral care is a normal caring posture evolving from a genuine relationship.
4. Pastoral care is more about being there and keeping watch than it is about giving advice, saying the right words and solving people's problems.
5. Pastoral care is "love with skin on it."

ACTION POINT: Pastoral care is to see them in terms of their point of view. Easy to do it?

Network News

AUGUST

- 1 Learn the secret of winning
- 2 Out-Takes for the Let People Do It!
- 3 What Lay Pastoral Ministry will do for your church (1)
- 4 What Lay Pastoral Ministry will do for your church (2)
- 5 Out-takes from the Lay Driven Church (1)
- 6 Out-takes from the Lay Driven Church (2)
- 7 More on Listening (1)
- 8 More on Listening (2)
- 9 This is what we did it (1)
- 10 This is what we did it (2)
- 11 Prayer- It's power can astonish (1)
- 12 Prayer- It's power can astonish (2)
- 13 The View From the Bottom Up (1)
- 14 The View From the Bottom Up (2)
- 15 The View From the Bottom Up (3)
- 16 How you can be a great Lay Pastor
- 17 Prayers with our people (1)
- 18 Prayers with our people (2)
- 19 Prayers with our people (3)
- 20 From a From to Reality
- 21 Joy comes in the morning
- 22 Welcome new Sheep into the flock
- 23 Encounter of the Miraculous Kind
- 24 Confessions of a Lay Minister
- 25 Sand'y Salient Suggestions
- 26 Converted Church
- 27 Are you listening? (1)
- 28 Are you listening? (2)
- 29 New wine for New Skin
- 30 Understanding & Accepting the Call (1)
- 31 Understanding & Accepting the Call (1)

1 AUGUST

Learn the secret of winning

Learn the Secret of Winning the Privilege of Pastoring Reluctant and Resistant People.

"My Friend Louise:" My husband and I moved to Charleston, South Carolina, after having lived in Honolulu, Hawaii, for twenty-three years. We did not know anyone, but quickly found a church home at St. Banabas Lutheran Church.

Our pastor, Rocky Hendrix, wanted to encourage me to consider serving on the visitation committee which included shut-ins. Most of my church life experience had been spent with youth so I was a bit hesitant. However, after praying about it and seeing the need, I said yes.

I attended my first visitation meeting and was given a list of five names, four women and one man. One of the women was an 84 year old widow who lived alone, and for lack of a better word, was cantankerous to say the least.

On my first visit to her home, I was nervous and she obviously did not want me there. Needless to say, our visit was short and not too sweet.

And the next committee meeting, I shared my experience and concern and was assured that I had done my best and to hang in there. Later in the year I found out that all of them had already had their "Louise turn."

For the first year, we had our good visits and our okay visits and I considered this to be my visitation duty. I was a faithful visitor.

My pastor gave me the book entitled *Can The Pastor Do It Alone?* by Mel Steinbron and then I was fortunate enough to attend a workshop led by Pastor Tom Corbell from Statesville, NC, on Lay Pastoring. It was as if a light turned on and I began to feel in my heart that I was no longer doing visitation but ministry. How powerful that has been for me. What a privilege it is to sit with someone even if for only a few moments and share a part of who God created us to be.

Louis and I began to share our lives on a very personal basis and I either called or went to see her once a week. Since I am a hugger, I decided to go for it one afternoon, and she loved it and she said, "You really do love me, don't you?" The tears began to flow and I know that this is where God wants me to be.

The sweetest part about our relationship was that I had learned so much from her and felt humbled by it.

My friend died at age of 87 in June. I had the honor of sharing our relationship at her graveside services. My parting words were: "Louise, I love you and God hold you close until we meet again." There were no tears from me, just a heart full of love for the privilege of being a lay minister. *Blessing, Alicia Luhrs.*

ACTION POINT: Alicia, the lay minister finally found that the privilege of being a lay minister. I used to find many of those lay pastor feel privilege. It's important.

Network News

2 AUGUST

Out-Takes from Let Lay People Do It!

He saw the need and the opportunity to multiply himself

I participated in a video production at Hope Church a couple of years ago which was seen by each other of our 1100 households. The theme was western, boots, guns, ect. Some of the "out-takes"- the footage not used in the final editing - were as humorous or significant as that which survived the cut.

In a similar way, the final writing of **Let Lay People Do It!** left out as many sheets of paper as we sent to the publisher. The following is one of these "out-takes." There will be more in future issues of NETWORK NEWS.

The Need for Lay Pastoral Care

Jesus came to the conclusions that if he were to give attention to the number of people needing it he had to decentralize by giving his ministry to the disciples. Is this too far-fetched an interpretation of Mark 6:6-13?

The record tells how he "went around teaching from village to village." He saw the need and the opportunity to multiply himself - "Calling the Twelve to him, he sent them out two by two and gave them authority..."

He did as much as one person could get done, but even he, the Son of God, in a human body, could not do more than that. By (1) calling, (2) sending, (3) giving authority, and (4) instructing, He was getting twelve times as much done.

Translate this to the Lay Pastors Ministry. A vocational minister pastorally cares for all the members one person can care for, visiting, phoning, listening, encouraging, remembering, praying for and with, all they can get to in a day, a month or a year. This strategy leaves many, many people un-pastored.

By designing a ministry whereby those members of a congregation whom God has gifted and called are (1) called forth, (2) equipped, (3) given ministry, and (4) commissioned - sent forth - all the members can get in on the kind of care the vocational minister is expected to give.

Here is a remarkable example: At Hope Church the pastoral and program staff meet every Tuesday morning, giving some of the time to pray for 10 church families by name. These people were selected the week before and contacted by phone prior to the meeting. They go through the church roster alphabetically. It takes three years to get to all the families. Each family gets a phone call from a vocational minister (if they were home and if the staff member could reach them) and is prayed for once every three years to so.

If we are to adequately pastor everyone as God wants, each member will have someone in whom they can confide and who can pray for them meaningfully because they know them quite well. This is why Jesus called the seventy, instructed them, gave them authority and sent them to the homes of the people. This is the way the Lay Pastors Ministry is designed to function and in many, many, many churches it is working that way.

ACTION POINT: Melvin said that we need to decentralize by giving our ministry to the laity, just as Jesus had done.

Network News

3 AUGUST

What Lay Pastoral Ministry Will Do For Your Church (1)

(by Rev. Tom Corbell)

Without warning, she went into a seizure. Her body stiffened and her car careened off the road and hit a tree. She was almost dead when the medical team arrived. I raced to the hospital to be with her. Her husband was in Mexico, and after several phone calls, I was able to locate him.

Lay Ministers (Lay Pastors) met him at the airport to bring him to the hospital. That night, the Lay Ministers literally stayed in the hospital until the doctor came to tell us that a decision had to be made, for she had no brain activity. Pastor, Lay Ministers and family gathered around her bed. A prayer of release for Jesus to receive her into his Kingdom was prayed. The love of God, through people who were "love with skin on" brought comfort and hope to a bereaved husband.

The account you just read was true - I was the pastor. Beside me were servants of God called to minister in Jesus's name. What a humbling honor he gives to us when we serve to his glory and majesty!

Every church has multiple needs. In teaching Lay Pastors Equipping Seminars, I share this definition of Lay Pastoring: "Lay Pastoring is obedience to the biblical command 'to equip the saints for the work of ministry for the building up of the Body of Christ' (Ephesians 4:12). It is Jesus Christ living and loving through people to people with the message of God's love and care for each person. As Melvin Steinbron says, Lay Pastoring is "love with skin on'."

Why is Lay Pastoring needed? The needs of any congregation are so multiple that no one human being can meet all those needs. It isn't biblical or practical. Lay Pastoring, as described in Mel's book ***Can The Pastor Do It Alone?***, is a Godly tool to empower God's people to effectively and genuinely bring pastoral care to those who are in need.

ACTION POINT: The importance of lay pastoring is here. The need of people are so multiple that no one person can meet all that as Melvin stressed, "we can't do it alone!"

Network News

4 AUGUST

What Lay Pastoral Ministry Will Do For Your Church (2)

(by Rev. Tom Corbell)

Lay people have gifts that must be trusted and allowed to be given expression through caring. How many people in your congregation have gift, but have never been able to truly give them because there was no "form" through which their love could take on flesh and blood? The model of Lay Pastoring provides this Spirit-filled form!

One of the beautiful results of Lay Pastoring is that your church may become a model for other churches, regardless of denomination, to want to emulate. If people see your church providing good Christian care, then others may want to follow your example.

Finally, I want to mention the benefit that Lay Pastoring can bring to your church. People will know that their gifts have been recognized and deeply appreciated when they serve as Lay Minister/Pastors. This serving in ministry helps both them and the congregation live out the biblical model for serving Christ. It gives them a structure through their gifts can find expression while giving honor to their Lord.

I can't encourage you enough to begin, or to continue, a Lay Pastoral ministry in your church. The results can be life-changing...the results bring glory to God!

ACTION POINT: One thing that LPM can bring to our church is our gifts have been recognized. That's definitely true. Taste it!

Network News

5 AUGUST

Out-takes from the Lay Driven Church (1)

God knows all things and never intended that the pastor do it alone

The publisher of this book, Regal Books, has scheduled its release for April 11, 1997 - next month. Because of its length, a lot of what I wrote could not be included. (Every preacher knows what it is to have to leave a lot of "good stuff" out of a sermon because it gets too long.) The cuts are called "out-takes." Beginning with the last issue of *Network News*, I am giving you some of "out-takes," and will continue doing so after the book comes out. Assuming that the publisher is on schedule, the book will be introduced at Conference '97.

How the Lay Pastors Ministry fits the total life of the church

The church is a present-day form of kingdom of God. The Greek word, ekklesia, which is translated church is from the root verb kaleo, meaning to call. The church has calling. What is it? The church's call (it's mission) is to advance the Kingdom of God by making disciples of all nations and then by caring for the disciples it has made.

This is the large picture into which we must position our Lay Pastors Ministry. The LPM is the caring initiative among the members of the church family, carried out by people to whom God has given pastoral gifts and whom the church has called forth, equipped and commissioned to this task. Pastoral care is the role of the LPM, alongside of worship, Christian nurture, fellowship, administration and other "inreach ministries"; and alongside of evangelism, missions, community involvement and other "outreach ministries,"

If the church is seen as a pie, the LPM is one of the pieces, and the indispensable one at that. If caring is to happen, it has to be done by many people. God knows all things and never intended that the pastor do it alone. No church can hire a staff large enough to the all the sheep.

ACTION POINT: As you see, the LPM is one of many ministries in the church. Yes, just one part of pie, but its spirit permeate into the church culture, so it becomes important part to entire church.

Network News

6 AUGUST

Out-takes from the Lay Driven Church (2)

but not everyone has the gift and called to care for people pastorally.

When every member, even the wandering and "least of them," is loved and well cared for the church family becomes an irresistible invitation to Christ, an irrefutable evidence of the practicality of the Gospel and a model of the true community to the world.

Someone who is not very realistic asks, "Isn't caring every member's responsibility?" Yes and no. It is, but in the same sense that everyone is to witness, but not everyone has the gifts of evangelism - leading one to make his or her commitment to Christ. Everyone is to speak the truth, but not everyone is called to preach and teach. Everyone is to love and care for others, but not everyone has the gift and called to care for people pastorally.

People who are neither gifted for nor called to be evangelists, preacher or lay pastors are gifted and called to other ministries. All of God's work, and there is a great variety, will get done when all Christians know their gifts and hear God's call. The Lay Pastors Ministry gather those members who have pastoring gifts, equips them, commissions them, assigns a manageable number of the church's membership to them, and then supports them in their ministry.

So this is how the Lay Pastors Ministry fits the total life of the church. It is positioned within the congregation of God's people as the organized, intentional caring "heart."

ACTION POINT: Dr. Melvin talks about gifts that was given by God. We have to work according to our gifts. No single person has every gifts. That's wrong biblically and theologically. What do you say?

Network News

7 AUGUST

More On Listening (1)

Listening is the "bread and butter/meat and potatoes" basic for pastoral care

"If you wish to enter the world of those who are broken or closed in upon themselves, It is important to learn their language.

Learning a language is not just learning French or Spanish or German. It is learning to understand what people are really saying, the non-verbal as well as the verbal language. The verbal, exterior language is the beginning and is absolutely necessary, but you must go deeper and discern what it means to listen:

to listen deeply another, to the cry flowing from the heart, in order to understand people, both in their pain and in their gifts;

to understand what they are truly asking so that you can hold their wound, their pain and all that flows from it; violence, anger and depression, self-centeredness and limitless demands; the suffocating urge to possess, the refusal to let go;

to accept these with compassion, without judging, without condemning....

If you come in this way, open, listening humbly, without judging, then gradually you will discover that you are trusted. Your heart will be touched. You will begin to discover the secret of communion."

Listening is the "bread and butter/meat and potatoes" basic for pastoral care whether by lay people or clergy. After reading the words above (copied from **Rivers in the Desert** by Rowland Croucher), comparing listening to learning "their language," the following three scenes can be dramatized by three people. One (with feeling) is the "person." Another (with feeling) read "wrong." The third reads "right." You may wish to use nine people rather than three. After each scene have a panel discuss why "wrong" is wrong and "right" is right.

ACTION POINT: It's good to see that "important to learn their language." Here it's not say language itself, but I found many learning come from literally their language itself. Because it's themselves. What do you say?

8 AUGUST

More On Listening (2)

Listening is the "bread and butter/meat and potatoes" basic for pastoral care

SCENE #1:

Person: "There's this guy at work. He's always running off the mouth. Swearing, dirty stories, criticizing. It's really getting to me."

Wrong: "Let me tell you what to do. Some day when he gets going with his filthy mouths, tell him off. That'll clean him up. Screw up your courage and give it to him."

Right "It sounds like you are really annoyed. Am I right?"

SCENE #2:

Person: "One of my best friends just moved out of town. Right now I feel very alone. I need her (him.) No one can ever take her (his) place."

Wrong: "Oh, you shouldn't feel like that. Especially since you know the Lord. You know he will take care of how you feel. Cheer up. Get busy with some things you like to do. It's not right for a Christian to feel that way."

Right: "She means a lot to you. Tell me more about her (him)."

SCENE #3:

Person: "We just got home from a wonderful trip to Japan."

Wrong: "You did. How was that wrong flight? I remember when I went to England five years ago. We left New York at 8 a.m. Was that ever a long flight! We saw the sun come up long before we reached London. Missed a whole nights of sleep. We toured Westminster Abbey the next day, and I was so tired. But it's sure fun to travel. Would you recommend that we go to Japan?"

Right: "To Japan! That's exciting! Tell me all about it."

ACTION POINT: Yeah, I read and taught this many times and many occasions. Yes, we might learn something useful from this dialogue.

Network News

9 AUGUST

This is the way we did it!" (1)

Charleston, SC, church reveals how they made their vision in reality

St. Mark Methodist Church in Charleston, SC, had a vision that started in late 1995. Pastor Phil Trrailkill saw the need for his church to have a higher level of caring. After much prayer, he and three other members of the church attended a Lay Minister's Equipping Seminar on March 8-9 at St. Barnabas Evangelical Lutheran Church in Charleston. The Rev. Thomas Corbell spent two days reviewing all that was necessary to start program and run it successfully.

Since March, 1996 our church, through the lay pastors' program, has accomplished *more than we ever imagined*. In less than a year's time, we have prayed, planned, and implemented a phenomenal lay pastor program. This is the way we did it.

◆ Prayed, prayed, prayed & prayed.

◆ In 1995 our Board of Stewards elected to start a lay pastor program in 1996.

◆ Pastor Phil selected a core group of 6 persons to determine our plan of action. The Assistant Lay Leader of Pastoral Care position was added as part of the group and to our Board of Stewards.

◆ Our master plan included Pastor Phil preaching six sermons on lay ministry, and how we were expected as Christians to use our gifts and talents for the Lord. This created interest and helped our congregation obtain knowledge about the strengths and benefits of lay pastoring.

◆ In June and July, the congregation was asked to nominate persons who in their eyes had the character and love to be effective lay pastors.

◆ Over 70 nominations came from our congregation of 220 active members.

ACTION POINT: It's good to start with senior pastor's series preaching for four to six consecutively. People will be motivated through the opportunities.

Network News

10 AUGUST

This is the way we did it!" (2)

so they too can see how much we love to care for God's people

- ◆ 25 people attended a two-day training session in September, and 20 persons were commissioned in October. Of those 20 persons, there were two husband and wife teams and three shepherds, totalling 14 family units that were available for a flock.
- ◆ Pastor Phil chose a long-time member of St. Mark (who was also a member of the core group), and the church secretary at St. Mark to review the names of all constituents and members and to prayerfully make flocking assignments to these 14 lay pastors.
- ◆ Interviews were set with each commissioned lay pastor as they received the names, addresses, and phone numbers of their new flocks. It was an exciting time for the lay pastors who were finally starting to put their P.A.C.E training to work!
- ◆ In September, Pastor Phil was lucky enough to have Dr. Mel Steinbron (who just happened to be in South Carolina) address our group of lay pastors and to present his lay pastor program to other ministries in Charleston area. This was a great opportunity for our new lay pastors to see "the father of lay pastoring" in action.
- ◆ Each of the families that was assigned a lay pastor received a letter from Pastor Phil and me, telling them their lay pastor would be calling them within two weeks.
- ◆ In February, the first accountability report was presented to the congregation. We were very excited about the results. In the months of November and December 468 contacts were made with 87 families that received lay pastors. That's a lot of loving!

Our 1997 goal is for over 80% of our congregation to have lay pastors. We have two equipping seminars scheduled in May and September, have monthly training meetings scheduled with our current lay pastors, have two persons attending national lay pastor training and plan to commission 30 new lay pastors and 6 new shepherds, along with presenting quarterly accountability reports to the congregation so they too can see how much we love to care for God's people.

Lora James, Assistant Lay Leader of Pastoral Care, St. Mark Methodist Church, Charleston, SC

ACTION POINT: It's wise to select a long-time members of their church, especially in the core group. Don't select new members or baby Christians.

Network News

11 AUGUST

Prayer - It's power can astonish! (1)

"relationship between prayer and ministry, especially Lay Pastors Ministry "

"What if there are some things God cannot or will not do until people pray?" This was the question the Rev. Greg Gallaher, Associate Pastor of Nurture at Century United Methodist Church in Lexington, Kentucky, asked the congregation in a sermon he preached in January. The provocative question moved several persons to a deeper commitment to intercessory prayer. Within a week, a new early morning prayer group began meeting at the church every Monday, Wednesday, and Friday from 6:30-7:30 a.m. Of the six persons present, all were involved in Centenary's new Lay Pastors Ministry. Soon, another group began meeting on Tuesday and Thursday as well. Ten weeks later, about twenty different persons are now regularly involved in these times of intercession.

These groups receive personal requests for prayer from those who attend, but according to Gallaher, "Our primary purpose is to pray for Centenary Church. The chapel is our 'home base' of operation, but we frequently walk throughout the building praying in the offices and areas where ministry is taking place. It is changing my life and how I view the relationship between prayer and ministry, especially Lay Pastors Ministry."

From the very beginning, Centenary's Lay Pastors Ministry Development Team has given prayer a top priority on every meeting's agenda. "We sometimes pray for half an hour or so before we begin to discuss and deliberate the direction of the ministry. Consequently our team has become a family." Furthermore, the group does not vote on any decision. Rather, they are governed by the principle of consensus. They don't move forward until they're clear on the Lord's direction. Their unity and oneness of purpose has come from the Holy Spirit who works in and through their times of corporate prayer. Centenary's Lay Pastors Ministry is now in its pilot stage, but the response has been encouraging. Their twelve Lay Pastors are doing a marvelous job, which they attribute to Spirit-led leadership, good organization, strong accountability and corporate prayer.

ACTION POINT: Nice! Good enough to talk about the need of prayer! Think of it too.

Network News

12 AUGUST

Prayer - It's power can astonish! (2)

Corporate prayer precede Pentecost

"Prayer must become more than rhetoric," Galaher said. "We need to stop talking about prayer and how important it is to our ministries and start praying!" C. Peter Wagner's book, **Church That Pray**, has been very helpful in enlarging Gallaher's vision at this point. Wagner writes,

*"I have yet to find a church that did not believe in prayer and practice it at least to some extent. However, I agree with Terry Teykl (a United Methodist pastor in College Station, Texas). I believe that the growth these churches would be much more dynamic if it were accompanied by a **high level** of prayer. They now are like eight-cylinder cars running on four or five cylinder." (**Church That Pray**, p. 36)*

Wagner then encourages churches to move beyond rhetoric to action prayer where pastors and people really begin to intercede for their ministries.

Throughout the Book of Acts, the early church is constantly devoting itself to corporate prayer. Corporate prayer precede Pentecost. Corporate prayer enabled the church to preserve even when persecuted. Corporate prayer preceded Peter's release from prison. The church was also in prayer when "worshiping the Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them.' Then after fasting and praying they laid their hands on them and sent them off" (Acts 13:2-3 NRSV). Gallaher believes that the Spirit's power is released and the will of God is made known when believes began to pray. **Together!**

ACTION POINT: Corporate prayer is realistic, and should be in place at any ministry.

Network News

13 AUGUST

The View From the Bottom Up (1)

by Greg Ogden

As a pastor, my bones ache for God's people to enter into ministry that is theirs. The New Testament knows no split-level, upstairs/downstairs ministry of the clergy and laity. There is only one ministry - the ministry of the whole body of Christ.

Popular phrases like "every member ministry" or "permission giving church" are used today to convey the hope that laity should be the initiations of ministry. Thankful the church is undergoing a shift from top to down to what I like to call "the view from the bottom up." If I understand the New Testament design, the church is fundamentally a living organism connected to its life source, Jesus Christ. The implication of the church as the body of Christ is that every part has a direct relationship with the Head. This means that everyone of us must look to the Head to know what our part is to be.

Paul Stevens, author of *Liberating the Laity*, has eloquently stated the way the body is designed to work.

*There is a direct and living connection between the Head and every member of the body..... No church leader in the New Testament is ever called the head of local body. That title is reserved for Jesus. The head does not tell the hand to tell the foot what to do. The head is directly connected to the foot. Therefore, people find their ministries not being directed by the leaders but by being motivated and equipped by the Head. (**Liberating the Laity**, p. 36)*

But how does ministry get initiated from within the laity so that the church functions in actually as a bottom up organism and not just a top down institutions?

Initiating Ministry

The burgeoning ministry of my friend, Carl Edwards, is a model for how ministry is initiated and fostered by the Holy Spirit. Using Carl as a case study, let me identify distinguishable steps for the initiation and nurture of ministry.

ACTION POINT: Rev. Greg Ogden is the pioneer in the lay ministry. Read his book, *"The New Reformation."*

Network News

14 AUGUST

The View From the Bottom Up (2)

by Greg Ogden

1. Sensing the need to which your heart is drawn.

Carl and I were winding down an intense year long discipling relationship. I could sense some restless stirring in Carl. He was anxious to see how the Lord wanted to use him in ministry as a result of his formative effort. To discover what might be next, I asked him to pray about what needs were capturing his heart. It wasn't long before he articulated his concern for the welfare of disconnected college students in our congregation. Over a number of weeks he kept returning to his burden that once some graduated from high school there was no turing community in the church. He wondered, "Should I start a college ministry?"

2. Finding team members who share the call.

Once we discovered that the burning call on God's hear was nomadic college students, how were we to know whether this ministry was of the Spirit? Two biblical principles shaped the next step. First, I believe that ministry should be done in teams that provide mutual support and a variety of gifts. Secondly, if this was the right time for this ministry then the Holy Spirit would be growing the same desire in others. With these principles guiding us, we committed ourselves to ask the Lord daily to lead us to others in the body who shared this same heart call. The Lord graciously brought across our path the Smiths and the Eriksons who had also felt drawn to college students.

3. Shaping the mission and vision for the ministry.

These three couples committed themselves to meet on Friday evenings to pray and hammer out together the elements of this college ministry. As the mission was taking shape, they also had a chance to discern what gifts each brought to the team. This was also the time to test whether they were truly called to this mission and could spend the required time. As it turned out the Eriksons felt that the press of graduate studies and the demands of a new job were too much. But the Edwards and Smiths found themselves even more deeply committed and so were ready to take the next step.

ACTION POINT: Commitment at one particular ministry is important. Lets pray for God's guidance if you don't have it yet.

Network News

15 AUGUST

The View From the Bottom Up (3)

by Greg Ogden

4. Sounding the call

Finally, Sunday morning arrived when this fledgling ministry to college students was to be launched. Borrowing a phrase from Church of the Saviour in Washington, DC, the time had come to sound the call to the church community. I remember with spinal chills when the Smiths and Edwards stood in front of congregation to read the names of the college students that sat in worship with no place to call their own. Slowly, deliberately, name after name rang out through the sanctuary followed by "come on down." Their enthusiasm and excitement was electric. For me, though, the drama of the morning occurred in the side aisle after the Edwards and Smiths stepped down from the lectern. The Erkisons, who had withdrawn from the ministry because of time constraints, had listened while the call was being sounded. When the Edwards and Smiths reached the side aisle about five feet deep the Eriksons popped up from the center of the pew and intercepted the two copies. Warm hugs were exchanged. I found out from Carl that the Eriksons rejoined the team on the spot, sensing the claim of the Spirit upon their lives.

5. Meeting regularly as a team

This ministry began with regular gatherings of college students on Tuesday nights and quickly moved to a Sunday morning class. But the key to the health of this ministry was that three couples, and eventually others, continued to meet for prayer, study, strategy, support, laughter, etc. on Friday nights. Their ministry was rooted and sustained in ministry.

This is my view from the bottom up. When the church is alive, ministries spontaneously arise from within the body. Carl Edwards will always serve for me as a model of the way God intends his living organism to function.

Greg Ogden is the Senior Pastor of the Saratoga Federated Church in Saratoga, CA. He is the author of "The New Reformation: Returning the ministry to the People of God(1990)."

ACTION POINT: Dr. Greg Ogden talks about lay people are involvement in the particular ministry. Without permission of senior pastor, they can start it. That new paradigm works in the era.

Network News

16 AUGUST

How you can be a great Lay Pastor

It takes desire, passion and perseverance.

"You've got to do all those things your adoring fans don't see," so said Jerry Rice, wide receiver for the San Francisco 49ers football team ("The best wide receiver to have ever played the game.").

He added, "It takes 'natural talent,' but it takes more than that. It's called **work**. You could call it suffering."

Jerry Rice didn't want to be just the best; he wanted to be the greatest: "I don't want to be just faster. When it's late in the fourth quarter, when everyone else is tired, I'm still going - I'm at my best! Seriously, there's not many out there with my endurance or my desire." (*from Delta Airline's magazine, Sky, September, 196*).

Some of Rice's principles which makes him a great football player are transferable to people who aspire to be "great" lay pastors:

1. "You've got to do those things your adoring fans don't see."

Lay Pastors have a secret life: thoughts about their people and desires for their spiritual growth, prayers they do not hear, actions they know nothing about such a prayer, reflections on how their relationships are developing, disappointments and victories which they keep in their hearts, and prayerful evaluations (pastoral, not judgmental) so as to pray and minister most effectively in the wisdom and power of the spirit.

2. "...it takes more than that. It's called work."

It takes more than spiritual gifts, it takes work! We have to actually pray, be available, make the contacts, and work at being the best example we can be. Have you read, "Having a dream takes imaginations, making a dream come true takes work?"

3. "...there's not many out there with my...desire."

It takes desire, passion and perseverance. Paul wrote, "Never be lacking in zeal, but keep your spiritual fervor, serving the Lord." (Rom. 12:11) Heb. 10:35 and 12: 1 put it this way: "You need to persevere. Let us run with perseverance the race marked out for us."

4. "Seriously, there's not many out there..."

Jesus told us the laborers are few. This means that we who are laboring (Pastorally caring) need to endeavor to do as much as the Lord enables and to do it as effectively as possible. God looks for people like Timothy. Paul wrote of him, "I have no one else like him, who takes a genuine interest in your welfare. For everyone looks out for his own interests, not those of Jesus Christ." (Phil. 2:20-21)

ACTION POINT: No. 3 struck me. Good leaders have desire, passion, and perseverance, so lay pastors do!

17 AUGUST

Prayers with our people (1)

by Marty McNunn, Lay Minister, Hastings UMC, MN

As Lay ministers, we use the acronym PACE as a reminder in the care of our assigned families.

P - Pray regularly for our families

A - Available in times of need and celebration

C - Contact regularly, minimum of once a month

E - Example - strives to be an example

It seems to me that we do not have a problem with the A.C.E. part of P.A.C.E. It is the **P.** that we struggle with. It is not in praying **for** our families but in praying **with** our families that we lack confidence.

As part of his doctrinal thesis of the effectiveness of The Lay Pastors Ministry, Dr. Gary Titusdahl, of Cannon Falls, MN, sent a questionnaire to five churches. The question went to families being cared by a Lay Pastor. The three questions on prayer were: (1) Has you Lay Pastor mentioned that he or she is praying for you? (2) Is it important for you to know the Lay Pastor prays for you regularly? (3) Have you and your Lay Pastor prayed together?

The results: 100% said they like knowing their Lay Pastor prays for them. 94.4% of the Lay Pastors mentioned that they were praying for their people. 59% said their Lay Pastor has never prayed with them.

Why do we have such a difficult time praying with our people? Lay Pastors know the important of prayer. Prayer is a major part of our initial training. We know how important it is to hold our families up before the Lord regularly. We do not seem to have a problem praying for them in our private prayer times. The difficulty is praying **WITH** them on home or telephone visits.

ACTION POINT: Yes, prayer together with is also important.

Network News

18 AUGUST

Prayers with our people (2)

Praying is not so much what we say as it is...

Some of the difficulty may be that we do not feel we "pray" well enough. We maybe shy or inhibited, believing we might not say the right words. Praying is not so much what we say as it is believing God hears and knows and will answer. If God only answered the prayer we prayed with absolute perfection there wouldn't at many prayers answered.

Following a discussion on this subject at a monthly meeting, to help my Lay Pastors overcoming their inhibition towards praying with someone, I provided prayer examples. I had them printed on small cards making them easy to manage. I suggested the Lay Pastors adapt them to their own use and not necessarily use the cards word-for-word. This seemed to help.

Below are a few written prayers you might find helpful. I like to use scripture in my prayers.

General prayer to close a time together:

Lord, I ask that you bless _____ today in a special way: May he/she recognize your presence and your handiwork in his/her life. May he/she prosper and enjoy good health. Be with the entire family wherever they may be. Thank you for the time we have had together today. Amen. (John 3:2)

Healing:

Lord, we agree together that you are the great healer and you know the true source of this illness and/or pain. In Jesus' name, we ask you to heal _____ and stop the pain. I pray believing. Your word says "The prayer offered in faith will make the sick person well." Touch, heal and comfort _____. We thank you in advance and give all the praise and glory to you. In Jesus' name, Amen. (James 5:15)

ACTION POINT: Yes, sometimes we need prayer guidance, just like prayer book.

Network News

19 AUGUST

Prayers with our People (3)

Holy Spirit, fill me with the spirit of forgiveness

Forgiveness: *(If may be necessary to have the person repeat this prayer after you.)*

Lord Jesus, your word tells me, "If we confess our sin, you are faithful and just and forgive our sin and wrongdoing and cleanse us from all unrighteousness." We agree together for forgiveness, and be cleansed and pardoned. Free me from guilt and shame. Restore the confidence of your love. Being joy and peace into my life once again. Thank you. Amen. (1 John 1:9)

Forgiving Others: *(Have the person repeat this after you.)*

Lord Jesus, your word tells me I need to forgive those who have hurt/wronged me. I want to do that. I extend forgiveness to _____. I forgive him/her. Lord, forgive me for my unforgiveness and my bitterness. Set me free for this bondage. Holy Spirit, fill me with the spirit of forgiveness, that I may walk in holiness and freedom. Fill me with your joy and assurance. Thank you, Lord. Amen (Matt. 6:14-15)

For children away from home: *Lord, place your angels around these children, protect and guide them, accompany them everywhere they go. Remind them of your presence, your love and care. Return them home safe and keep them from the evil one. We thank you in advance. In Jesus' name. Amen*

Loneliness: *Lord, I know how lonely _____ feels. He/She can't seem to find a sense of your presence. We know that you are always with us. Right now _____ needs someone to be Jesus with skin on. I ask that you send a friend who can help _____ know your love, feel valuable, needed and not so alone. Give him/her creative things to do and places to go that will take up hours in the day in the company of others. Lord, I ask that you make your presence known to _____. Help him/her to realize you are always there and that in reality he/she is never alone. In Jesus' name, Amen (Matt. 28:30)*

Need Assurance

Lord, _____ needs confidence today to know you are aware of his/her past, present and future. Your word tells us you will never leave us or forsake us. It also says that you have a plan for our lives, a plan to prosper and not to harm, a plan to give us a future and a hope. I pray that _____ will have the faith to believe. Amen. (Jeremiah 29:11)

ACTION POINT: (Good example!)

Network News

20 AUGUST

From a Dream to Reality

by Kathy Stine, King Street United Church, Chambersburg, PA

As Minister of Pastoral Care, my husband, Rev. Les Stine, had a dream of how we could minister consistently to each of our 1,500 members. The task seemed overwhelming and the organization of his dream was elusive. He had some basics in mind but needed help with the implementation.

Last year we received a brochure about the Lay Pastors Conference in Charlotte, NC. This seems to be just what we were looking for. Les and I attended the conference along with another couple from the church. We attended many of the organizational/leadership workshops, and were very impressed with the Biblical soundness of this program as well as the organizational structure. We came away with a compelling sense of the Lord's leading and the practical tools needed to make Les' dream reality.

After returning from the conference, our excitement was contagious and we began talking about the Lay Pastors Conference to other people. Our Core Ministry Team was formed and a year-long process of planning and implementing our Shepherd Ministry began. We received approval from our Senior Pastor, Rev. Pat Jones, and the Administrative Board and moved forward as the program was tailored to meet the needs of our church. The information from the conference in Charlotte was invaluable as the Core Team met, prayed and planned.

Our first Equipping Seminar was set for February 7 and 8 with Rev. Tom Corbell and Marianne Wiegman, of St. John's Evangelical Lutheran Church in Statesville, NC, as our resource speakers. It was a huge success! Tom and Mariane's enthusiasm and love reached out and touched all who attended. After our Equipping Seminar, we received a commitment from 11 individuals/couples to serve as Lay Pastors. Now the huge task of flocking lay ahead. After a lot of prayer, thought and discussion, we did our flocking with the assumption that EVERYONE needs care, form the overly involved to the person on the side lines. We did not want to target or eliminate anyone, so we would be totally random in our flock selection. With our flocking completed, we had our first Commissioning Service on April 6 of this year.

It has been a year since the Lay Pastors Conference in Charlotte. Our hearts are truly blessed as we see the first contacts being made and Les' dream begins to become a reality. We know it is a small beginning to a huge task, but with the continuing support of the Lay Pastors Conference, friends like Tom and Marianne, the hard work and encouragement of our Core Team, and the Holy Spirit's leading in people's lives, we anticipate our Shepherd Ministry will grow till our entire church family experiences "God's love with skin on."

ACTION POINT: I went this church and met the senior pastor Pat Jones and also many lay pastors. Finally they hold International conference.

Network News

21 AUGUST

Joy comes in the morning (Psalm 30:5)

by Vi Holler, Lay Minister, St. John's Evangelical Church

Have you ever felt the urge to be a minister? Many years ago I did, but in those days it was unheard of for a woman to do such thing. Conversations began in our church about a Lay Ministry program. I thought, "This is it!" I immediately signed up for Dr. Mel Steinbron's Lay Ministry Seminar.

So much information was given to us that my mind could not absorb it all. It was fun and exciting to learn how to minister to others. But, alas, during one of the sessions a great red flag stopped me. It seemed I was to pray with the members of my flock! Me?? I'd never prayed out loud much less in front of somebody in my whole life! I felt so inadequate - I could not sign the agreement to serve my Lord as a Lay Minister.

This feeling lasted less than 24 hours. The next day, Sunday, Dr. Steinbron preached at our morning worship. God spoke to me through this dedicated servant and I could no longer say "no." I was still afraid, but I shouldn't have been, for joy came in many ways that Sunday morning.

The joys and sorrows I share with my flock are numerous. Each little thing I do for them is returned to me big time! It is no longer a fearsome task to provide "love with skin on" but a labor of love. I truly receive much more than I give.

When an elderly lady wants to hug me when I leave her, I almost faint. I've been trying to get close to her for years! Joy! The smile of a dear lady returning from surgery tells me she knows I've been there all the time supporting her and her family with love.

Although there are many happy times, sad things are also shared - that's life. God has called home three members of my original flock, all of whom were precious to me. One dear man I will never forget. When I left him for the last time, I kissed him on his bald head, told him I loved him and that I would see him in heaven. I wasn't sure he would understand but he nodded his head! He knew! I cried.

Lay Ministers, I feel, provide for the members of their flocks in a way that is impossible for the pastor to do. He/She is only one person and the members of the congregation are many. The pastor cannot get as close as one Lay Minister can to a small flock.

When Jesus told Peter "Tend my sheep" (John 21:16), Peter didn't refuse by saying "I'm not a minister"; he obeyed his master. We can do no less, for Jesus means for us to listen and obey as well.

Should lay people minister to others? Oh, yes! What a blessing it is to experience peace, love and joy in serving our Lord in this way. "Joy comes in the morning - every morning!"

ACTION POINT: To share our inner feelings are helpful sometimes. All of us have this experience, aren't we?

Network News

22 AUGUST

Welcoming new Sheep into the flock

by Ron Stallen, Director of Discipleship

"After being cared for so closely throughout DDC (our 18-week membership class), it can be some what intimidating when we're launched into this large congregation on New Member Sunday."

Such was the feedback we had sometimes received from our new members at Trinity Lutheran Church in Elkhart, Indiana, a congregation of about 1,000 members. In order to better meet the expressed needs of new members, we refocused our Shepherd Ministry [Note: This church calls their Lay Pastors "Shepherds" and the Lay Pastors Ministry, "Shepherd Ministry".] in order to help new members experience a more comfortable and meaningful transition into membership.

During their eighteen weeks of Discovering Discipleship Class (DDC) in which we prepare them for membership by sharing our Lutheran teachings and our congregation's philosophy of ministry, our prospective new members are cared for information, and shepherd them through our membership process.

During the time that prospective members are experiencing the DDC process, we also conduct a 6-week equipping class for members of our congregation who are gifted for and interested in becoming shepherds. By making use of these new Shepherds, and by involving "veterans" who are currently serving in our Shepherd Ministry, we assign a Shepherd to each new individual or family as they come into membership in our congregation. Typical flock size is anywhere from one to three individuals or families per Shepherd.

Our Shepherds are called and commissioned to care for the new members in their flock for a period of six months to one year, being charged with the task of helping them to make a comfortable and meaningful transition into membership. P.A.C.E. is followed by all our Shepherds as they *pray* for, make themselves *available* to, remain in *contact* with, and serve as *examples* for the members of their flocks.

During our 6-week equipping class for Shepherd, as well as in our monthly meets, we stress that "being precedes doing" (you can't give to someone else what you don't have yourself), we work a lot on listening skills (learning how to best connect new members with other members in order to meet new members' needs). Shepherds monitor flock members' worship attendance as well as their involvement in study, service, and fellowship activities. When new members are well-connected and well-involved, they are "weaned" from the Shepherd, and the Shepherd is assigned a new flock.

The goal of our Shepherd Ministry is to connect new members with other members of our body of believers here at Trinity so they are encouraged in their walk with the Lord, and through relationships with other members, are sustained, uplifted, and cared for on the journey.

ACTION POINT: Can LPM might be helpful to care for new members in the church? It is definitely true. One church where I equipped with Melvin's 12 Training Module, decided on each lay pastor has new members as their flock.

23 AUGUST

Encounter of the Miraculous Kind

by Tomas V. Parrish, MN

Does the Lord Jesus endorse the Lay Pastors Ministry? Recently I had firsthand experience on the miraculous that confirmed to me the reality that the Lay Pastors Ministry is truly blessed and endorsed by the Lord.

My wife, Jan, and I recently completed a 28-day mission trip to Bangladesh and Japan. We saw the Lord's hand and power in a variety of ways. As we were preparing to leave Tokyo on July 7th for Honolulu, we had an incredible experience.

Once we had boarded the plane and settled in, an elderly gentlemen took the aisle seat next to us. After takeoff I introduced myself and he told me his name was Alfred Winroth. It turns out that Alfred was a soldier in occupied Japan at the end of WWII and then returned to Japan as a missionary for the past 42 years.

We talked off and on during the six hour flight regarding the beauty and talents of the Japanese. We also spoke of the great indifference they have towards spiritual matters and the difficulty this creates for evangelism. Alfred told me of his longtime work and that he had collaborated in the Gospel with some of the giants of the faith. This list included Billy Graham and Mituso Futchidam, who led the sneak attack on Pearl Harbor and later became a Christian evangelist.

As the flight was coming to a close, Alfred told me that he was traveling to Honolulu to take a fantastic book regarding Christian care of the congregation to a young pastor. He reached into his bag and pulled out ***Can the Pastor Do It Alone?*** written by Dr. Melvin J. Steinbron. This is the very book I wrote one chapter in at Mel's request thirteen years ago. I looked over my wife, Jan, in astonishment and she looked just as amazed as I. I told Alfred that I know the book well and that I had written one chapter in the book. I showed him the chapter and shared my personal experience and endorsement of the Lay Pastors Ministry since the book was written. Alfred gave me the name of the young pastor he was going to meet to give the book to, and I had the pleasure of taking with this pastor several days later.

What are the numerical odds of such an encounter? I can't even begin to calculate. What I did realize, after the sheer shock subsided, was a deep, inner conviction that the Lord Jesus was endorsing the Lay Pastors as the ministers of the body of Christ. I believe that the Lay Pastors Ministry is not just one more program among many, but truly the inspired directing of the Holy Spirit for the care of Christ's body on earth.

ACTION POINT: Wauu, wonderful stories. Yes, Melvin's first book comes to many countries, just Africa where I work with for now. Nobody knows what is God's plan for us.

Network News

24 AUGUST

Confessions of a Lay Minister

by Mary Mayberry, Montgomery, AL

I have always heard you get out of life what you put into it. I like a challenge and when I heard about the Lay Minister program at Frazer Memorial United Methodist Church, I said to myself, "I like people and I like to help when possible, so this might be a program for me." As I looked at my own life I wondered, "Do I need a Lay Minister or shall I be one?" After much praying and soul-searching, I decided to try it.

The training to become a Lay Minister was excellent. When my care units were assigned to me, I discovered that each had their own unique personalities. with wonderful support from the church and those responsible for our Lay Minister program, I felt renewed confidence as I began ministering to my "flock."

One special lady to whom I was assigned has many health problems but a wonderful outlook on life and living. She recently celebrated her 78th birthday. I took her to lunch at one of her favorite restaurants. Then she took me on a "tour of Montgomery" through her eyes, wen her family was young and her husband was living. What a wonderful day and what insights this precious lady had about the past and the future.

I am privileged to be the Lay Minister of a couple that recently welcomed their first grandchild. This couple has had several problems, but becoming grand parents has seemed to erase the difficulties of the past; and the future has never looked brighter.

One care unit seemed to be only a message on an answering machine, or a mail ministry of sending cards, but no personal contact. I often wondered if this relationship way going anywhere. On an expected meeting with this lady, I found out how much the calls and cards had meant to her, some coming at times when she needed to know someone cared. Can we ever doubt the working of our Lord?

I have learned so much from one of my families who has retarded daughter. She os active whin the Special Olympics Program and has won many ribbons in swimming. She is now employed for the first time and is earning a wage. With her first check she took he parents out for dinner. She is a proud lady and this family has taught me how special each of us is in God's eyes.

Over the years there have been times when things have not worked out the way I wanted them to. There have been times when I didn't bond with care units. Overall, however, I would not exchange the wonderful friends I have made and probably would not have met if they had not been assigned to me. With the death of my husband a few years ago, I was ministered to by the same wonderful people I wasn't sure I would be able to care for,

At Frazer Memorial UMC we often sing, "I'm so glad I'm part of the family of God." I'm so glad that in Lay Ministry we are family and that I am a part of it. Praise the Lord!

ACTION POINT: Her confess is nice. She did the right things what Lay Pastors Ministry has to be done!

Network News

25 AUGUST

Sandy's Salient Suggestions

Do not remind the person of past grief or hurt.

- 1.** Pray for your people by name - not as a group. Lift up each of their concerns. Convey to them that you are praying for them.
- 2.** In situations where you are paired male and female, take a third person with you, Do not place yourself in a vulnerable situation. when assigning members of the opposite sex, consider area of interest, age and background.
- 3.** Be observant - what do you see that has not been said? What was said that has not been true? Do not Judge.
- 4.** In relationship, beware of responding to requests for you to do too much. Find good resources people in your church or community who can help fulfill the need. In care giving, we can get burned out, so prepare your self for the long haul.
- 5.** Beware of setting yourself up. Watch the words you use. Do not remind the person of past grief or hurt.
- 6.** Consider the physical, mental and spiritual needs. Remember that all people are at times going through adversity.
- 7.** Consider where there is a support group and listen, listen, listen.
- 8.** Help them to deal with the past, grieve it, and rise above it toward healing and forgiveness.
- 9.** If you don't know what someone needs, ask "where are the tears coming from?" "Why are you so happy?" Cry with them and celebrate with them.

From the teaching given by Sandra Sisson, program Director, Navarre, FL.

ACTION POINT: Especially, I like no. 5 We tend to remind people's past hurt. Yes, Sandy Sission is good workshop leaders and good as a board member of LPMI USA.

Network News

26 AUGUST

Converted Church

The Lay Pastors Ministry is going on in churches which have already been "converted."

In his book , **Making the Church Work/Converting the Church for the 21st Century**, Eddie Hammett has a new idea about the church - it needs "converting." The Lay Pastors Ministry is going on in churches which have already been "converted."

Eddie is Laity Leadership Development Team Leader for the Baptist State Convention of North Carolina. He gave two workshops at our conference in Dallas last April.

WARNING: Reading the following press release may cause you to order the book.

Making the Church Work highlights three key concerns: the challenge of every Christian leader, the criticisms of church cynics, and the cries of our changing pluralistic, unchurched world. Edward H. Hammett has authored this guidebook designed to facilitate a more sensitive dialogue between a disillusioned, searching, and dissatisfied world, responsible church leaders, and seekers who desire to make the church work.

Complex and important cultural issues abound and are impacting every aspect of our society. While the business, political, economic and educational communities have been struggling openly for years with changing family patterns, diversity of values and people groups in our population, the church has floundered. Now the church is being forced to explore these and many other issues to regain relevancy in a rapidly growing society that has increasingly less appreciation for the church. Hammet explains, "If the church is to remain a viable force in our culture, no less than a church conversion must take place so that a refashioning of the church for effectiveness in the 21st century can occur."

Bill Hull, author of **The Disciple Making Church**, from which I have often quoted (e.g. "The decentralization of pastoral care"), endorses this book: "I know Hammett's great passion to see the church be faithful and fruitful. That passion has now been directed into the development of a practical tool to help leaders think through crucial issues that will determine the effectiveness of their mission."

ACTION POINT: Lay Pastors Ministry can accomplish the need of today's church as experts wanted! Sure it is.

Network News

27 AUGUST

Are you listening? (1)

Good leaders are always good listeners.

James wrote it this way: "Take note of this! Everyone should be quick to listen, slow to speak." (James 1:19)

There is an old story about a young man who came to Socrates to be instructed in public speaking and oratory. The moment the young was introduced to the great philosopher he began to talk in a non-stop flow of words. Socrates could not get a word in edgewise. He finally silenced the young man by putting his hand over his mouth. "Young man," he said, "I am going to have to charge you a double fee for my training." The man complained, "A double fee! Why would you do that?" Socrates replied, "Because to make you a good leader I will have to teach you two sciences. First, you must learn the science of holding your tongue. Then you can learn the science of using it correctly."

Good leaders are always good listeners. That is how they learn. Unfortunately, one reason we often don't have alert ears is because we have open mouths.

Did you ever wonder why God gave us two ears and only one mouth? He must have intended for us to listen twice as much as we talk! "Everyone should be quick to listen and slow to talk and slow to become angry." The fact is if we follow the first two parts of this verse, the third part is automatic. When we are quick to listen and slow to speak, we are slow to become angry. Studies show that there are four basic styles of listening.

The Judgemental Listener. This person has his mind made up and doesn't want to be confused by the fact. He is critical, negative and prejudiced. 17% of our population fall into this category.

ACTION POINT: Good listening is tough. As Socrates mentioned we need double-trained. Thinking, always on the proper listening.

Network News

28 AUGUST

Are you listening? (2)

you are also busy thinking about what advise you are going to give,

The Interrogative Listener. This person thinks that good listening consists of continuously firing questions at the person. Questions are very important but this gets old quickly. 26% of all people use this approach.

The Advise-Giving Listener. More People (35%) are in this category. They listen only long enough to make a quick assessment and then they get to what they really want to do - offer unsolicited advise. The problem with this approach is that you are also busy thinking about what advise you are going to give, you don't really listen. You aren't hearing everything they are saying.

The Empathic Listener. This style is used by 22% of the population but it is by far the most effective. You listen to capture the feeling of the person you are listening to, not just the content of their words. You pay attention to tone, facial expressions, and body language - the-verbal signs. Try listening with your eyes, not just your ears this week. You may learn something new!

(Adapted from The Fax of Life, Southland Christian Church)

ACTION POINT: Yes, the empathic listening is the best one. If we want to be the emphatic, we need to just listen, listen and listen! Lets try it!

Network News

29 AUGUST

New Wine for New Wine Skin

Matthew 9:17

This transition from the pastor doing the pastoral care of a congregation to lay people doing hands-on pastoral care is quite difficult for both pastors and lay people to make. Jesus' teaching about "new wine" helps us all.

OLD WINE (For old wine skins - the clergy-centered churches)	CLASHES	NEW WINE (For new wine skins - the lay-centered churches)
<p>Minister: The credentialed and principal person in the church.</p> <p>Members: Receivers of Ministry, expected to do "their part."</p>	<p>Receiver vs. Doer</p>	<p>Minister: The servant-leader and equipper of the laity for ministry.</p> <p>Members: Doers of ministry, committed to serve the Lord where he calls</p>
<p>Minister: The person whom God calls to do the ministry.</p> <p>Members: Persons receiving ministry from the one called by God</p>	<p>Called vs. Uncalled</p>	<p>Minister: The person called to do ministry and to equip members to do ministry.</p> <p>Members: Persons spirituality gifted, called by God and equipped to do ministry.</p>
<p>Minister: A specialist who probably cares for each member.</p> <p>Members: Parishioners expecting pastoral care from the pastor.</p>	<p>Generalist vs. Specialist</p>	<p>Minister: A generalist who cares for the congregation as a whole, the shepherd of the "flock."</p> <p>Members: Specialists who pastorally care for specific members of the congregation.*</p>

* This assumes that some members have the pastoral gifts of mercy and encouragement. The spirit has given each Christian spiritual gifts for the ministry he or she is called to do. Those with pastoral gifts are to be specialist in pastoral care. (Romans 12:6-8)

ACTION POINT: This is a good comparison of Old mind-set vs New mind-set. Study this and teach it to your congregation.

Network News

30 AUGUST

Understanding & Accepting the "Call" (1)

(by Joyce Jansen, LPM Board Member, MI)

"But I don't feel *called* to serve as a lay pastor." How often we hear those words as an excuse for not being involved in lay ministry! Many church members seem uncomfortable with the concept of being *called* into service. Yet, we know that each of us is *called* "to belong to Jesus Christ....to be saints" (Romans 1:6-7), "to be conformed to the likeness of his Son" (Romans 8:29), and "to live a life worthy of the calling" (Ephesians 4:1). (For additional references, see II Timothy 1:8-9, I Peter 1:10, and II Thessalonians 2:13-1.)

But we are called not only to *belong* to Jesus and to live a life worthy of that calling, we are called also to *serve* Jesus. Some Christians are called to serve as lay pastors.

As we help new and potential lay pastors understand their call, we should also help them recognize what that call looks like. We see it in our response to Christ's call to us. In a sermon dealing with "call," Rev. Tom Mayo of Sunshine Community Church, Grand Rapids, MI, used Peter's response to Jesus' call as the pattern for our response. It is found in Luke 5:1-11.

The story is familiar, yet it provides a valuable lesson for us in answering Christ's call to serve him. Peter's response is our model. As a called follower of Christ, we must be:

Available (vv. 1-3)

Teachable (vv. 4-5)

Able to see Christ's holiness (vv. 6-9)

Able to our sinfulness (vv. 6-9)

Totally committed to Christ's cause (vv. 10-11)

Despite Peter's fatigue from an all-night fishing trip, he and his boat were *available* to Jesus. Getting into Peter's boat to avoid the press of the crowd, Jesus asked him to push out from the shore. Peter did so, providing a place from which Jesus taught the people. Afterward, Peter, the professional fisherman, accepted the advice for Jesus, the itinerant preacher, about where to catch fish.

ACTION POINT: Calling consciousness is important and especially need to understand fully called by God. I taught and repeated many times at equipping session for laity.

Network News

31 AUGUST

Understanding & Accepting the "Call" (2)

Do I respond in gratitude and obedience with loving service?

Having a *teachable* spirit, he submitted to Jesus. Peter saw the majesty and power of Jesus in this miracle, recognizing his *holiness* alongside of *his own sinfulness*. Peter (and others who witnessed this miracle) became *totally committed to Christ* and his cause, having previously left everything to follow him and now, continuing to be available to him. We need to be like Peter in accepting the call to specific service in Christ's kingdom. In our case, the specific service is lay pastoral care.

As a believer and as a lay pastor, ask yourself these questions:

Am I available to Christ?

Am I available to my flock/LP families?

Am I teachable?

Am I taking advantage of equipping opportunities?

Do I see Christ's holiness and my own sinfulness?

Do I respond in gratitude and obedience with loving service?

Am I totally committed to Christ and his call on my life?

Am I keeping PACE with his call?

Paul writes in II Thessalonians 1:11, "We constantly pray for you, that our God may count you worthy of his calling and that by his power he may fulfill every good purpose of yours and every act prompted by your faith." Let's respond to God's call and rely on his power to do the work he calls us to do.

(Other biblical accounts of specific calls to serve:

Moses: Exodus 3:1-10

Isaiah: Isaiah 6:8-9

Peter: Matthew 4:18-19 (His first call to serve)

Peter: John 21: 15-17 (His second call to service)

Paul: I Timothy 1:12, 2:7 ("appointing" is "calling")

Timothy: II Timothy 2:14 ("entrusted" is "called")

For further reading on "call," see pp. 83-85 in [Can the pastor do it alone?](#) and pp. 150-13 in [The Lay Driven Church.](#))

NOTE: Using the references listed, this article can be expanded to provide material for an informational or equipping meeting for new and/or potential lay pastors.

ACTION POINT: Once we get fully understand the calling, the fully commitment is possible. Mostly lay people think they are half-call, so half-ministry, not totally!

SEPTEMBER

- 1 Motivation
- 2 A simple Formula for managing (1)
- 3 A simple Formula for managing (2)
- 4 Being Obedient to Our Call (1)
- 5 Being Obedient to Our Call (2)
- 6 Important Principles for Handling Success (1)
- 7 Important Principles for Handling Success (2)
- 8 How to care for those who resist (1)
- 9 How to care for those who resist (2)
- 10 Some ABC of Ministry in the decade (1)
- 11 Some ABC of Ministry in the decade (2)
- 12 Some ABC of Ministry in the decade (2)
- 13 Ideas for Lay Pastors Meetings (1)
- 14 Ideas for Lay Pastors Meetings (2)
- 15 For Lay Pastors in....Doubting Castle (1)
- 16 For Lay Pastors in....Doubting Castle (2)
- 17 Do *Type D* people Need Pastoral Care? (1)
- 18 Do *Type D* people Need Pastoral Care? (2)
- 19 Definition the action of describing (1)
- 20 Definition the action of describing (2)
- 21 They are known as "Pastoral Elders" (1)
- 22 They are known as "Pastoral Elders" (2)
- 23 What Growing Church are Doing (1)
- 24 What Growing Church are Doing (2)
- 25 The Church At the Edge (1)
- 26 The Church At the Edge (2)
- 27 Pastoral Care Directives From James
- 28 From the Field (1)
- 29 From the Field (2)
- 30 Two Forms of Pastoral Care
- 31 Tale Bearers

1 SEPTEMBER

Motivation

God's people have always lost steam

Do you agree? The toughest challenge we who lead lay pastoral care ministries face is motivation. We need to encourage, fire up, and sustain the vision of our lay pastors. We have to be motivators.

Our lay pastoral care people lose steam. God's people have always lost steam. Deut. 1:38 records his counsel to Moses regarding Joshua, "Encourage him." Centuries later the same counsel from God is, "Encourage one another." Read it in I Thes. 5:11 and again in Heb. 3:13 and 10:25 to get the impact of our call to motivate.

Here are four principles we must internalize if we are to be motivators of our care-giving people.

1. Our motivation is from God.

Steam is generated in our boilers when we spend time with Him. I have to discover this over and over, almost daily in fact.

2. Our people's motivation is from us.

The steam generated in our time with God excites us for the ministry. Our excitement is contagious.

3. The people they care for will motivate them.

The motivation is in the ministry. If they do their ministry well, it will excite them. We need to help them do it well by equipping and support.

4. Motivation is mutual.

We encourage one another. This happens when we get together. Nothing keeps me excited about our ministry, after praying about it, like talking with one of our lay pastors and hearing first hand what God is doing through them.

God is the original source of motivation like the sun is the original source of all light in our world. As God brightens our vision and generates energy for his ministry within us, the motivational deepens, enthusiasm builds and the performance level raises.

ACTION POINT: I found there are two kinds of motivations: 1) First when we start something, we need motivation. 2) And motivation which is to keep on going. Second motivation is really hard. That is not theory but should be artful.

2 SEPTEMBER

A simple formula for managing ministry problems (1)

we need to look at and study on the twelve foundations

"We need to first understand the problems, and then we get to do our part, which is trying to come up with solutions." This was the very positive outlook of a member of the consulting engineering firm from advising the county traffic engineers on a specific highway problem where I live.

This consulting firm uses a very simple formula to solve gigantic, expensive, community-changing problems. You and I can adapt their successful plan to lay pastoral care ministry problems. There are four steps:

1. Identify the problems.
2. Prioritize the problems.
3. Determine their magnitude.
4. Develop some solutions.

Here is where your Ministry Leadership Group can shine. If you are trying to manage your lay pastoral care ministry alone, I strongly recommend that you begin right now to bring together a group of like-spirited who share your pastoral care vision, and who, along with you, will "own" the ministry.

STEP #1.

You are already aware of some of the problems. A survey of the **Monograph by Mel, *The Twelve Foundation Blocks***, will help you to be pro-active regarding other problems before they begin to weaken your ministry. Looking at (1) the number of reports not being turned in, (2) the percentage of lay pastors not attending your meetings regularly, (3) the number of church members not yet included in your ministry because of a lack of lay pastors, (4) the number of new lay pastors being equipped and commissioned this year compared with the last year, (5) the ongoing equipping you are providing for your lay pastors, and (6) the indicators of enthusiasm, spirit and commitment your people have for the ministry will reveal some problems. Formalize this first step by making a list of the problems you have identified.

ACTION POINT: Every ministry has a problem; ministries itself, financial problem, so on. As Dr. Melvin noted, we need to look at and study on the twelve foundations. I started ministry with these twelve foundations, so I could go ministry smoothly because Melvin's twelve foundations guided me.

Network News

3 SEPTEMBER

A simple formula for managing ministry problems (2)

Determine just how serious the number of one problem is

STEP #2

Review the list by assigning priorities. Which appear to be the most important? It is not likely that you can work on all of them at the same time with the energy required to deal with them successfully.

STEP #3

Determine just how serious the number of one problem is. If the problem continues, what will be the end result? How will the weakness (a synonym for problem) impact the ministry goals and the people doing the ministry.

STEP #4

The first phase of finding a solution is for each member to covenant to pray about it daily until a solution is found. Shore up your confidence in prayer by God's promises such as, "...I chose you and appointed you to go and bear fruit - fruit that will last. Then the Father will give you whatever you ask in my name." Powerful! You may want to consult with other churches which have the Lay Pastors Ministry, your regional director, or our office. However you do it, find solutions and commit to them. Implement them to the glory of God and to the success of the ministry he gave you.

ACTION POINT: It says "commitment to them," mere means weakness and problem. Yes stick there and pray and pray, and more concentrate!

Network News

4 SEPTEMBER

Being Obedient to Our Call (1)

Barbara Curtis, NC

Now in the third year of Lay Shepherding Ministry, our biggest problem remains the same as in our first year, with one exception. The Holy Spirit is showing us the power of prayer and we are encouraged as we share these experiences.

Our Lay Shepherds have been so excited about this ministry and have wanted to establish relationships right off with each of their households (our term for "sheep"). When a household wasn't receptive, or hasn't let them make that visit, or just seemed "so-so", the Lay Shepherds have been discouraged. Dr. Steinbron's theory of "minimum contact and maximum prayer" was thoroughly discussed in our initial training along with the fact that not everyone would embrace them with open arms. Our Shepherds thought they were prepared, but when actually faced with this reality, it was disappointing.

Several things have happened over the years that have not taken away the disappointment, but have given our Shepherds hope. First, as our education continues each year, more and more of our members seem to have a better understanding of this ministry, and second, we have found that educating our congregation is an on-going process.

One example in our first year was a widow who was emphatic that she wasn't interested when her Shepherd called. The Shepherd didn't push but mentioned that she had a very unusual name and wanted to know more about it. After a lengthy conversation, it turned out that the widow hadn't really understood the ministry. Later, when the widow had a heart attack, the Lay Shepherd was the one she asked the nurse to call.

Hurricane Fran had most of Raleigh at a stand-still in the fall of 1996. One Lay Shepherd who was fortunate enough to have telephone service received a call from a household. This was the first time there had been any real acknowledgement of the ministry or the Shepherd. For one year, the main contact had been through notes, cards and messages on the answering machine. However, also included had been lots of prayer. The purpose of the phone call was the household's need for prayer.

ACTION POINT: Good to read again, Minimum Contact & Maximum Prayer. Both are our working. No hands-off at all. Just different approach, as Melvin stressed.

Network News

5 SEPTEMBER

Being Obedient to Our Call (2)

Barbara Curtis, NC

These situations helped, but the more time that would elapse from the Shepherd's initial contact, the less likely the Shepherd felt a relationship would be established. One Shepherd's experience has proved this wrong.

After several tries, the Shepherd and the person finally met. The person said how things were just terrible and that there wasn't time for anything else in their life. The Shepherd listened and said he would pray for them. Every attempt for further contact always brought the same response - "I'm busy." The Shepherd back off, not out, and began sending cards that didn't require a response, but always mentioned that he was praying for them. Then out of the blue, the household wanted to meet the Shepherd. The whole story came out - it seemed that the cards always seemed to come at low points in their life. They had stopped coming to church and recently began feeling nudges to return. The Lay Shepherd had never mentioned one thing about church attendance!

Neither the household nor the Shepherd believe that these were coincidences, but rather the Holy Spirit at work. The Lay Shepherd says a valuable lesson has been learned. "It's my job to be obedient to my calling and let the Holy Spirit do the best."

Peter said, "Though you have not seen him, you love him..."(I Peter 1:8), which is a message for us as Shepherds, too. We don't need to the effect of our ministry, but just be obedient to our call.

ACTION POINT: Yes, anything in our lives is nothing coincident. Rather everything is God's plan and the Spirit's working. Do you believe that?

Network News

6 SEPTEMBER

Important Principles for Handling Success (1)

. Success in many ministries is always a generous gift of God.

You can be a successful lay pastor:

Success in ministry is the next step in the road to where God wants to take you. It is an open gate to greater possibilities. It is a harvest from good seeds grown. Experiencing these results comes from being the best person you can be as Jesus lives through you.

If we're not continuing to learn and move beyond, we'll drop behind.

When you're not getting results, you feel like a failure; when good things are happening, you feel like the cause. Both attitudes are wrong. Instead, our significance comes from the Lord whose love is not tied to our performance.

Successful people must take care not to self-destruct by thinking their success is their own. Success in many ministries is always a generous gift of God.

See big and go for it. Life's greatest challenge is to be God's person. Be the instrument and steward of the many gifts that God has placed in you.

1. Anything the mind can conceive and you will dare to believe, with God's help, you will achieve.
2. Before you can manage others, you must manage your self.
3. Only what you share multiplies; what you hoard dies.
4. Today's seeds are tomorrow's harvest.
5. You keep only what you give away.
6. You must find satisfaction in building people instead of being the superstar.
7. In love's service, only broken hearts will do. Make love your number one aim.
8. God does not give his blessings to those who think they can do it themselves.
9. Successful people are those who give selfishness a kick in the pants.

ACTION POINT: Yes, once we are success, better not to proud ourselves.....rather confess its God's mercy upon each of us.

Network News

7 SEPTEMBER

Important Principles for Handling Success (2)

For some, success is harder to manage than to obtain

10. Success is learning to live a balanced life.
11. Your life is a gift from God, what you do with that life is a gift back to God.
12. For some, success is harder to manage than to obtain.
13. Success is honoring God by living a clean life. Stand up and say no to the shame of immorality.
14. "...Nothing is impossible with God" (Luke 1:37, NIV).
15. "In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (2 Thes. 5:18, KJV).
16. "Pride goes before...a fall" (Prov. 16:18, NIV).
17. "To whom much is given..much will be required" (Luke 12:48, NKJV).

18. "Every good and perfect gift is from above." (James 1:17, NIV).

19. "The intelligent men is always open to new ideas" (Prov. 18:15, TLB).

20. It's "God that giveth the increase" (1 Cor. 3:7, KJV).

21. "For we do not preach ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake" (2 Cor. 4:5, NIV).

22. "He must increase, but I must decrease" (John 3:30, KJV).

23. "Honor Christ by submitting to each other" (Eph. 5:21, TLB).

24. "Whoever wants to become great among you must be your servant" (Matt. 20:26, NIV).

25. "Greater is he that is in you, than he that is in the world" (1 John 4:4, KJV).

ACTION POINT: I like especially No. 17, "much is given... much will be required." Do we think that we received much, whatever, from God? better to live for what He wants us to do that.

Network News

8 SEPTEMBER

How to care for those who resist (1)

Identify without being judgemental!

I. IDENTIFY THEM: You are not able to be accepted either into their homes or their hearts. They are:

1. Always "busy"
2. Aloof
3. Their lives seem to be full
4. They don't have time for you
5. They don't seem to need your care

After several attempts, perhaps stretching over many months or a few years, it becomes clear to you that they are not open to your caring initiatives.

NOTE: Identify without being judgemental!

II. WHOM DO YOU BLAME?

A. Them? It may be them: (1) they do not need a lay pastor; (2) they are unfriendly, closed, uncooperative personalities; (3) they may be sinning and therefore avoid anyone from the church.

B. You? It may be you: (1) inexperienced; (2) poor personality mix; (3) don't pray enough; (4) not sufficiently gifted.

C. The ministry? It may be the ministry: (1) the lay pastors ministry is not for everyone; (2) lay pastor just cannot pastor some people.

D. None of the above!

1. The nature of pastoral care is that some people are not receptive now, and may not be for some time or ever.

However, someone from the church need sto be concerned about them, love them, reach out to them, pray for them and in general be responsible for their pastoral care. God calls a person to love and care for them regardless of their response.

NOTE: Lay pastors must look at resisters like loving parents look at resisting children. They are in the family, therefore parents are obliged to be patient, persistent, and loving.

2. A lay pastor can do a lot of pastoring without ever seeing a person.

PACE is the way:

P - There is nothing they can do to prohibit your praying for them. The limitation is you, not them.

A - Your availability is made known by the letter sent to them from the church and your attempts to contact them. They know that you care and that you are available.

C - Cards at holidays, along with occasional sensitive phone calls are significant contacts.

E - By PACEing them, you are an Example of one who loves the church. God and people, one who is committed to Jesus Christ and to ministry.

ACTION POINT: Melvin noted, "Identify without being judgmental!" Yes, we have to, but often we are not, rather than to judge them! Oh, my God!!!

Network News

9 SEPTEMBER

How to care for those who resist (2)

Occasionally it may be a wise choice do disconnect a lay pastor from a household.

III. CLASSIC EXAMPLES

A. Many lay pastors have experienced how positive relationships have grow during negative resistance.

B. There are numerous stories of lay pastors who, by being faithful in praying and contacting, broke through the resistance into a serendipitous relationship.

NOTE: Occasionally it may be a wise choice do disconnect a lay pastor from a household. This should be done only with great caution, much prayer and in consultation with the Pastoring Leader (Shepherd).

IV. POSITIVE MIND-SET IS NEEDED

A. The negative mind-set:

1. "They don't want me." 2. "I'm no good at this." 3. "They don't need a lay pastor."
4. "This will never work." 5. "They need someone who can get through to them."
6. "The Lay Pastors Ministry should take only those people who want a lay pastor."
7. "I'm really to give up on them."

B. The positive mind-set, the mind-set of faith:

1. "They haven't accepted me yet."
2. "God wants someone to love them, pray for them, care for them, and try to reach out to them. I'll be that person, tough as it is."

With his help, I'll be faithful in pastoring them."

C. Perseverance is the mainspring (key, principle, level, hub), with the addition of a little faithfulness:

"So do not through away your confidence: it will be richly rewarded. You need to persevere so that when you have done the will of God, you will receive what he has promised." (Hebrews 10:35)

"By faith he (Moses) left Egypt, not fearing the king's anger; he persevered because he saw him who is invisible." (Hebrews 11:27)

"...let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus..." (Hebrews 12:1-2)

"Now it is required that those who have been given a trust must prove faithful." (I Corinthians 4:2)

"Well done, good and faithful servant! You have been faithful with a few things: I will put you in charge of many things." (Matthew 25:23)

ACTION POINT: Melvin mentioned here, "perseverance." What's the most element to be successful in the ministry? I think 'keep on going, e.g., perseverance as Nike's slogan, "Just do it."

Network News

10 SEPTEMBER

Some **ABC** of Ministry in this decade (1)

are looking for greater authenticity and less hype.

A

AUTHENTICITY, NOT HYPE. People, especially your younger generations, are looking for greater authenticity and less hype....in organizations...in religious activity and programs.

Lay Pastors: *The claims (hype) of what the ministry is promises to mean in the congregation has to be matched by what the Lay Pastors actually do - conscientiously PACEing their people, being "love with skin on."*

B

BURNOUT AND BALANCE. All generations, from teenagers to senior citizens, are feeling the pressures of a rapidly changing world and living in a society where the "margin" is thin. One hears people, especially Boomers, talk a lot about "running on empty" and trying to find balance in their lives while teenagers are now a major market for Day-Timers.

Lay Pastors: *Inventory your priorities (what you spend your time on-both discretionary and non-discretionary) and reset them, with much prayer and perhaps some counsel, to succeed in making your ministry all God plans for it to be.*

C

CONNECTIONS AND COMMUNITY. The U.S. is a nation of disconnected people and the result is that people of all ages desperate to make connections and find a place of belonging, some place where they can experience and be a part of community.

Lay Pastors: *You are the person connecting people with their church. In fact, one newly launched lay pastors ministry (First Reformed, Sheldon IA) calls their lay pastors "Connectors."*

ACTION POINT: Yes, world is changing rapidly today than ever before, so we've got different press than before. What's our reaction to this?

11 SEPTEMBER

Some ABC of Ministry in this decade (2)

the options for participation are also increasing.



DISCIPLES, NOT DECISIONS. Many churches are reaping the result of decades of getting people to make simply a "decision of faith" rather than the fruit of a life-long process of making a disciple. In 21st century churches, there is a renewed emphasis on making disciples and a recognition that people are at different stages of faith development.

Lay Pastor: *Instead of "accept Christ and be saved", it's "accept Christ and be his disciple". That's where you are! Disciple includes saved, launching the saved person into ministry rather than consigning him or her to an inert state.*



GROWTH AND GROUPS. Significant personal growth comes in the context of group life, not the large gathering, and the interest of people in participating in some type of small group or cell continues to increase. Likewise, the options for participation are also increasing.

Lay Pastors: *"Small groups" is one form of pastoral care, and an excellent one at that, if the members really care for one another. but small groups just don't "take" in many churches and in churches where they do "take", a large percentage of the people choose not to be in a small group. Hence the need for one-on-one grass roots pastoral care - the Lay Pastors Ministry.*



MINISTRY BEFORE MEMBERSHIP. Many people today are interested in "testing the water" before formally becoming a member of a congregation. They want to participate in church activities and ministries such as singing in the choir or working in the food pantry before making a formal commitment to church membership.

Lay Pastors: *Only a very rare exception will permit a person to be a lay pastor before they commit themselves to be faithful to the body of people being pastored.*

ACTION POINT: Growth will be much in the small groups, so make a gathering will be much nice in our life, maybe case 3-4 people to relate, to talk closely in continuing basis..

Network News

12 SEPTEMBER

Some ABC of Ministry in this decade (3)



RELATIONSHIPS, NOT RELIGION. People in the 90's are seeking a relationship with Christ, not membership in a religious organization.

Lay Pastors: *People are also seeking an authentic relationship with people. Those not seeking it, need it. The people assigned to a lay pastor as two questions: "Are you for real?" and "Do you care about me?"*



SOUL CARE AND SPIRITUALITY. The search for spirituality is one of the deepest issue in present day U.S. culture. Many people are simply empty to the core. "Soul care" means paying attention to what is happening in people's lives "below the water line" where they really live.

Lay Pastors: *"Soul care" is what lay pastoring is all about. Margaux Hemingway took her life in July, 1996 after trying to see inside herself. Hara Estroff Marano reflected on her suicide in the November/December (1996) issue **Psychology Today**. "Or perhaps she finally succeeded in assessing herself and was overwhelmed." What if she had had "soul care" by you, her lay pastor?*



TIMES OF TRANSITION. Generations, families, organizations and institutions, governments and economics, and churches and denominations are all the some stage of transition. People are looking for help and acquiring skills that will assist them in coping with personal, family, work and social transition.

Lay Pastors: *One of the major transitions in the church is from clergy-centered ministry to lay-centered ministry. This is called the "New Reformation" by Lyle Schaller of the "Second Reformation" by some others. Lay pastors, you are a major player in the new thing God is doing today (Isaiah 43:19).*

ACTION POINT: Transition is the key word for today. It's similar with the word Change even though slightly different concept. Anyway we are coping with this challenging day.

13 SEPTEMBER

Ideas for Lay Pastors Meetings from the book "The Lay Driven Church" (1)

to debrief their sharing by asking for volunteers to tell the best findings from their group experience

You can easily make up meetings with selected sections of my book, *The Lay Driven Church*. These three examples came to mind when I was on the final pages of a special review:

Meeting #1. Pages 153-155. Ask the people to read these pages in preparation for the meeting; and/or have someone teach the content of the pages, writing the three spiritual gifts on an overhead transparency or flipchart. Then pass papers to each person on which the three gifts are listed. Ask them to write:

- a. Which of the three they believe to be their strongest gift;
- b. Their inner promptings and outer actions which indicate the presence of all three gifts;
- c. List what they can do in the next weeks to use these gifts in caring for their people. Asks them to be very specific and detailed.

After they have had time to ponder and write (10-15 minutes), have them assemble into groups of three to five to share their findings with each other for 10-15 minutes. Then bring them together to debrief their sharing by asking for volunteers to tell the best findings from their group experience.

ACTION POINT: Melvin's second book, *Lay Driven Church* is also useful for the ministry. After first book published in 1987, he wrote this book in 1997, after 10 years...actually 20 years later since he begun this ministry.

Network News

14 SEPTEMBER

Ideas for Lay Pastors Meetings from "The Lay Driven Church" (2)

Do you see Jesus as a "volunteer" or a "minister" or a combination of both?

Meeting #2. Pages 156-157. Ask the people to read these pages in preparation for the meeting; and/or have someone teach the contents of the pages. Ask them to take 10-15 minutes to write the following:

- a. Draw a line with 1 at the left and 10 to the right. Put an "x" on the scale of 1 to 10 where they are in feeling equipped to be a shepherd.
- b. Write that they have done to further their equipping since their initial equipping to become a shepherd.
- c. List what they want to do or plan to do in continuing their training.
- d. Write topics which could be used in helping them be better prepared to PACE their people.

Do the same as with #1 above - groups and total group.

Meeting #3. Pages 157-160. Same as in #2.

- a. Write four thoughts you have after reading or hearing about the difference between a "volunteer" and "minister."
- b. Do you see Jesus as a "volunteer" or a "minister" or a combination of both? List three reasons for your answer. Do the same as above - groups and total group.

ACTION POINT: The concept, "Volunteer" & "Minister" was clear through Melvin's book. I love this concept, and especially comparison between A & B.

Network News

15 SEPTEMBER

For Lay Pastors in ...Doubting Castle (1)

Whatever he does prospers." Psalm 1:3

"What a fool!" Christian said to his partner, Hopeful, as they languished in the prison of Doubting Castle. "I have the key, promise, here in my bosom." He took hold of it, tried it in the lock and the door opened. Christian and Hopeful emerged from the dark into bright sunlight and continued on their way. (From Pilgrim's Progress, by John Bunyan)

Have you ever been imprisoned in Doubting Castle? In there you doubt....

.... that anything is happening with your caring initiatives.

.... that you are the one to be doing this.

.... that you are meaning anything to your people.

.... that God called you to this ministry.

.... that this ministry is significant to your church.

.... that you are making a difference in your people's lives.

.... that you have the necessary gifts to care for God's people.

The darkness encloses you - you are not experiencing the joy you once had by doing this ministry.

The dampness makes you shiver - you are afraid that your caring is not accomplishing much.

The confinement gets to you - you are not sure that what you are doing warrants the effort you are putting into it.

You have the key called, "promise," with which you can escape this dismal place. Just use it! What promises do you have?

1. "I am sending you." John 20:21
2. "Surely I am with you always." Matthew 28:20
3. "I chose you to go and bear fruit." John 15:16
4. "The father will give you whatever you ask in my name." John 15:16
5. "Whatever he does prospers." Psalm 1:3

Keep the key handy because you may be imprisoned in Doubting Castle again.

ACTION POINT: Is it significant to people? Significance is the key word to us today. By the it is to us, how about others, also significant to them? That's useful question!

Network News

16 SEPTEMBER

For Lay Pastors in ...Doubting Castle (2)

Whatever he does prosper." Psalm 1:3

Use "Doubting Castle" for your Lay Pastors Meeting

For a lively and productive meeting:

1. Give a teaching on facing discouragements, perhaps using David's counsel to his son, Solomon, in I Chronicles 28:20, and/or Azariah's advice to Asa in II Chronicles 15:7.

2. Sing some songs dealing with discouragement/encouragement.

3. *Have a few people present a skit of Christian and his partner, Hopeful, being in Doubting Castle as written in Pilgrim's Progress.*

4. Distribute copies of Doubting Castle, one of each person. (Prior to the meeting, retype or photocopy the article, leaving the underlined words blank.)

5. Divided into groups of three to six for the purpose of filling in the blanks the best they can.

6. Call the full group together. Then walk them through the paper, pausing to do a mini-mini-teaching on selected parts of the paper.

7. Celebrate the privilege of being free to serve the Lord as Lay Pastors with singing, testimonials, prayer and refreshments.

ACTION POINT: Yes, we are sometimes confined in the doubting castle. But not too long in there, it make us depressed so....just in the for a while it's okay, and acceptable.

17 SEPTEMBER

Do *Type D* People Need Pastoral Care? (1)

that they neither want nor need your caring attention.

What about people who resist you as their Lay Pastor? In some cases their resistance may be due to their unique personality or, yes, even to their genes. If so, it is their nature to be cool toward your caring initiatives or to outright reject you. You may understand their holding you off to be a signal to leave them alone, that they neither want nor need your caring attention.

"Understand?" No! **Mis**understand! You may erroneously conclude that this person neither wants nor needs you. As a Lay Pastor you may be tempted to say, "Give me someone what *wants* a Lay Pastor," or possibly, "Give me a person who *needs* me."

Or, worse yet, you may unintentionally default in your caring for them because of what is called "avoidance." The is that deceptive delay tactic of one's mind to sidestep unpleasant or ego-threatening situations.

What are the facts and what should the Lay Pastor do to fulfill the mandate to "shepherd" this difficult member of God's flock? Don't they also need "love with skin on it?"

Your desire to serve your Lord and your commitment to care for this people - even this one - should drive you to discover how this person is "wired."

You have heard of Type A personality. In the May issue of Psychology Today, Dr. John Denollet identifies a Type D personality - one who is timid, insecure and anxious. Dr. John Denollet, of the University of Antwerp, reports that Type D persons are tense, unhappy and always looking for upcoming problems. They are uneasy in their interactions with other people and their reserved nature prevents them from seeking the support of others.

This person we are concerned about, the one who resists the ministry of her Lay Pastor has all the marks of a Type D personality.

ACTION POINT: Yes, we need to study about the personality of people, for instance, MBTI...so on.

Network News

18 SEPTEMBER

Do *Type D* People Need Pastoral Care? (2)

God has chosen you to be "love with skin on" for them.

You may interpret such personality and behaviour traits as signals that this person does not *need*, or at least does not *want* to a Lay Pastor. This unique person, a member of your church and a brother or sister in Christ, is wrongly perceived to have chosen to be resistant to our attention.

The reality is that these traits are the cries of a lonely person needing the attention of a Lay Pastor who can provide TLC. In his providence, and for some good reason, God assigned this particular child of his to you. Through prayer he will give you the understanding, insight, patience, persistence, and love to fully accept this person as he is, and to be his Lay Pastor.

Dr. Denollet believes that through counseling, behavioral therapy, and help; however, you as their Lay Pastor have God's promise that they will "blossom" through your prayer and the spirit-to-spirit bonding that consistent love, contact and care generates.

If God has placed one of these Type D persons in your flock, adopt this maxim: "God loves you and so do I." Then proceed to PACE them:

PRAY for them faithfully;

Be AVAILABLE to them;

CONTACT them regularly; and

Be and EXAMPLE to them.

The answer is yes! Type D people and your pastoral care. God has chosen you to be "love with skin on" for them. "And when the Chief Shepherd appears, you will receive a crown of glory which will never pass away." (I Peter 5:4)

ACTION POINT: Yes, we find it easily, kind of something very different people around us. Just "get away of here"? or "Forget them," or caring initiation to them.

Network News

19 SEPTEMBER

Definition the action of describing (1)

Use this for one of your upcoming Lay Pastors meetings.

Read Ephesians 4:7-12 from the Revised Standard Version, omitting verses 9 and 10. Write these five key words on a flip chart or transparency:

GRACE GIFTS EQUIP SAINT MINISTRY

As you write them, one by one, provide time in between each to get responses from your people.

1. Ask them to call out their definitions of the word.
2. Write their definitions on the flip chart or transparency.
3. Take time to have some fun with each definition. For example:

GRACE: 1. The name of many females. Ask who know someone by this name. Then ask the responder to tell how the name matches the personality.

2. Prayer before a meal ("saying grace"). Ask for a few to recite prayers they learned as children. In one group, jokester volunteered this.

"Rub-a-dub dub, thank you God for this grub. Amen."

3. A "warm, fuzzy," but vague religious word. Read the words of some hymns using the word. GRACE, and a few Bible verses.

4. Conclude the definition for the first word by reading the capitalized one (this is the right one), and expanding it with your understandings and applications of the word to lay pastoral care. Then proceed to the second (GIFTS), then the third, etc.

1. GRACE:

- A. The name of many females.
- B. Prayer before a meal. ("say grace")
- C. A "warm, fuzzy," but vague religious word.
- D. THE GENEROSITY, FAVOR, GOODWILL, KINDNESS AND GOODNESS OF GOD TOWARD US.

ACTION POINT: The word, Grace is nice. we Korean says, by Grace, God's grace...so on.

20 SEPTEMBER

Definition the action of describing (2)

A Christian who has achieved perfection in faith and life.

2. GIFTS:

- A. Items you are given at special times, such as Christmas.
- B. Special abilities every person possesses.
- C. GIFTS (SPIRITUAL GIFTS SPECIALLY) ARE SPECIAL, ABILITIES GIVEN BY THE HOLY SPIRIT WHICH ENABLE CHRISTMAS TO SERVE EFFECTIVELY.

3. EQUIP:

- A. Providing items necessary for an event or journey.
- B. Training for a job or specific task.
- C. PREPARING CHRISTIANS FOR MINISTRY BY TEACHING THEM USABLE SKILLS AND ENCOURAGING THEIR SPIRITUAL GROWTH.

4. SAINT:

- A. A Christian who has achieved perfection in faith and life.
- B. A person beatified by the Roman Catholic Church.
- C. A "churchy" person steeped in other-worldly interests.
- D. A CHRISTIAN, ONE WHO OS CHOSEN BY GOD TO BE HIS.

5. MINISTRY:

- A. In England, a government department headed by a Minister.
- B. The religious activity of a seminary-trained person who is called, credentialed, installed and salaried.
- C. THE SPECIFIC SERVICE GOD ASSIGNED TO EACH CHRISTIAN, FOR WHICH GOD PROVIDES SPIRITUAL GIFTS, AND FOR WHICH THE CHURCH OFFERS TRAINING.

After the fifth word, divide people into small groups to confide among themselves how they feel about doing their ministry. End the group experience by asking them to pray for each other, limiting their praying to what they heard during their time together.

ACTION POINT: Actually, there are two key words in LPM, one is to equip, another is ministry. Equipping is pastor's job, Ministry is laity's job here. How do you see it?

21 SEPTEMBER

They Are Known As "Pastoral Elders" (1)

Pastor VanKoevering, Minister of Congregational Care, Fair Haven Ministries.

"The Lord is doing some very special things in the lives of his people through our Pastoral Elders Ministry," says Pastor Gary Vankoevering, Minister of Congregational Care at Fair Haven Ministries, Hudsonville, Michigan. "We continue to hear the most positive comments from members of our congregation who appreciate the care, calls, contact, concern and encouragement that our Pastoral Elders are giving."

The Pastoral Elders, lay people, member so the church, are charge with the congregational care and spiritual oversight of the church. Currently they number 275 persons (150 units, each compromised of one or two persons). Every family of the congregation is assigned to a Pastoral Elder, no more than six families per pastoring unit.

Each Pastoral Elder unit is assigned a Pastoral Elder Coordinator (current number, 40) who provide advices, encouragement, support and accountability for each Pastoral Elder. In turn, each Coordinator is assigned to a Pastoral Elder Leader (current number, 12). The Leaders are members of the Consistory, the ruling body of the church.

Serving as a Pastor Elder is seen as *both a privilege and an opportunity* to serve brother and sister members of the Body of Christ. Blessings flow both ways - to those whom the Pastoral Elder through service.

We firmly believe that the Pastoral Elder Ministry is the key component in helping Fair Haven Ministries carry out her mission. In part, our Mission Statement reads:

We will be a people who lovingly say to all "come"...

Come meet Jesus and become a member of his family.

Come grow in maturity and seek to live lie Christ!

Come discover your gifts and see where you may ministers!

Come hear the calls of the thirsty, the broken, the lost and answer in mission!

Come worship God and magnify God's name with us!

ACTION POINT: I have learned that actually Elder's role is to care for congregation, not ruling group in the church.

Network News

22 SEPTEMBER

They Are Known As "Pastoral Elders" (2)

We continue to learn how to better be what God has called us to be

The role and task of the Pastoral Elder in fulfilling our mission is to provide spiritual care and nurture personal relationships within the body of Christ. (Ephesians 4:11-12) Empowerment by the Holy Spirit, Pastoral Elders seek to do the following:

- TAKE HEED of the lives of God's people. Pastoral Elder are one of the primary connections between Fair Haven and her members.
- HELP TO LEAD God's people in the process of spiritual growth.
- MEET THE NEED of God's people in the Body. We will help to blend people's gifts with the church's needs and offer the church's resources to help heal human hurts.

The Pastoral Elders are encouraged and held accountable to make contacts with their families on a regular basis. Throughout the year, we encourage contacts to be made in person, by phone, cards, letters and notes of encouragement to each of their families. The Elders assure their families that they are praying for them and are available to answer questions or concerns. The church office calls the Pastoral Elder when we are aware of a concern, crisis, or illness in the life of a member. The Pastoral Elders schedule an initial meeting with each of their families in their home. They record personal family history such as birthdates, anniversaries, church involvement, thoughts, feelings, and concerns in order to have a more effective ministry and relationship with the family.

We require all Pastoral Elders to attend an Orientation and Training Workshops at the beginning of their term of office. We encourage all Pastoral Elders to attend other training workshops offer through the year. We cover such subjects as:

- How to make a hospital visit
- Funeral home visitation
- Bridging the gap to spiritual conversation
- Dealing with difficult people
- Helping parents work with rebellious teens
- Effective listening

These classes have been very well attended. We have altered the means of presentation and method of learning.

We continue to learn how to better be what God has called us to be, and to recognize that to be a large congregation takes some creative planning to help the members feel connected and to have a sense of belonging.

ACTION POINT: Yes, everyone need to be trained on the effective listening, Elders too.

Network News

23 SEPTEMBER

What Growing Churches Are Doing (1)

displays friendliness by going out of the way to welcome new people.

The Pastor of two Presbyterian churches in Canada, Floyed McPee and Gordon Kouwenberg (an LPMI board member), interviewed the pastors and lay leaders of seven churches which were growing. In collating their findings they discovered that all seven had 21 common factors contributing to their growth. (Note that #16 shows that lay pastoral care is an integral part of the life of a growing church.)

1. The has a high level of personal skills; is church growth oriented; has a clear concept of evangelism; is skilled in leading people to Christ; has a deep passion for Gospel; preaches in contemporary style that is biblically based and Christ-centered; and always seeks to make God real to "everyday life" situations. The minister does not routinely visit the congregation, but faithfully visits new comers, the seek and hospitalized, and those seeking baptism or marriage.

2. New people come to the church because of the church, its reputation, and some advertising. A small percentage of the congregational budget is spent on advertising, and very little "door-to-door" visiting is done. However, church members bring others-relatives, friends, neighbors - with them to church.

3. The congregation displays friendliness by going out of the way to welcome new people. For example church regulars will introduce themselves to new people sitting beside them in the pews.

4. The congregation has a statement of PURPOSE which is well-published throughout the congregation.

5. The worship services are joyfully contemporary, yet traditionally based, with freedom to do things differently and spontaneously.

6. The church The church has an organized prayer chain.

7. The congregation provides several Bible studies.

8. Music plays a focal role, with a children's choir, an adult choir, and if there is interest, a youth choir, a seniors' choir, a folk singing group and quartets.

ACTION POINT: That's good idea that church regulars to new people sitting beside.

Network News

24 SEPTEMBER

What Growing Churches Are Doing (2)

Members of the church are pastorally cared for by an organized lay ministry

9. People stick with the congregation because they develop a relationship with God, plus significant relationships with others in the church.

10. The minister's spouse actively participates in the life of the congregation.

11. The congregation intentionally - within the first 36 hours to three weeks - follows up one new people attending church services by letter a phone call, or a visit.

12. The church offers a variety of programs in attempt to meet the various age and interest needs of the community.

13. The congregation uses "friendship pads" weekly in the services of worship. (Friendship pads allow people to sign their names and to greet others in their pew by name.)

14. The congregation keeps track of how many and who attends each service of worship. Those who have missed several services of worship are contacted.

15. When the parking lot is crowded, the key members of the congregation covenant to park outside the church parking lot. A few spaces in the parking lot, close to the building, are reserved for visitors.

16. Members of the church are pastorally cared for by an organized lay ministry as well as by the pastor, e.g., a "shepherding" program.

17. The congregation recognizes special events in members' lives such as births, anniversaries, graduations, and joining the church.

18. Lay people play an active leadership role within the congregation, which includes taking part in the services of worship.

19. The congregation emphasizes your activities.

20. The congregation has a plan to reach people outside the congregation; for example, evangelistic Bible study, daily vacation Bible school.

21. The congregation intentionally attempts to get people to know each other; for example, pictures of new members, congregational dinners and socials.

ACTION POINT: No. 13 is new to me. Maybe useful to adopts for our churches.

Network News

25 SEPTEMBER

The Church At the Edge (1)

The focus more and more on the ministry of the laity and less and less on the of the clergy

Tomorrow's church is seen at today's edge. Watch this church for it continues to move toward the center with great energy, pushing aside the church in which many of us were reared. To observe this new model is like watching the new growth in the aftermath of a forest fire. The bursting life, replacing the old, announces that it is the work of the Holy Spirit.

The church at the edge may exhibit some excesses. This was true of the 16th century Reformation so it is no surprise that it is also true of the 20th century "Second Reformation." On one occasion Martin Luther cried out, "Lord, save me from my enemies...and from my friends," as the church at the edge in that day began to move toward the center. It is historically true that the new energies and forms always generate excesses which will be calmed or corrected as the movement matures.

Let me mix my metaphors. Some of the wine in the new wineskin is excessively lively. Letting it age rather than pour it out brings a renewing Pentecost to the church, accompanied by "a mighty rushing wind and tongues of fire." Most of us prefer to deal with the excesses of the emerging church than to continue giving our strength to a church on its way out.

I am observing at least 14 hallmarks in the life of the church on the edge:

1. Ordination as the rite of ministry is replaced by baptism.
2. The focus more and more on the ministry of the laity and less and less on the of the clergy. Note: Millennium III is being called "The Millennium of the Laity."
3. The traditional practice of ordained ministers doing most of the ministry is transitioning into the ordained minister:

- equipping and empowering the laity for ministry;
- relinquishing ministry to the people;
- supporting and resourcing the lay ministers;
- encouraging the number of ministries to increase;
- being effective as spiritual leader of the congregation, now that he or she no longer is the "solo minister."

4. Volunteers are being replaced by ministers.

"... That s one reason why the language of "volunteerism" is such an abomination when used in the context of the church. Rotary recruits 'volunteers.' Kiwanis seeks 'volunteers.' The church of Jesus Christ deploys ministers. It is time to banish the language of volunteer from our vocabulary." (Leonard Sweet in NEXT, May-June, 1998)

ACTION POINT: At No. 3, it's good explanation of equipping pastor for today.

Network News

26 SEPTEMBER

The Church At the Edge (2)

Building people is becoming more important building programs

5. The committee and task force concept is being replaced by a team-member and partners-in-ministry spirit.
6. Parishioners have transitioned from spectators to participants. They insist on "a piece of the action."
7. *Understanding the church to be an organism is replacing the idea of the church as an organization.*
8. Recruiting, appointing and appealing is giving way to the recognition of spiritual gifts and divine call as the strategy for deployment of human resources.
9. The pyramid is replaced by the pancake as an organizational flow chart. In this "horizontal revolution," the ladder is replaced by a web.
10. Building people is becoming more important building programs.
11. Church growth is being superseded by church health, and size by quality.
12. The church, as well as seminary, is the seed bed for faith. The ordained minister becomes the "Dean" for the seminary in the church. (Seminary means seed bed).
13. Prayer is believed to be the most powerful force in the church, topping strategy, surveys, education, training, office, personality and ecclesiastical manipulation.

Seminaries, take note: "As of 1998, there were eleven medical schools in the U.S. that offered specific courses on prayer and healing. I'm afraid to totally a comparison with divinity schools." (Sweet, op. cit.)

14. Sectors of church life transitioning:

Worship: contemporary, non-liturgical, few choirs and organs

Missions: short-term, culture viewed as a benefit, not barrier

Stewardship: focus on time and gifts, not just money

Denominations: churches moving towards alliances and nondenominational resources

Church buildings: functional rather than symbolic or historic

Organizations: traditional programs for women and men giving way to small groups, Bible study groups and training classes

Evangelism: churches through meeting people's need; individuals through relationships

Church and culture: adapting style and methods to the culture

Church growth strategy: accentuating quality over numbers

Preaching: story telling and conversational rather than pontificating

Pastoral Care: the pastor pastors the congregation while the lay people pastor the individuals

ACTION POINT: There are many good part, but I will pick up No 10, Building people than building program. But HOW is the right question.

Network News

27 SEPTEMBER

Pastoral Care Directives From James

Respect boundaries

Lay Pastoral Skills:

- **1:19, 26; 3: 6-8** Quick to listen, slow to speak
- **1:27** Look after people with special needs
- **2:1-4, 9** Do not show partiality
- **2:8** Love your neighbor as yourself
- **2:13b** Mercy triumphs over judgement
- **2:15-16** Do something about people with physical needs
- **4:17** Do good
- **5:12** Keep your word
- **5:14** Pray for the sick
- **5:19-20** Love the wanderer

NOTE: May of these directives may motivate you to seek training in Listening Skills, Communication Skills, Interpersonal Relations, Healing Ministry, Self- improvement Courses, Confidentiality, etc.

Lay Pastors' Personal Qualities:

- **1: 2-4, 12** Persevere in difficult times and situations
- **1:5** Ask God for wisdom
- **Combine 2:8 and 11** Respect boundaries
- **2:17** Accompany faith with actions
- **3:1** Accept a double standard
- **3:9-12** Integrity
- **3:13** Humility
- **4:7** Live close to God
- **4:11** Do not slander (confidentiality)
- **5:7** Patience

NOTE: All of these directives motivate a Lay Pastor to seek the fullness of the Spirit, the guidance of Scripture, and the help of fellow Christians.

ACTION POINT: Especially, James 3:1, Accept a double standard which means I guess, duality of human being. Yes, we need to accept what the human is.

Network News

28 SEPTEMBER

From the Field (1)

Our lives must be an example and we need to understand that as leaders

From *The Pacer*, the newsletter for the Caregivers of Bethany Community Church, St. Catharines, Ontario Canada. The theme of this issue is "The E in PACE - being an EXAMPLE of caring, maturing, faithful Christian."

Written by Pastor Larry Shantz:

I'll never forget the first time that it really hit home to me. It was the month of December and there had just been a beautiful new fresh fall of snow on the ground. I walked across the lawn to get something when I heard someone behind me. As I turned around there was my daughter, Laura, who at the time was only three years old. There she was, stretching out each of her steps so that she could walk in the tracks that I had made in the snow. It hit me like a ton of bricks how the life that I was living world impact her life.

As caregivers, how we live is just as important as what we say. Our lives must be an example and we need to understand that as leaders we are being watched at all times, even as my three year old daughter was following in my tracks without my knowing it. There is a tremendous need for authenticity. One of my favorite hymns is entitled, "May the Mind of Christ, my Savior, live in me from day to day."

The Scriptures are very clear that the life that Jesus lived was meant to be an example of the life that we should live. I don't think anyone has ever said it better than the apostle Paul when he said, "Each of you should look not only to your own interests, but also to the interest of others. Your attitude should be the same as that of Christ Jesus." (Philippines 2:4-5) Then Paul goes into that beautiful discourse where he describes how Jesus, "Who, being in very nature God..." (v.6) "humbled himself..." (v.8) and come to this world and how God has now..." exalted Him to the highest place..."(v.9)

Written by one of the Lay Pastoral Caregivers, Flo Francey:

Duties Of Caregiver

Jesus asks us in John 21:16 to care for his flock. In I Peter 5:2, Peter instructs us to "Be shepherds of God's 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..." eager to serve because of our love for the Lord Jesus Christ and because he encourages us to be servant; an example Jesus gave us by the washing of the feet. As for being greedy for money as a caregiver, the wages are low but the benefits are high, with blessings in seeing people grow in the Lord because they feel cared for and are loved unconditionally just as our Lord loves us.

ACTION POINT: Good mentions at third paragraph, each of us should look to the interests of others. Actually it is tough to follow..but!

29 SEPTEMBER

From the Field (29)

I almost forgot the most important things of all - compassion.

I count it a privilege and an honor to be called by God to serve our people in this capacity.

Listen to how Ann Landers tells about "shopping" for compassion:

Dear Ann Landers:

Like everyone else, I am flat broke from overspending. But I need to go shopping again soon because I am completely out of self-respect. I've said something I wish I could take back, and I am not feeling too good about myself.

I also want to exchange a load of self-righteousness I picked up during the year for an equal amount of humility. I hear it is less expensive and wears well. And while I am at it, I am going to check on tolerance and see if there is any available in my size.

I must remember to try to match some patience with the little I have left. My neighbor is loader with it and it looks awfully good on her. I was told the same department has a repair shop for mending integrity. Mine has become frayed around the edges from too much compromising and not enough self-discipline. If I don't get refurbished soon, there won't be any left.

I almost forgot the most important things of all - compassion. If I see some, no matter what the color, size, or shape, I'm going to stock up heavily, regardless of the price. I have run out of it so many times and always feel ashamed of myself when it happens.

I don't know why it's taken me so long to get around to shopping for these items. They don't cost nearly as much as some of the frivolous things I bought and I'll get a lot more satisfaction from them. I'm going shopping today, and I can leave my checkbook and credit cards at home.

Pueblo, CO

ACTION POINT: (?)

Network News

30 SEPTEMBER

Two Forms of Pastoral Care

They are equipped, commissioned, supervised and supported by the Clergy Pastors

1 Clergy Pastoral Care:

Clergy Pastors pastor* the congregation as a body. Their ministry is not to pastor individuals, except for the more difficult cases (Ex. 18:22), and then only until the difficulty is resolved. Their ministry of pastoral care includes mobilizing, equipping, supervising and supporting the Lay Pastors whose ministry is to care for individuals in the congregation. Since even this part of their total ministry usually becomes too heavy for them, the mobilizing, etc. is assigned to a Ministry Leadership Group comprised of lay people and, often, one member of the pastoral staff.

2 Lay Pastoral Care

Lay Pastors pastor* the members of the congregation household by household. They usually care for five to ten specific households. Their care is on a continuing basis, whereas the Clergy Pastor care during times of crisis. Their care is relational one-on-one, grassroots, "love with skin on." They are equipped, commissioned, supervised and supported by the Clergy Pastors and are accountable to them. They are genuine partners in ministry, members of the pastoral care team.

Note:

It is only when both forms of pastoral care are in place and functioning well that the congregation is adequately pastored (shepherded/tended - I Peter 5:2).

** The verb, **pastor**, as different from the noun, is best understood when used, **pastorally care for**.*

ACTION POINT: At No. 2, this is good comparison between Lay Pastor & clergy pastor. The former is on a continuing basis, but the latter is during times of crisis. That is good.

Network News

31 SEPTEMBER

“Tale Bearers”

“So speak encouraging words to one another

For your next Lay Pastors meeting, try this idea. Divide into groups of three to five. Assign one quote for The Message. Eugene Peterson's rendering of the New Testament, to equip group. Instruct them to appoint one person as the "Tale Bearer" to bring back to the total group the high points of their experience together. Give them 15-20 minutes to:

1. Exchange understanding of the quote.
2. Dissect it by separating out single thoughts.

Ex. "Give yourselves to the gifts God gave you." I Cor. 14

a. "Give yourselves" b. "to the gifts" c. "God gave you"

3. Exchange ideas about each of the single thoughts. Stay with one thought until everyone has participated before moving to the next.
4. Exchange thoughts about what the quote now means to each, and how they can use it in their ministry.

When the time is up, reassemble the group to hear from the "Tale Bearers." The leader is to mentally sift through all that is reported for the most significant and useful points. After hearing from each "Tale Bearers," the leader will write on an overhead, or verbally highlight, what he or she considers to be of greatest importance and usefulness. Summarize and comment.

After this summary, ask the group for any additional insights or ideas anyone had since reassembling and share them with the group.

Return to the small groups for the purpose of praying for one another, for the ministry and its leaders.

Conclude by forming a circle (or circle if the number is large), joining hands and singing. Close with prayer. Ask them to hug at least three people before leaving.

SOME SAMPLE QUOTES TO USE FOR OTHER MEETING:

"So since we find ourselves fashioned into all these excellently formed and marvelous functioning parts in Christ's body, let's just go ahead to be what we were made to be." (Rom. 12)

"He handed out gifts of...pastor-teacher to train Christians in skilled servant work, working within Christ's body, the church." (Eph. 4)

"So speak encouraging words to one another. Build up hope so you'll all be together in this, no one left out." (I Thes. 5)

"Here's my concern: that you care for God's flock with all the diligence of a shepherd. Not because you have to, but because you want to please God." (I Peter 5)

ACTION POINT: Very last sentence struck me, " ...with all the diligence...". Diligence is one the key characters to ministry, but mostly stop in a short period of times, why...?

Network News

OCTOBER

- 1 For Lay Pastors only
- 2 Centenary's Birthing of the LPM
- 3 Biblical and possible
- 4 The "E" in PACE
- 5 The Path we have chosen
- 6 The All Our Losses (1)
- 7 The All Our Losses (2)
- 8 The Sin of Omission (1)
- 9 The Sin of Omission (2)
- 10 Memo to Vocational Pastors
- 11 Lay Ministry at St. Mark Lutheran Church
- 12 How People Relate
- 13 Identify the Direction Your Ministry is Going (1)
- 14 Identify the Direction Your Ministry is Going (2)
- 15 The Significance of a Commissioning ceremony (1)
- 16 The Significance of a Commissioning ceremony (2)
- 17 Perseverance is our quality signature
- 18 The Guiding Principles for Relationships
- 19 Ministry requires ABSENCE as well as PRESENCE
- 20 Stick with the BASICS!
- 21 Shepherd Ministry Retreat
- 22 Conference in St. Louis, 2000
- 23 Partners in Ministry: Valuable Resources
- 24 Gives Deepening Acquaintance (1)
- 25 Gives Deepening Acquaintance (2)
- 26 P is for Perseverance
- 27 Lay Pastors Ministry Expands Internally (1)
- 28 Lay Pastors Ministry Expands Internally (2)
- 29 Do I want to stick with Jesus?
- 30 Lay Pastors' Success Story
- 31 How is it with your "Personal Network?"

1 OCTOBER

For Lay Pastors only

*In other words, **you** are the key to the ministry.*

Your leaders set the standards for your ministry and pass them on to you when you are equipped. The basic task is to PACE your people: **Pray** for your people faithfully. **Available** to your people. **Contact** your people regularly. **Example** for your people

There are several commitments. In general you commit to be faithful in doing your ministry according to the set standards, keep yourself spirituality fit, attend the meetings, and the like.

The Lay Pastors Ministry is not only *agreeing* to the standards set by your leaders. The Lay Pastors Ministry is *doing* the standards, being "love with skin on" to the people assigned to you.

In other words, **you** are the key to the ministry. Setting the standards and transferring them to each member of your mind and spirit in the equipping seminar is the easy part. Ensuring care to each member of your households is where the real work is.

If your church issued reports cards like schools do, what grad would be on the Lay Pastoral Care line of your card? Excellent! Good? Fair? Passing? Failing?

The Lay Pastors Ministry is not only agreeing to the standards; it is doing the standards

One of the responsibilities of leaders is to hold people accountable. Monthly reports (or whatever system you use) is one method of accountability. One Lay Pastor remark, "I surely appreciate the monthly reports because they get me to make my contacts," If your ministry does not have an accountability component, ask your leaders for it.

But, like standards, reports are not the ministry. They only log the action. You are the key to the ministry! In fact, **you are the ministry!** Two things grade you "Excellent":

1. Knowing who you are - a servant of God on assignment (A true minister).
2. Knowing what you are doing - taking care of God's people ("Be shepherds of God's flock").

The One whose ministry it is; the One who has given this assignment is the One who is grading you. His ultimating grade is " Well done!" A significant recognition goes with this grade: "When the Chief Shepherd appears, you will receive the crown of glory which shall never fade away."

If you are having difficulties of any kind, if you are discouraged in any way, or if you have questions or suggestions about your ministry, talk with your leader(s). They have set the standards they believe God wants the ministry to achieve, and they want to see you get the best grade possible.

ACTION POINT: My responsibility as a National leader in this ministry, Dr. Melvin suggested me to make a monthly newsletter. I didn't know why it is important, but now I know it is really important. Without it, our ministry won't be grown up.

Network News

2 OCTOBER

Centenary's Birthing of the Lay Pastors Ministry

Lay Pastors Ministry was selected as the BEST given its scope, cost, effectiveness

How can a large, growing church like Centenary in Lexington, Kentucky, provide adequate pastoral care for its 2400 members? This was the dilemma facing this United Methodist congregation and its Senior Pastor, Dr. Al Gwinn. Two years ago, four persons from the work area on nurture including Chairperson Sandra Cowen, attended a workshop that presented several ministries as ways of addressing this common need. Crucial to Centenary's mission for the 90's, according to Mrs. Cowen, "is the equipping of a lay pastorate which can nurture, maintain and sustain the body of Christ." Although each of the ministries considered was deemed credible and worthwhile, after a year of study and prayer, the Lay Pastors Ministry was selected as the BEST given its scope, cost, effectiveness and training time. With the full endorsement of the staff, the church began the process of implementing a comprehensive lay pastoral care ministry.

The church's Staff-Parish Relations Committee, as well as, its Administrative council, also took steps toward this ministry by adding an Associate Pastor of Nurture, the Rev. Greg Gallaher, to the church's staff in June. This past spring, Rev. Gallaher, his wife Connie, and Mrs. Peggy Whyte attended the International Lay Pastors Conference in Charlotte, NC. There they met Dr. Mel Steinborn as their enthusiasm grew for the potential of this ministry for Centenary.

In September, Dr. Steinbron visited Lexington and led an Equipping seminar to spread the vision by showing the congregation that Lay Pastors Ministry in both biblically-based and possible! Almost ninety persons attended including pastors and lay leaders from other Lexington-area churches. The seminar generated a lot of enthusiasm for the Lay Pastors Ministry. According to Rev. Gallaher, "We are now forming the Ministry Development Team with hopes of starting a pilot program with a dozen or more lay pastors on November 15. We are so thankful for the vision God gave Mel Steinbron twenty years ago to equip lay persons to love and care for one another. With God's help, Centenary will join the hundreds and thousands of churches worldwide that are doing pastoral care God's way."

ACTION POINT: It's good process that some people attend seminar or conference, then they invited they invite Dr. Melvin to lead equipping seminar. I attended international conference where hold in this church, at Lexington.

Network News

3 OCTOBER

Biblical and possible

"I want the people to know that the Lay Pastors Ministry is biblical and possible."

That's what Associate Pastors Greg Gallaher, faxed back when I asked him what he wanted to have happened by the end of the seminar on Saturday afternoon.

I gave a Lay Pastors Equipping Seminar for Century United in Lexington, Kentucky, the last weekend of September. Membership - 2400; four year old sanctuary 1,200; multiple staff; largest UMC in the conference; 90 participants (a few from other churches and Asbury Theological Seminary).

Greg was perceptive (Spirit-led maybe says it better). The Lay Pastors Ministry is biblical and possible.

First the ministry is biblical. There is a great biblical model - Moses decentralized the care of God's people. (Ex. 18); then it is ordered - "Care for the flock of God" (1 Pet. 5:2). You can't get more biblical!

The ministry is also possible. I know it is possible because I see it happening all over. "The proof is in the pudding." Thousands of God's people are being PACEed in hundreds of churches (**P**rayed for; have someone **A**vailable; **C**ontacted; and have an **E**xample).

It is being done with success. A significant number of lay people in every congregation are Spirit-gifted and divinely called to give grass-roots, one-on-one pastoral care to the households of that church. You just have to find them, call them forth, equip and commission them.

ACTION POINT: Is this possible to both big and even small, tiny church? In the States and also in Korea, I saw it is workable from small church (7-8 people) to big church (10,000 people).

Network News

4 OCTOBER

The "E" in PACE

God calls us to be people of integrity because he needs examples of Christian truth

For many lay pastoral caregivers, the E of PACE, Example, is the most difficult to understand, do, and explain to others. It is even objectionable to some. In one church, a member of the group putting the Lay Pastors Ministry together adamantly asserted, "No human being is worthy of being an example; only Jesus is worthy of being an example."

This member's humility is commendable, but his knowledge of, belief in, or understanding of scripture is wanting. The Magna Carta of the Lay Pastors Ministry, I Peter 5:1-4, for instance, reads: "Be shepherds of God's flock...not lording it over those entrusted to you, but being examples to the flock."

I Timothy 4:12, Phillipines 3:17, I Thessalonians 1:6-7, II Thessalonians 3:7, 9 and Titus 2:7 all expect us who belong to the Christian Church to be examples, models and patterns for others.

God calls us to be people of integrity because he needs examples of Christian truth being lived by humans. Because God observes people who live contradictory lives, "Blessing with their mouths but cursing in their hearts" (Ps. 62:4), he needs examples of people whose mouths and hearts are in sync. He requires that those who "tend the flock" be such examples.

Confession with our mouths that "Jesus is Lord" is to be matched with belief in our hearts that God raised him from the dead - Romans 10:9-10. God needs people whose inner lives corroborate their outer claims.

Jesus was hard on hypocrites, those who only simulated goodness. God wants people to be so real that when others see them, they can say, "It's the real thing." He is looking for his people to visibly demonstrate what true faith is. Lay Pastors should not shrink from striving to be the best examples they can be, even though we know we will never be perfect specimens.

On March 2, 1998, NetFax appealed for authenticity to take precedence over other means of communicating the Christian life, i.e., "Show yourself to be real, and then I can determine if I want what you have." In the March 16 issue, NetFax stated, "The focus on leadership is shifting from acquiring the skills and competencies associated with leadership to an increasing emphasis in the soul, character and integrity of the leader." Lay Pastors are "leaders."

God's requirement that those who pastorally care for his people be examples can, at best, only be approximated. But we can grow in the approximation with the power of the Holy Spirit and the Word of God molding our lives. The toughness of this requirement drives us to our knees and moves us to depend on God's Spirit to help us grow in being a better and better example.

The Shepherd Ministry at First Presbyterian Church in Mount Holy, New Jersey, puts the following at the beginning of each bi-monthly newsletter. Prayer - Pray for your people

Availability - Be available in times of need. Contact - Make regular contacts

Example - Set an example in your commitment to Jesus Christ and His Church.

ACTION POINT: Yes, being an example is difficulty, but it's not impossible. Once we done P.A.C.E nicely, we can be an exemplar to them!

Network News

5 OCTOBER

The Path we have chosen

by Robert K. Seymour, Director of Care Ministries

St. Paul's Presbyterian Church, Livonia, MI

St. Paul's Presbyterian Church in Livonia, Michigan, decided to begin the Lay Pastors Ministry in order to care more completely from the members of our church community. In a congregation of more than 900 members, it is not possible for the ordained clergy to meet all the ministry needs. We recognized long ago the importance of lay ministry and have implemented many ministries to help in the care of our congregation. We have flourishing lay ministries such as Stephen Ministry, Youth and Children, Grief and Bereavement Support, Adult Education, Fellowship, Bethel Bible Study and Kerygma classes. These have improved the care we are able to provide, but we are still not meeting the needs of many people.

The paradigm of ministry that exists in our church is one of being "ministered to" by ordained clergy. Because of this perception, small groups did not seem to adequately respond to the needs of our congregation. Small groups required the active involvement of the congregation and many in our church are not accustomed to this. The success we have had with Stephen Ministry has made inroads into the acceptance of lay ministry and during a time of crisis, many welcome this lay ministry.

The Lay Pastors Ministry works well with the paradigm of being "ministered to." What it modifies is not the basic belief, but who does the ministering on a day-to-day basic. The Lay Pastors Ministry has been greeted with a great deal of interest, enthusiasm and support since our equipping seminar (which Mel came to lead February). The initial number of church members who have answered the call to become Lay Pastors has been sufficient to embrace one quarter to one third of our congregation. Others have indicated an interest in becoming a Lay Pastor as soon as their current commitments to other ministries at the church are fulfilled. We are planning a second equipping seminar at this writing, even before our first Lay Pastors have been assigned to their flocks.

The leadership of St. Paul's is committed to the Lay Pastors Ministry as the best way to care for the entire membership of our church community. The Biblical model of the original church, persons caring for one another, is the path our church leaders have selected for St. Paul's. The ordained clergy will be partners with the laity as we follow our vision statement - "To faithfully walk with Jesus Christ, committed to sharing the gifts of his love and compassion with the world" - into the twenty-first century.

ACTION POINT: We can find two forms here. Reality: we will not meet all the need of my people. Problem: "ministered to" only by ordained clergy. That happened to many churches.

Network News

6 OCTOBER

The All Our Losses (1)

There are lots of different ways that we experience loss

*How does "Love With Skin On It" (this is one of your names) relate to people who are experiencing loss? Linda Tofte, Director of Lay Pastoring, Aley United Methodist Church in Beavercreek, Ohio, identifies five different kinds of losses some of your people may be experiencing even as you read. She then proceeds to explore how you might be of help to them. She wrote the following articles for **Care Gram**, the newsletter for their Shepherds and Lay Pastors.*

Often, when we think of loss, we think of the kind of devastating loss that occurs when we lose someone we love. But the fact is, we are all at any given time experiencing loss. It is a part of life. We are always moving forward, moving toward something, but also always saying "goodbye" to something.

There are lots of different ways that we experience loss. Most of our growing and changing involves giving up something of our identity, expectations, or understanding of the way things are. It can be helpful to us to think about our life events as loss so that we can more clearly understand the impact these changes have on our lives and on the lives of those near to us.

As children, when we grow and change physically and emotionally, we experience developmental loss. We find ourselves feeling "too old" to enjoy a childhood game, of thing we "should" be more grown up. We experience the loss of our childhood, our innocence, our freedom to be playful.

When we move, have life changes such as the birth of a child, grown children leaving home, a change in careers, the beginning or ending of a relationship, or other similar events, we experience role loss. We become "no longer a single person", "no longer a teacher", "no longer a mom". When my husband, Paul, left Logicon, he was "no longer the boss" and I was "no longer the boss' wife". We experience the loss of our comfortable role and struggle to find a new identity for ourselves.

Material loss is what we experience when we lose our "stuff". If a fire destroys our belongings, if we lose possessions due to a divorce, or even if we voluntarily decide to free ourselves from having so much, it is a loss experience. When we move to condo, I experienced the loss of my garden. I had done most of the landscaping myself and it was my "spiritual space" - where I went to talk with God and be renewed in the beauty of the flowers, shrubs and trees.

As we age, or experience life changing illness or injuries, we have a sense of functional loss. We can't do the work that we could do when were younger. Perhaps an illness has robbed us of ability to walk, see, or live independently. An accident might leave us confined to a wheelchair. For several years now my dad has been losing his vision due to macular degeneration. He can't drive, read, look at photographs, or even see people's faces clearly. The bodily changes that come to us as we journey through life are certainly loss experiences.

ACTION POINT: I'll tell here that we are growing and also getting old. Everything is in times. When God give us the time to do, Let's do it!

Network News

7 OCTOBER

The All Our Losses (2)

Our losses are frequently the starting place for positive growth and newness

Have you ever had the feeling that you lost your courage? If so, you have experienced intrapsychic loss. This type of loss happens when we suffer an emotional trauma that changes our sense of self, deflates our self-esteem, or leaves us with the feeling that we just can't carry on.

Perhaps the most common, yet most painful loss experiences are those involving the loss of relationship, or interpersonal loss. When we move away from our home or community, when a friendship becomes broken or a relationship ends, or when a loved one dies, we experience interpersonal loss.

All of these loss experiences vary in degree and in the impact they have on us. Change produces loss which leads to grief. Grief is a normal, God-given, therapeutic response to loss. The intensity of our grief feelings are in proportion to our investment in what we've lost.

Now that we have discussed different types of losses, let's move on to explore some models of helping persons who are experiencing loss and grief.

1. Intervention and relief: coming between the person and the problem, usually in a death or other significant loss. Temporarily stepping in and taking care of household tasks, child care, transportation. These acts need to be carefully examined; tread softly. Don't take over completely and never make decisions for others.

2. Support by listening: Important for the rehearsal and recognition of feelings, be understanding, not condescending. Can't ward off their pain; they need to express it. Be a listening presence; be careful not to bring premature comfort. There are no answers to the "why?" questions; we don't know the mind of God.

3. Encouragement: not "you'll get over it", but just to affirm them in the grieving process. "It seems like you need to be away from people now; that's okay." Help them remember what or who they've lost; preserving memories is important.

4. Reintegration: moving back into the usual routine - job, community, church. Support them in taking their new reality and integrating it with what was. The goal is not to forget the loss but to let go enough to form new attachments and ways of living. Help them do things on their timetable.

Our losses are frequently the starting place for positive growth and newness. It is when we are able to understand the nature and impact of these events in our lives that we can deal with them in ways that move us along in our journey toward wholeness and health. Grief work is painful, but it also can produce hope, growth, delight and happiness.

ACTION POINT: At the ending part, Linda Tofte gives us some good news that we can grow through losses. It depends how we can deal with them.

8 OCTOBER

The Sin of Omission (1)

You were hurried too much to say

It isn't the thing you do, dear
It's the thing you leave undone
That gives you a bit of a heartache
At the setting of the sun.
The tender word forgotten,
The letter you did not write.
The flowers you did not send, dear,
Are your haunting ghosts at night.

The stone you might have lifted
Out of your brother's way;
The bit of heart some counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle, winning tone
Which you had no time nor thoughts for
With troubles enough of your own.

Those little acts of kindness
So easily out of mind,
Those chances to be angels
Which we poor mortals find -

They come in night and silence,
Each sad, reproachful wraith,
When hope is faint and flagging,
And a child has fallen on faith.

ACTION POINT: Yes, I am hurry too much to say. My temperance is actually hasty style. From the born or through this ministry, I got time strain all the time, so.

9 OCTOBER

The Sin of Omission (2)

For life is all too short...to allow our slow compassion that trains until too late

For life is all too short, dear,
And sorrow is all too great,
To allow our slow compassion
That tarries until too late;
And it isn't the thing you do, dear,
It's the thing you leave undone
Which gives you a bit of a heartache
At the setting of the sun.

Margaret E. Sangster

On northern city streets, this is time of the year potholes throw the wheels of many cars out of alignment. The worst of them can completely disable the care by blowing a tire or breaking a spring. Alert drivers avoid the potholes by zig zagging.

Two huge potholes lie in the path of Lay Pastors: **Omission and Procrastination**. Alert Lay Pastors will avoid both of these by spotting them early enough to take evasive action. They will avoid #1 pothole, **Omission**, by **Performance**: taking action rather than leaving things undone. They will avoid #2 pothole, **Procrastination**, by **Pursuance**: doing what needs to be done now. The poem reads, "For life is all too short...to allow our slow compassion that trains until too late."

ACTION POINT: Procrastination is really not good habits. I had it before once I was in CPE training, so my supervisor Dr. Muriel warned and prohibited it.

Network News

10 OCTOBER

Memo to: "Vocational Pastors"

My leadership style consisted of harassing people to do things so we could grow

Much of what we write is for Lay Pastors. This is for Vocational Pastors. The 1997 winter issue of Leadership carried a self-disclosure by Dee Duke, pastor of Jefferson Baptist Church in Jefferson, Oregon. Though two years old, the article carries a message of affirmation to you vocational pastors who have made the paradigm shift to discipling and training people, as well as a challenge to those still limited by the old paradigm of trying to do it alone.

As you read Duke's witness, listen for what the Spirit may be saying to you, the same Spirit who had an urgent word for each of the seven churches in the 2nd and 3rd chapters of Revelation.

"I was a dairy farmer when I came to this area in 1973 to go to Bible college. While here, I helped start church, and later, they asked if I'd come preach for one year. The church was down to about twelve people meeting in a grade school gym. So I came, and I stayed. That was twenty years ago.

Because of my work ethic from the farm, I jumped in and worked hard. By 1980, we had an average attendance of 180 people. That was pretty good growth in a four-year period. But during the next eight years, attendance would go to about 240 and then down to 150. We did that two or three times. There was a lot of disunity.

Most of it was my problem. I didn't know how to delegate. I wasn't doing a good job of training people. My leadership style consisted of harassing people to do things so we could grow. We ended 1988 with 188 people, and I was just half a step from quitting and going back to the farm.

In February, 1989, the first prayer summit took place in this area. During those four days, I was convinced about my lack of dependence on God, my pride, my fear of failure.

I came back and began to do a lot of things differently. The major shift was in the amount of prayer in the church and in my life. That prayer gave me a growing sense of dependence on the trust in Christ; I learned to trust people as well. Now, I'm always working with a group—discipling them, training them, teaching them.

There's also a growing passion to reach the lost. Jesus commanded us to pray, that he would send our harvest workers, so we pray for that every time we gather.

As a result, there's a lot of ministry taking place in the church, developed by different people, that I don't have anything to do with. Before, I felt I had to control everything, oversee it, monitor it. Now, the people are doing ministry. Sometimes I drive into the parking lot, and there are cars everywhere, and I don't have a clue what's going on!"

ACTION POINT: I read this, and understand that he didn't know how to delegate. This is the key point in the Lay Pastors Ministry. Delegation! Why we don't!

Network News

11 OCTOBER

Lay Ministry at St. Mark Lutheran Church

by Martha Peterson, Lay Ministry Coordinator

*St. Mark's embarked upon a program of Lay Ministry in 1994, through the guidance of our Evangelism committee and our pastor, David Martin. A program was sought that would support, strengthen and nurture the families of our congregation by calling forth people what have pastoral gifts and quipping for this ministry. The long-term goal is to provide every member with a Lay Minister.**

In May, 1994, Pastor Tom Corbell from St. Johns Lutheran Church in Statesville, North Carolina, along with their Lay Ministry Coordinator, Marianne Wiegmann, led a Lay Minister Equipping Seminar here. Our mandate for ministry is I Peter 5:2, "Be Shepherds of God's flock that is under your care." Each Lay Minister is assigned a small flock of members. The acrostic, PACE, tells what they do:

P - PRAY by name for each one regularly.

A - Be AVAILABLE whenever/wherever possible

C - CONTACT on a regular basis

E - Provide an EXAMPLE of Christian love

Our Lay Ministers meet quarterly for ongoing training, fellowship, sharing, and reporting. We have a quarterly newsletter called Lay Ministry Notes.

Some of our Lay Ministers are serving old members who have increasing health problems. Other members need to know that someone cares. Several of our Lay Ministers have been with their flock members of their death. One was called by the family before the family called the pastor. Another spend the evening in the home as death drew near and continued to be present after the death. On a Sunday morning, another sensed the need to visit her seriously ill flock member in the hospital rather than attend the early worship service, and was present when this person died. The Lay Minister participated in the funeral service.

Our congregation appreciates this ministry and looks forward to the time when each member will have a Lay Minister.

** "Lay Minister" is used by this congregation instead of "Lay Pastor."*

ACTION POINT: That's the point here. The necessary of Lay Pastors for local church...specially focus on the Lay Pastor.

Network News

12 OCTOBER

How People Relate

Closeness is the natural culmination to any meaningful relationship

Any relationship worth having has to be nurtured. For Lay Pastors, relationship is what makes pastoral care possible. P. A. C. E. will be hollow, ineffective and may even be counterproductive without relationship.

Love (agape), of course, is the stuff relationships are made of. People relate on five levels. Knowing this gives operational understanding to the "stuff."

The five levels of relating begin with ritual and end with closeness. Each step is important in the relationship process as it builds on the previous step. The five steps are: ritual, small talk, activity, psychological games (humor), and closeness.

The first is ***ritual***. We all do this in making contact with another person. When we meet we say, "Hello," ask, "How are you?" or something similar. We are not exchanging information, just making contact. One indication that persons are angry with each other, or distance themselves from one another, is the cessation of ritual. The first sign of reconciliation is renewal of ritual.

If a relationship moves beyond ritual, ***small talk*** ensues in which the participants "feel each other out." How the relationship proceeds depends on how they perceive each other through the small talk. Small talk includes weather, sports, news or anything of shared interest. Small talk is *sofa*, nonthreatening. Mother may talk about children, truck drivers may talk about traffic, preachers may talk about church attendance.

If small talk is left out, the relationship cannot proceed to the next step which is ***activity***. People connect meaningfully through activity, be it problem solving, walking, spinning tea, assisting with a project, praying, sitting together in worship, or any other of a multitude of activities which can follow ritual and small talk.

When people are able to connect, they move naturally to the next level, ***humor***. During the course of activity, participants typically express some humor, called psychological games. Humor may be clever remarks, teasing, repartee, acting out, and wit.

Humor, which is appreciated by both parties, leads to closeness (or intimate). In fact, closeness is not possible without some humor. In Lay Pastoral Care it is easy to get stuck in the activity level because we take the task so seriously.

Of course, humor does present potential pitfall. Misunderstood, humor can lead to hurt feeling, so it should be used carefully. The best humor takes its cue from the other person.

Closeness is the natural culmination of the first four steps. It is essential to any meaningful relationship whether it be friendship, co-worker, pastoral, mentor, parent-child, or marital. Troubled relationships often get stuck on the activity level as people "work" on their relationships. In other words, the way to make a relationship meaningful is to enjoy. People who laugh together, stay together.

*-Clifford E. Issacson is a practicing counselor with over 1800 hours of counseling experience, and director of the Upper Des Moines Counseling Center, Inc. in Algona, Iowa. He is also an ordained United Methodist minister, author **Understanding Yourself Through Birth Order** and **The Birth Order Challenge**, and leader of the Lay Pastors Ministry in the First United Methodist Church in Algona, Iowa. (Edited slightly by MJS)*

ACTION POINT: These five parts of relation with others look useful. I'm not expert on this, so just taste it. How about you?

13 OCTOBER

Identify the Direction Your Ministry is Going! (1)

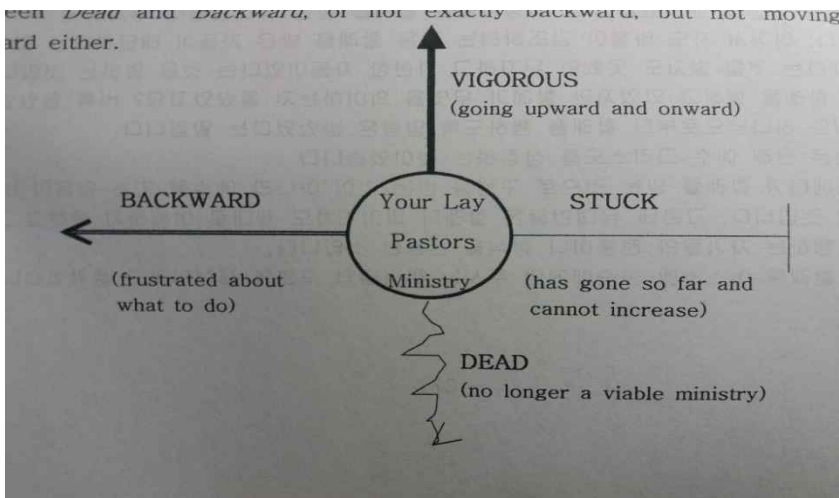
each Lay Pastor Ministry is going in an identifiable direction

- * "We have 80% of our members cared for by Lay Pastors."
- * "We have just started and the people who have Lay Pastors are so pleased."
- * "Our ministry was stronger at one time, but now it is slipping."
- * "We don't have a Lay Pastors Ministry anymore."
- * "We've had our ministry going for over three years, have over 100 Lay Pastors and will be commissioning more in a month."

I heard these typical statements over a short period of time. Just like each Christian is going in an identifiable direction in his or her spiritual life, and each church is going in an identifiable direction in its growth, each Lay Pastors Ministry is going in an identifiable direction.

Your ministry is going somewhere. Knowing where it is headed enables you to do what is necessary: encourage it, strengthen it, correct it, salvage it, nurture it, celebrate it, or anguish over it.

The following diagram will stimulate your interest in identifying the direction your ministry is going and inform you about appropriate action.



ACTION POINT: Yes, our ministry is always up and down. It's leader's role to go through this rough zone!

14 OCTOBER

Identify the Direction Your Ministry is Going! (2)

MLG will be challenged to create unique, appropriate actions

More than likely you are somewhere in between the narrows. A compass has many more points than North, South, East and West. There is North-northeast, West-northeast and many more finely calibrated points between North and East. You may find yourself between *Vigorous* and *Stuck*, or between *Stuck* and *Dead*, or between *Dead* and *Backward*, or nor exactly backward, but not moving happily forward either.

VIGOROUS

(going upward and onward)

BACKWARD

(frustrated about Ministry (has gone so far and what to do)

STUCK

(has gone so far and cannot increase)

DEAD

(no longer a viable ministry)

The evaluation process of identifying your direction will invigorate your Ministry Leadership Group. After identifying the direction, your MLG will be challenged to create unique, appropriate actions and set achievable goals.

ACTION POINT: Yes, in our ministry God's function is important. As Dr. Melvin said, we can't do it alone. The issue here we can work with group those who came from different backgrounds.

Network News

15 OCTOBER

The Significance of a commissioning ceremony (1)

Every gift of the Spirit deserves a public ceremony

1. Ministry by nature is public, not private. Therefore, it is fitting to have some public ceremony to witness to the public nature of ministry.
2. Such a ceremony obviates the danger of individualism in the ministry. Some will see ministry as an ego trip and seek power of themselves.
3. The public ceremony highlights the community dimension of all ministry, requiring support, qualifications and accountability.
4. Every gift of the Spirit deserves a public ceremony. It is a great for the community to clap its hands and sing or shout "Hallelujah!" It announces and confirms that a Christian as been prepared and approved for public ministry.
5. A public ceremony recognizes that the Spirit's gifts are given freely and graciously, and are not given only to the individual, but also to the community.
6. The ceremony involves the community in affirming the ministry of the individual and increase the likelihood of the community accepting ministry from its own membership. It will help to solve the problem cited by Jesus: no prophet is accepted in his home-town. (Luke 4: 24)
7. The ceremony initiates a relationship of support and accountability between the individual and the community. Those who say "Amen" to the commissioning are expressing their intention to support the ministers and at the same time hold them accountable.

The commissioning should be a specific ministry such as pastoring, teaching, administration, worship or mission within a specific body of people, or geographical area.

ACTION POINT: Commissioning Service is tremendous important because it says something importance for this ministry. I have done this commissioning Services at many churches.

Network News

16 OCTOBER

The Significance of a commissioning ceremony (2)

The apostles prayed and laid their hands on the seven

Creating new forms of the commissioning ceremony is needed. The ceremony should include proclamation of the Scriptures, singing, praise and thanksgiving for the gifts given the individual(s) and the church, prayer and the "laying of hands." "Laying on of hands" is used because this ceremonial symbols has publicly identified specially selected servants of God in both the Old and New Testaments for specially designed purposes.

It reaches as far back into history as to the Patriarchs, when Jacob (Israel) placed his hands on his two grandson's heads to pronounce a special blessing on them. (Gen. 48). God instructed Moses to appoint the Levites to "do their at the Tent of Meeting." Then he was to assemble the whole Israelite community "to lay their hands on them...so they may be ready to do the work of the Lord." (Num. 8:10-11).

One of the "Acts of the Apostles" in the beginning days of the church was to choose seven men "from among you" who are qualified to care for the widows. The apostles prayed and laid their hands on the seven, publicly setting them aside for this specific ministry. (Acts 6:6) The elders, along with Paul, laid their hands on Timothy to commission his for the pastoral ministry. (I Timothy 4:11; II Tim. 1:6) Timothy, in turn, was counseled. "Do not be hasty in the laying on the hands>" (I Tim. 5:22).

This suggests that care must be given to the qualifications of the people who are to do ministry. It also suggests that there is to be a starting point for exercising gifts publicly. In other words, laying hands on committed and qualified people is a way to publicly celebrate their gifts, welcome them to a specific ministry, and pledge to support and hold them accountable. It assures order to the ministry by not laying hands on those either not qualified, or not ready.

John Wesley, who enlisted and trained 653 lay preachers, held that there were four requirements for lay ministry: The gift; The call; The equipping; The sending

A commissioning ceremony which includes the "laying on of hands" is the ideal way of "Sending." Wesley contended the church needed to have a ceremony for lay people corresponding with ordination of the clergy. Publicly commissioning lay people for their pastor care ministry does this.

ACTION POINT: Good to see John Wesley's Lay Ministry. That's Spirits of England churches.

Network News

17 OCTOBER

Perseverance is our quality signature

If a Lay Pastor is "love with skin on it," there must be an element of perseverance in love

Keeping at keeping at it – *perseverance* – is the hallmark of successful lay pastoral care. A good synonym for perseverance is *faithfulness* - "Now it is required that those who have been given a trust must prove *faithful*" (I Cor. 4:2)

Perseverance is not a long race, it is many short race, one after the other. Jesus taught perseverance in these words, "No one who puts his hand to the plow and looks back is fits for service in the kingdom of God" (Luke 9:62). Those are hard words!

How was Moses able to persevere? "he persevered because he saw him who is invisible" (Heb. 11:27). How is a Lay Pastor able to persevere? The same way, looking to the invisible One: "Let us fix our eyes on Jesus..." (Heb. 12:2). Are any having trouble persevering? Here is the solution.

How is perseverance connected to the will of God? Heb. 10:36 makes it here that "You need to persevere so that when you have done the will of God, you want to receive that he has promised." To persevere in doing the task God gave you is to be doing his will. God says, "Just keep at keep at it!"

How is perseverance connected to other Christian qualities? It is pearl number five on the eight pearl string of godly qualities listed in II Peter 1:5-8. It says that possessing these qualities keep us from being ineffective and unproductive. It is faulty thinking to believe that our effectiveness and productivity as Lay Pastors is due to skills and techniques. Possessing and polishing these pearls with make whatever skills and techniques we master effective and productive.

How is perseverance connected with the Holy Spirit? It is number seven of the nine fruits of the Spirit, faithfulness. The Greek word translated *faithfulness* means *fidelity*, i.e., the character of who can be relied on, one who keeps his promises.

If a Lay Pastor is "love with skin on it," there must be an element of perseverance in love. There is! I Corinthians 13 (the love chapter) says this about love: "It always protect, always trusts, always hope, always *persevere*." (vs. 6, 7) The next verse says the same thing another way, "Love never fails."

Not persevering is one of the standard problems most Lay Pastors wrestle with at times, keeping at keeping at it. Occasionally a Lay Pastor will be "pinned" while wrestling.

Because perseverance is the hallmark of successful lay pastoral care, we must keep at keeping at it the way Moses did, looking at him is invisible. When you feel like giving up, look up!

ACTION POINT: Dr. Melvin writes the synonym for perseverance is faithful. Faithful is the key to the given ministry. To select these people, says F.A.T: Faithful, Available, and Teachable.

Network News

18 OCTOBER

The Guiding Principles for Relationships

We maintain integrity between what we say and what we do.

The guiding Principle serve as policy to shape the spiritual climate for effective ministry. They define the crucial values that guide how we approach our ministry tasks and how we relate to one another. They are the Christian attitudes and behavior expected from every person as we work together to carry out ministry.

- 1.** We value each person as God's special loved one. We are fervent to protect one another's dignity and treat each other with respect and Christian love (I Cor. 13:4-7).
- 2.** Every member deserves and receives equal and fair treatment.
- 3.** We relate to one another in a trusting, honest way. We believe in one another.
- 4.** In discussions and/or conflict, we always seek to understand before we seek to be understood.
- 5.** We maintain integrity between what we say and what we do.
- 6.** We are firmly committed to one another and the vision of Lay Pastors Ministry, Inc. We speak and act only in ways that support one another and strengthens our ministry.

To accomplish great and notable dreams for God requires the personal discipline and integrity of character of every member of this organization to fulfill these great principles.

-Copied verbatim, excerpt for the organization's name, from the Westminster Presbyterian Church, Duluth, Minnesota, April, 1996, newsletter.

ACTION POINT: Yes, need to think of our work-mate. Often we forgot them because we focused on the work itself too much, so.

Network News

19 OCTOBER

Ministry requires ABSENCE as well as PRESENCE

a sustaining ministry requires the art of creative withdrawal

Your significant ministry to someone else is not limited to the time that you are physically present with that person.

Although the ministry may begin when you are present, it may well continue when you have gone and the person you've visited has the opportunity to reflect upon what was said and what was left unsaid.

Consider these observations of a parish priest:

"In our ministry of visitation – hospital visits and home visits – it is essential for patients and parishioners to experience that it is good for them, not only that we come but also that we leave..."

I am deeply convinced that there is a ministry in which our leaving creates space for God's Spirit and in which, by our absence, God can become present in a new way to a greater intimacy with God through the Spirit...

The minister is not called to cheer people up but modestly to remind them that in the midst of pains and tribulations the first sign of the new life can be found and a joy can be experienced which is hidden in the midst of sadness.

Therefore, a sustaining ministry requires the art of creative withdrawal so that in memory God's Spirit can manifest itself and lead to the full truth."

-ABC's of Ministry, Highland Park Presbyterian Church, Dallas, Texas: Henri Nouwen, **The Living Reminder**, New York: Seabury, 1977, pp.44-45, 47

ACTION POINT: Yes, Dr. Melvin suggested a few times, MP/MC, stand for Maximum Prayer & Minimum Contact. We need to know when to MP, and when to MC.

Network News

20 OCTOBER

Stick with the BASICS!

Remaining in Jesus is the basic!

I heard it again during the US Open tennis tournament.....I heard it while watching the Minnesota Twins getting beat...I am hearing it regularly about the Minnesota Vikings.

I hear it from men and women who announce these sports. They are not critical; they are factual. They are not caustic; they are corrective. What is "it"? You've heard it, too. "It" is the basics. Tennis, baseball and football prayers have to be reminded by the coaches and the TV/radio announces to "Get back to the basics."

I want to say this to Lay Pastors and Lay Ministry Leaders more than anything else. "STICK WITH THE BASICS!" I am being pastoral, not judgment in giving this counsel. Jesus gives us the bottom line basic, "If you remain in me, and I in you, you will bear much fruit" (John 15:5). He had already said, "No branch can bear fruit by itself...Neither can you bear fruit unless you remain in me" (v. 4).

Remaining in Jesus is the basic! Remain means at least seven things: (1) joined spirituality, i.e., by love, admiration, devotion; (2) common interests; (3) going the same direction; (4) good communication (on speaking term); (5) desire to please; (6) an enjoyable and fulfilling relationship; and (7) drawing energy, passion, ideas, life and inspiration from him (like a branch draws sap from the vine).

As a Lay Pastors caring for some of God's people, what fruit do you intend to bear? What fruit did he intend when he assigned this privileged task to you? Here Jesus further, "This is to my Father's glory, that you bear much fruit, show yourself to be my disciples" (v. 8).

I hope you will ponder and pray about what all Jesus means by this basic until you sense his life flowing into your life as the vital juices flow from the vine into the branches. When this is happening there will be much fruit; until this happens...
Your brother in Christ and in ministry,

ACTION POINT: Yes, if we stick with the basic, seven of Melvin mentions about, definitely will get result.

Network News

21 OCTOBER

Shepherd Ministry Retreat: A “Whale” of a time!

Twenty-six Lay Pastors attended and experienced a weekend of refreshment

The King Street United Brethren in Christ Church Shepherd Ministry of Chambersburg, PA, held its first weekend retreat at the lovely Penn-Del Conference Center just outside of Carlisle, PA. Twenty-six Lay Pastors attended and experienced a weekend of refreshment, fun and fellowship. Rev. Tom Corbell of Statesville, NC, was our speaker. He led us in sessions on *Spiritual Renewal*, *Prayer* and *How we respond to Crises*, such as death, divorce and cancer. Tom’s caring spirit and open, friendly personality made everyone feel comfortable and set the tone of a wonderful weekend of sharing and getting to know one another better.

There were fun activities and lots of free time interspersed with our sessions. Friday evening began with Tom’s session on *Spiritual Renewal* and we had a fun getting-acquainted activity. Then after a long week at work, our evening ended fairly early.

Saturday started with Tom sharing about *How We Respond to Crisis*, such as death, divorce and cancer. One of the highlights of Saturday morning was our Bulletin Board Contest. Broken into groups of three, we discovered there is creative talent in all of us as each team was given poster board, scissors, makers, stencil letter and pictures. We had eight teams and eight wonderful ideas emerged – ideas that will all be used on our Shepherd Ministry bulletin board over the next two years (just in time for another retreat and more ideas!).

After a delicious lunch on Saturday, Les Stine, our Minister of Pastoral Care, and his wife Kathy, Shepherd Ministry Coordinator, shared a session on PACE. Saturday afternoon was scheduled with enough free time for some golf on then nine hole course at the Conference Center, “shooting some hoops”, shopping at Colonial Peddlers, a local collectible shop, or just a snooze.

Saturday evening Tom shared a session on *Prayer*, followed by a delightful time of praise and testimony as Tom and Ron Eshleman, our Music Director, played guitar duets as we praised the Lord. What a joy! Our evening ended with games and fellowship. We found that some of our quiet people have a hidden side when you hand them dominoes or a deck of cards.

Sunday morning dawned with a beautiful sun overlooking the mountains and valley. Tom, Les and Ron led us in worship. Tom shared that like the iced fisherman who cut the hole in the ice to fish (once cut a hole the size of man-hole cover; the other cut a hole the size of whale), that the vision for our Shepherd Ministry needs to be whale-sized. And, as we faithful in caring for our flock families by being “God’s love with skin on”, God will give the results.

Our weekend closed with the encouragement Chainf tying yarn to each other’s yarn necklace and giving words of encouragement. With lot of tears and hugs, bonds of friendship were built and we knew that God had been there and we were refreshed and renewed.

ACTION POINT: Wonderful experience they had. I’m impressed. How about you?

Network News

22 OCTOBER

Conference in St. Louis, 2000

*April 28-30, 2000, St. Louis, Missouri
Host Church: Christ Memorial Lutheran Church*

THIRTY-FIVE USEFUL WORKSHOPS TAUGHT BY SEASONED LEADERS.

They are in four categories of brand new and perpetually new learning experiences: (1) Starting Your Ministry, (2) Managing Your Ministry; (3) Performing Your Ministry; and (4) Growing Your Potential. Read a sample of the titles; you will find one or more for you.

- ▶ *Caring When There is No Crisis* ▶ *Support for Singles*
- ▶ *Listen!* ▶ *Responsibilities of a Lay Ministry Coordinator*
- ▶ *Starting a Lay Pastors Ministry*
- ▶ *Making Your church a Congregational of Ministers*
- ▶ *Biblical Foundation for Lay Ministry* ▶ *Overcoming Negative Thinking*
- ▶ *Shepherding Those Who Are Divorced/Separated*
- ▶ *Review, Renew and Revitalize Your Lay Pastors Ministry*
- ▶ *Help! I'm Discouraged* ▶ *Making a Difference One Life at a Time*
- ▶ *AIDS and the Ministry of the Church*
- ▶ *The Two Universal Problems: Recruiting and Motivating*
- ▶ *How a Small Groups Ministry Work With the Lay Pastors Ministry*
- ▶ *How the Stephen Ministry Works With the Lay Pastors Ministry*

and 19 more workshops.

You will be able to participate in one of four interactive Affinity Groups:

AFFINITY GROUP for the Interested. AFFINITY GROUP for Clergy

AFFINITY GROUP for Administrators. AFFINITY GROUP for Lay Pastors

Additional details will be in the next issue of **Network News**. The brochure will reach you in the mail soon after January 1, 2000.

ACTION POINT: I had attended this conference for the first time. I met Dr. Melvin personally at there.

Network News

23 OCTOBER

Partners in Ministry: Valuable Resource

Layperson, you are something special. You are important to God

Partners in Ministry (published by Beacon Hill Press), is a 135-page book by one of America's leading pastors, Dr. James L. Garlow. Jim is senior pastor of Skyline Wesleyan Church, numbering over 3,100 in attendance, located in San Diego, California. He is a friend of the Lay Pastors Ministry, Inc., having led a National Seminar for LPMI (before it was LPMI) in 1985 to equip pastors for a lay pastoral concept and commitment. He keynoted our 7th annual International Conference on Pastoral Care by Congregational by Lay People in Montgomery, AL, in 1995.

The book lasts. It was first published in 1981, and again in 1998, in its updated, revised form. Over 60,000 people and churches are using **Partners in Ministry**. Dr. Garlow builds the six rich chapters of his book on the four transferable pillars of John Wesley's super-successful lay ministry: laity are CALLED to minister, GIFTED for ministry, to be TRAINED for ministry, and SENT into ministry.

The opening words of chapter one draw you irresistibly into the remaining five chapters: "Layperson, you are something special. You are important to God and to the growth of His exciting kingdom...In any given congregation in America, all but one or two or three of the persons in that congregation are laypersons."

The author's insights and practical steps are clearly written throughout the book, penned for both vocational and volunteer (clergy and laity) ministers. "Our Gifts for Ministry", the title for chapter four, is an example. He identifies and describes the gifts in clear and usable ways. Appendix A takes the gifts to the next level: "From Discovering My Gift to Finding My Ministry." –MJS

ACTION POINT: James Garlow is one of leading pastors in the lay ministry. He studied lay ministry of John Wesley. It was helpful resources for me.

Network News

24 OCTOBER

Gives Deepening Acquaintance (1)

I am here for you. I am here to you.

“Hello!” Caring often begins with a friendly hello!

The Apostle Paul teaches us to “greet one another with a holy kiss.” (Romans 16:3-6, 16) Recently, the importance of greeting was stressed uniquely by Brennan Manning, the Christian writer. At a retreat he told us what St. Francis said to brother Dominic on the way to the monastery...with a twinkle in his eye and a gentle wiggle of his fingers he quoted St. Francis by saying, “Hi”.

When we make the effort to greet one another, we say:

- You are valuable to God and us (us).
- I am here for you. I am here to you.
- I will take a few minutes to see how it’s going with you.
- It is important for us to connect, to wonder, to bond, voice mail, and the functionalizing of others, how refreshing is a:
 - Hi – Hello.
 - How’s it going?
 - It’s good to see you, be with you.
 - What’s on your these days?

A smile, a question, a handshake, a gentle pat on the back, a gentle gaze into another’s eyes, sometimes a hug (a holy kiss), a card, a phone call are all wonderful ways to care. Often the opposite of love is not hate, it’s indifference, just ignoring other people. In the love of Jesus and the power of the Holy Spirit, we can find creative ways to follow St. Francis’ example and say “Hi”!

Caring is getting acquainted. Most of us remember the agony of presenting an unpretentious report card to our parents. One young fellow brought his card to his father with this innovation. “Here’s my report card; and here’s the one of yours I found in the attic.” The father responded with equal creativity: “Good, Son. We’ll go up to the attic and I’ll give you what my father gave me.” Just once we wish we could come home with straight !’s. There are some A’s that will help us be effective in our Caring Ministries. They are not necessarily in sequence but they are linked together in wholeness.

ACTION POINT: Yes, that’s good, says hello first from ourselves. It opens dialogue andhearts of both

Network News

25 OCTOBER

Gives Deepening Acquaintance (2)

if no one even asked my name, I figured that hugs didn't mean a whole lot

Caring involves a deepening acquaintance. When we care about others we make contact with them; we try to know them at deeper levels. Charles Spurgeon, the late English preacher, says this central to Christian fellowship – it is knowing and being known. John Powell, the Catholic scholar, suggests that we need to move through deepening levels of acquaintance – cliché – news – what a person thinks – what a person feels – who a person thinks he or she is. We might broaden this to what a person values, believes, and hope for. Usually the journey begins with listening to basics like name, address, family, vocation, hobbies, and a bit of history. As we share the same with others and share care that creates trust, we can ask the person to move at their own pace of comfort to deeper levels.

In one of the churches we served, we had a keen young man attending our prayer meeting. He informed us that he would not attend for a while so he could try another Christian Community. It had novel worship experiences and a contagious warmth where everybody got a hug. In about four weeks he was back at our mid-weeker. I inquired about his experience. He said, “I enjoyed the worship and enthusiasm. However, after four weeks, if no one even asked my name, I figured that hugs didn't mean a whole lot.” Jesus called people by name – Simon, Mary, Lazarus, Zacheus. The Good Shepherd know our names and natures and leads us accordingly (John 10: 1-18).

What a wonderful gift to offer another – I want to share myself, connect and get acquainted with you at deeper levels, as you feel comfortable. Caring is getting acquainted.

-Written by Dr. Ron Mayforth, who is member of the Board of Directors of Lay Pastors Ministry, Inc.

ACTION POINT: Knowing and being known is good concept to relation with others. Yes, we need it. E.g., Listen to them and open ourselves to them.

Network News

26 OCTOBER

P is for Perseverance

With a message like that we have the motivation to persevere

Perseverance is defined in Webster's Dictionary as persisting or remaining constant to a purpose, idea, or task in spite of obstacles. Hebrews 10:36 tell us, "You need to PERSEVERE so that when you have done the will of God, you will receive what he has promised."

The quality of perseverance embodies courage, steadfastness, and determination. I remember my eighth grade algebra teacher, Mrs. Sellers, admonishing us to have "stickability" in order to finish the course. That's a pretty good word! There are times when we feel discouraged and we have to work hard at having stickability.

As you pray about your areas of service for 1999, it is my prayer that each of you will recommit to being a Lay Minister. (Note: When you read "Lay Ministers", translate, "Lay Pastor". Their name for their lay pastoral caregivers is "Lay Minister".) We have much work ahead in bringing God's "love with skin on" to the members of our congregation. In the last two weeks we have taken in 42 new members at Frazer. The Lord is doing His work. Let us continue to persevere in our work of caring for those He is bringing. Peter Velander, in his booklet, *The Hesitant Messenger*, says we have the greatest news in the world to share with those caught up in the business of day-to-day living. That message is: "God is alive. He knows what is happening to you. He cares about what is happening to you, and He would like to share a personal relationship with you." With a message like that we have the motivation to persevere – the determination to continue to reach out in His name as a Lay Minister.

-Written by Marie Parma, who is Director of Lay Ministry and Grief Ministry for Frazer memorial United Methodist Church in Montgomery, AL., and is a member of the Board of Directors for Lay Pastors Ministry, Inc.

ACTION POINT: Perseverance is just same, Patience in Korean concept. Of course it's different meaning. The former is endurance (long way to go) but Patience means bear the present sufferings.

Network News

27 OCTOBER

LPM Expands Internationally (1)

Byeong Chea plans to attend our 11th conference on Pastoral Care

Meet our Director of the Lay Pastors Ministry in Korea, Rev. Byeong Chea, Seo On July 1, 1999, Mr. Seo opened his Lay Pastors Ministry office in Seoul, Korea. Mrs. Park Jung Ja is the Vice Director; Mrs. Lee Young Hwa is the secretary.

Byeong Chea translated my book, ***Can The Pastor Do It Alone?***, into Korean a few years ago and has been teaching it at Sungkyul Theological University in Seoul. (***Lay Driven Church*** is just now being published in Korea, having been translated by the Wagner Church Growth.) He earned his M.Div. at McMaster University in Canada and is presently a Ph.D. candidate, Graduate Theological Foundation, USA which is in conjunction with Oxford University, England.

Mr. Seo has divided Korea into six regions, appointing a Regional Director for each region. They are on a dated schedule for translating and printing many of our LPMI resources. Byeong Chea plans to attend our 11th conference on Pastoral Care of the Congregation by Lay People in St. Louis, Missouri, April 28-30, 2000.

FRANCE: Richard Wilcox, Pastoral Assistant for the American Church in Paris, wrote August 13, 1999: "Greetings from Paris! I have been asked to organize a Lay Pastors Group here this fall. Do you have prospectus of some kind that would let me know what is available..."

THE NETHERLANDS: Mr. Wilcox also wrote: "Last year I organized and trained a group of Lay Pastors in the American Church in The Hague, using some of your materials." In a follow-up letter (September, 1999) he wrote: "The Lay Pastoral Team in The Hague is alive and well. we were over there a few weeks ago and everything is going well. The contact person is Maria Van Alphen."

ACTION POINT: Oh, Dr, Melvin mentioned about me. Since then, we talk each other a lot by phone, fax, letter and even I met for a couple of time personally, at my seminar in Minneapolis, another time I visited his home at Apply Valley.

Network News

28 OCTOBER

LPM Expands Internationally (2)

We have been using you materials for some three years

SOUTH AFRICA: A letter from Rev. Brian Cameron, Programme Coordinator for St. James Church (Church of England in South Africa) wrote: “We have been using you materials for some three years...we introduced the Pastoral Care Programme at St. James and have slowly but surely been bringing more and more of our large congregation under the umbrella...We now have just under a thousand members of our congregational care by a Lay Pastor.”

NEW ZEALAND: This was received in a fax dated July 29, 1999, from Andrew Riordan, third year pastoral student at the Bible College of New Zealand: “I have been reading Dr. Melvin’s two books on the Lay Pastors Ministry – they are excellent, and as a trainee pastor I have a real passion to see such a ministry in any church that I am pastor. Please let me know if you have any churches in New Zealand who are using your model...I would like to contact them to see how it is working in a New Zealand context.” (Note: We sent Andrew the names of two churches, one in Taupo, the other in Auckland.)

AUSTRALIA: Rev. Ed Marshall was so elated over what the Lay Pastors Ministry, Inc. meant to him and the member of the church he pastored in South Africa for several years that when he move to Bracken ridge Baptist Church in Kenmore, Queensland, Australia, he began the Lay Pastors Ministry there. In his letter written August 12, 1999, he wrote: “The Lay Pastors Ministry has begun in the Kenmore Baptist Church and is being very well accepted...As in all churches committed to small groups, not everyone...attends a small group. In our case that figure is about 60%. To make sure that these people are cared for I have integrated the Lay Pastors Ministry with our Small Group Ministry. The Lay Pastors take care of 5-10 families not involved with a small group.” (Note: We heard from Rev. Johnson, leader of the Australian Lay Pastors Ministry Network via phone during their annual conference early in September.)

AFRICA: Isaac Agbenyegah, pastor of the Calvary Grace Assemblies of God Church in Kaneshie-Accra, Ghana, West Africa, wrote on August 25, 1999: “I discovered your address from a co-pastor of our church.... I am interested in your ministry... The statement of your address alone indicates that you are in the business of equipping people to give pastoral care. Kindly furnish me with information about your ministry.”

ACTION POINT: Yes, many from other countries. Coincidentally we have built LPM Seminary in Kenya Africa, now try it to shift to university.

Network News

29 OCTOBER

Do I want to stick with Jesus?

He told one to sell all he had and give it to the poor

I am going to put my spiritual integrity at risk by disclosing the search I've been on for four months, taking me over the Y2K dateline.

My search was to find out, really, if, after 65 years of following Jesus, I still wanted to follow him. The search was triggered by reading in John 6:66, "From this time many of his disciples turned back and no longer followed him."

It was because of Jesus' "hard teaching" that they turned back. "At this time in my life," I asked myself, "do I want to stick with Jesus?" for I, too, have found that many of Jesus' teachings are hard. I searched the Gospels again to hear them.

I found that, even though Jesus is a man of all-inclusive unconditional love, He is a hard man. He told one to sell all he had and give it to the poor. He said that if anyone is to follow him, he must forsake all, deny himself, and love him more than family. He said I was to lose my life for his sake, and that I would be hated because of him.

Do I want to follow a man who was denounced by respected leaders, a man whose standard for greatness was being a servant, who aligned himself with a kingdom at odds with the culture? Can I continue to follow a man whose ultimate destiny was clearly an early death by shameful execution?

Can I stick with one to whom I give the right to do what he wants with me, to be Lord of my agenda, time, work, relationships, money, and everything that makes up my life?

Of course, my search was a rhetorical search. I knew the outcome before starting, because my love for Jesus and commitment to him was tested over many years. Also, because I knew the payoffs – joy, peace, fulfillment, the privilege of being close to God in this life, and at the end, "Well done, good and faithful servant."

Lay Pastors and Clergy Pastors, our reaffirmation to take his "hard teaching" and stick with him is the only way of fulfilling the mandate to his church. "Be shepherds of God's flock."

ACTION POINT: Yes, Dr. Melvin had struggled to stick Jesus. Of course he does, so just give us instruction. Of course Jesus was also troublesome in mind, and to me too.

Network News

30 OCTOBER

Lay Pastors' Success Story

By Bob Seymour, Director of Care Ministries at St. Paul's Presbyterian Church,

It seems that two of our new Lay Pastors noticed that a woman who usually sat near them in church each Sunday wasn't there one week. They decided to watch for her next week and when she wasn't there again, they became concerned. When she didn't show up the third week in a row, they decided to try and find out who she was and why she was missing.

Not knowing her name, they started to describe her to the staff and others who they thought might know her name. Finally after much detective work, they found her name and they called several times. When they were not able to reach her by phone, they decided that if she was not in church the following Sunday, they were going to her house. The neighbors were not certain if the woman was out of town or not. So our new Lay Pastors just kept calling.

Just a few days before the next Sunday service, they received a telephone call from the missing woman. She identified herself and said she saw their name on her caller ID and wanted to know "who are you and why do you keep calling me?" They explained who they were and that they missed seeing her in church. The following Sunday she was back. They greeted each other and have watched for each other every Sunday since then.

I should add this woman is not part of these Lay Pastors' flock – she is not a member of any flock, but the greatest part of this story is that these are two new Lay Pastors who really got the concept of caring and loving one another. and not because someone is a part of their flock, but because it is the right thing to do. **What a concept!**

ACTION POINT: Good illustration!

Network News

31 OCTOBER

How is it with your “Personal Network?”

The word “personal” in “personal network” speaks of relationships

The ties to your “personal network” are either strong, weak, or somewhere in between.

A lay pastoral caregiver’s “personal network” is often referred to as a “flock”, i.e. “Shepherds of God flock” (1 Peter 5:2). Lay pastors are at their best when they have strong ties with the people in their “personal network.”

The word “personal” in “personal network” speaks of relationships. It has been said that the most important single word in any language is “relationship,” and relationships are established and nurtured in quality connections between people.

Of all the ingredients in your caring initiatives, the most potent is the relationship between yourself and the individuals of your flock. Jesus exemplifies the ultimate in relationships – the mutual exchanging of selves - “Remain in me and I will remain in you.” He said this is the context of shared love, complete joy, and laying down your life.

It is in the relationship that the key to lay pastoral care is found, not in training or skills. The transcendent element in caring for people is the character of your relationships. The focus of your caring commitment is neither the problem the person struggles with nor the new joy in their lives. The focus is the relationship. True loving care (TLC) flows from strong personal ties.

Even psychologist Carl Rogers maintained that in professional counseling, change in people’s lives comes about, not through learned techniques, but through the experience in a relationship.

Now, with these thoughts fresh in mind, read my paraphrase of the first sentence of this article: The relationships with the people in your flock are either strong, weak, or somewhere in between. Where the relationships are the strongest, the lay pastoral care is the richest.

My next point: Relationships exist in the frequency of interaction. Strong ties develop over a long period of frequent interaction. Weak ties result from infrequent interaction on an as-needed basis rather than a regular and ongoing basis.

Again, strong ties are intimate; a person has a depth of knowledge about the other and there is an emotional involvement between the two. Strong ties foster a sense of connectedness and belonging.

Now think of the people in your flock as your “personal network.” The preceding thoughts about relationships (ties) belong to the first word of this phrase, “personal.” Visualize the second word, “network,” as a web. You are at the center, directly and mutually connected with each of your people.

The stronger the tie the more capable you are to care for your people as God wants them cared for. Try to find a few minutes right now for you and God to think through your “personal network” to identify those with whom you need to strengthen the ties. Don’t leave until you and God have determined how and when you will do it.

ACTION POINT: Yes, Dr. Melvin stressed about relationship each other. It’s very deliberate topics in caring fields.

Network News

NOVEMBER

- 1 The Feeling Dynamic of Pastoral Care
- 2 Diamonds Are Forever
- 3 Being Jesus' disciple
- 4 Gives FOCUSED Attention
- 5 Prayer of St. Francis of Assisi
- 6 A is for Acceptance
- 7 Caring is being ACCEPTED (1)
- 8 Caring is being ACCEPTED (2)
- 9 The change of leadership for LPM
- 10 A Historic Leap for LPM Inc.
- 11 Caring is AFFIRMATION
- 12 Learning to Love PACE-ing People (1)
- 13 Learning to Love PACE-ing People (2)
- 14 Learning to Love PACE-ing People (3)
- 15 Learning to Love PACE-ing People (4)
- 16 C is for Commitment. Marie Parma
- 17 Listening Skills (1)
- 18 Listening Skills (2)
- 19 Listening Skills (3)
- 20 Eureka! I found it!
- 21 E is for Encouragement
- 22 Biblical Job Description of Ancient and Modern Shepherd (1)
- 23 Biblical Job Description of Ancient and Modern Shepherd (2)
- 24 Biblical Job Description of Ancient and Modern Shepherd (3)
- 25 Why CEOs Fail (1)
- 26 Why CEOs Fail (2)
- 27 How is it with "Personal Network?"
- 28 Fixed your eyes on Jesus
- 29 Listening (1)
- 30 Listening (2)
- 31 Listening (3)

1 NOVEMBER

The Feeling Dynamic of Pastoral Care

by Doris Adler, Lay Pastor, First Presbyterian Church, Mt. Holly, NJ

During the International Lay Pastors Ministry Conference in Chicago, IL, April 23-25, 1998, I attended a workshop entitled, "The Feeling Dynamic of Pastoral Care," by Rev. Andrea Weyhrich. After defining feelings and discussing a "feeling list" of words, Andrea talked about how unidentified feelings are "stumbling blocks" to relationships and wholeness. Suppressed feelings affect personal, spiritual, mental, physical health and relationships.

How can we know people's feeling? We need to look at the indicators:

1. Verbal: What they say and how they say it (i.e., monotone may indicate depression).
2. Behavioral: Crying, laughing, and body language.
3. Non-action: passive aggressiveness.

As shepherds we need to set the tone to uncover our own masks. We need to be vulnerable and genuine. Masks drain us or shut us down emotionally and cut off relationships often when we wear them most. To help our sheep to uncover and express feelings, we should ask open ended questions that require more than a "yes" or "no." There are also times we should give our people the gift of silence – just sit and listen.

Rev. Weyhrich told us a touching story about a hospital visit she had made. She was often called in to try to reach difficult or lonely people. This particular woman she was visiting was facing surgery and hospital staff was unable to get this lonely, elderly woman to relax. She wouldn't talk, cry or release any emotions. Rev. Weyhrich decided that she just needed to sit silently next to the patient, then finally held her hand. They sat in absolute quiet for what seemed like hours. Finally tears started to pour down the elderly woman's cheeks. The Rev. reached over to give her a hug, after which the patient started to open up a flood of emotions. As it turned out, she was born 89 years ago that day, and was very frightened that this might be the last day of her life.

After this time together, the woman was able to be put under and came through surgery just fine. Sometimes we just need to give our sheep the gift of our time. Not our words, not our solutions, just our time and attention. This will cultivate a comfort level and will help to develop a relationship where feelings can be expressed openly and honestly. It takes time to be comfortable enough to remove the masks, but worth the time and energy.

ACTION POINT: Yes, feeling is important element at caring spot, visitor for sick in the hospital and talking with people as Lay Pastor. This is tough topic but also needed.

2 NOVEMBER

Diamonds Are Forever

Lay Pastors Ministry blends need and opportunity

Riding on the church bus with a partying group recently, I was awed by the huge sparkling diamond on the finger on the woman who draped her arm over the bank of the seat across the aisle. I reached over and held her fingers to see the diamond better. It was huge! How brilliantly it sparkled in the sunlight. My comments prompted the story of how she was surprised by this treasured gift from her husband on their 10th anniversary. It is a gift of great value and great love.

So it is with God's gift of ministry. He has given it to me. It is a gift of great value and great love. I have always treasured it. I have always felt humbly indebted to God for giving me the privilege of doing ministry. But, that's me.

Let's talk about you. Would you be surprised to learn that God has given you the same gift! Look at I Corinthians 1:7: "You do not lack any spiritual gift." This is your diamond. "You" mean you, and it means every Christian. The gift of doing ministry is not a gift exclusively for the clergy.

Just as this woman's diamond was flanked by other diamonds, your gift of ministry is flanked by other treasured truths. They are seen in I Corinthians 1, and they add to the beauty and value of the stone: (1) God will keep you strong, (2) God has called you, and (3) God is faithful to you. (Verse 8-9)

A close look reveals four of the sparkling facets of your gift: (1) Salvation, (2) The Holy Spirit, (3) Heaven, and (4) Ministry. All four are included in this gift from God. You are glad about the first three. But how about the fourth?

Many have not even seen number four and do not know that God has gifted them with ministry abilities, responsibilities and call. Is this a surprise to you? Humbly thank God. Do your ministry. It was given to be done in such a way that people would see the sparkled and "glorify your Father in Heaven."

Lay Pastors Ministry blends need and opportunity. Every member of your church needs someone who is praying for them and keeping in touch with them. This is some of what it means to be a part of the church family and a member of the Body of Christ. The need creates a wonderful opportunity for you to make a difference in someone's life, to serve them by being a caring person in their lives. Your Lay Pastors Ministry creates a caring network whereby the vocational pastors and volunteer pastors become co-pastors to "tend the flock of God."

This diamond sparkles in the sun of God's love...and it is yours! Wear it always! -MJS

ACTION POINT: Dr. Melvin talks about Gifts which is given by God, you have it and I have it. Let's use it in maximum.

Network News

3 NOVEMBER

Being Jesus' disciple

"Remain" means staying attached, having been connected by faith

In my morning time with God during the past two months, I have read only from John 6:66 —"From this time many of his disciples turned back and no longer followed him" —to John 15 where Jesus explains that we show ourselves to be his disciples by bearing much fruit (v. 8).

For both you and me, being Jesus' disciple is the prerequisite for ministry. I wrote in the last issue that, since many of Jesus' disciples turned back and no longer followed him, I should rethink my commitment to follow him.

The "rethink," of course, was rhetorical. I knew the outcome before I started because I had passed that critical point many times earlier in my life.

Now I am pondering the connection between showing myself to be his disciple and bearing "much fruit...fruit that will last." (vv. 8, 16). Being known as a disciple requires that, in my ministry, I bear enough fruit to call people's attention to it. "Showing has got to mean "being seen."

It all starts with being connected to Jesus as a branch is connected to the vine: "No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me" (v. 4)

"Remain" means staying attached, having been connected by faith, love and Spirit. The "much fruit" is the love and care people are getting (PACE). In my morning times with God, I am examining my ministry as president of LPMI, trying to identify the fruit, its quality and quantity.

I invite you to check (1) how firmly you are attached to the vine and (2) to identify your fruit. What an exercise this is! What a time for humbling, renewal and Godly pride. The driving thought for me right now is: without Jesus I can do nothing; with him I can do much. Tell me, does the fruit I am bearing show you that I am Jesus' disciple (v. 8)? What a question! —MJS

ACTION POINT: Commitment referred here, and I can rethink of short-commitment and long-term commitment.

Network News

4 NOVEMBER

Gives FOCUSED Attention

by Dr. Ron Mayforth, Pastor with Seniors, BC. Canada and a member

Haven't you felt really good when you experienced another person really listening to you? He/She listened attentively to your day's experiences, feelings, values, dreams, fears, or hurts.

Effective caring requires attentive listening. James teaches us this in his letter (1:19), "My dear friends, take note of this – Everyone should be quick to listen, slow to speak, and slow to become angry." Maybe that's why God gave us two ears and one tongue – so we would listen twice as much as speak. Most of us need to learn to listen to other totally – to their words, body language, eyes, sense of well-being, hearts, dreams, nightmares, and prayers.

When we listen better we convey to another:

- I can learn from you.
- I want to know you.
- I want to give you another safe place to enter the world.
- You and your life are important to God and me.
- You have some treasures inside of you I would like to share and celebrate.
- If you have a question, I want you to be free to ask it.
- If you are harboring a hurtful secret, here is a safe place to share it. As Bruce Larson has said, "We are often as sick as our secrets."

Our listening can be more focused when:

- We look the other in the eye.
- We sit relaxed, as if not in a rush.
- Give the other a friendly smile.
- Put down everything – a book, newspaper, knitting, etc.
- Ask for clarification:
 - How do you mean that?
 - I hear you saying that -
 - I'm not sure I understand. Could you say it in a different way or use an illustration?
 - Tell me more about the mile post of your history – Let others be historical.
 - Or when you whisper a silent prayer, Dear Lord, who is this; help me listen, how can I connect with this person?

A stranger in a small town watched a steady stream of weary and discouraged pilgrims enter a small room in an old building. Most came out standing tall, whistling. The observer took his turn to meet the amazing counselor. To his surprise, the room was empty, except for a crucifix. Underneath the outstretched Jesus were the words, The Listener. We care well when we listen with ears, eyes, and heart. Try listening in a new way today and enjoy the life and love that emerges.

ACTION POINT: Attentive listening is good as Dr. Ron noted in the Bible, "quick to listen, slow to speak." Quick to listen? means attention all to the person in front of you.

Network News

5 NOVEMBER

Prayer of St. Francis of Assisi

Lay Pastors are living "instruments" of peace

Lord, make me an instrument of Thy peace;
where there is hatred, let me show love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
and where there is sadness, joy.

O Divine Master,
grant that I may not so much seek,
to be consoled as to console;
to be understood as to understand;
to be loved as to love;

for it is in giving that we receive,
it is in pardoning that we are pardoned,
and it is in dying that we are born to eternal life.

It occurred to me when I read this prayer again, this time at a friend's funeral who embodied the "instrument," that many Lay Pastors are living "instruments" of peace, etc. St. Francis's prayer is a most appropriate Lay Pastors Prayer. -MJS

ACTION POINT: Yes, we know this poetry. Very famous lyric in the world, say "PEACE." Yes, we have to be a person as peacemaker wherever we are!

Network News

6 NOVEMBER

A is for Acceptance

Acceptance goes far beyond consenting to have them in our flock.

A few years ago one of our Lay Ministers shared with me that she had struggled in the relationship with one of her families. They disagreed on important issues. Through the struggle, however, she was able to come to terms with acceptance of this person as a child of God. Accepting another person does not mean agreement or approval of their behavior or beliefs. Rather, it is acknowledgement of their right to their own opinion and choices in life.

Mel Steinbron in the **Network News** issue for Summer, 1994, writes about acceptance:

We are to accept all persons! This is another way of saying that we are to love all persons. Granted, some people are difficult to accept. Differences are all kinds separate us from one another: cultural, age, social, behavioral, physical and others. When Lay Pastors are assigned a flock of people to care for; they are bound to be some who are not "our kind." But they are God's "kind." He loves them. Because of their new birth, God accepts them.

Acceptance goes far beyond consenting to have them in our flock. Even beyond praying for them and contacting them. It is taking them into our hearts, letting them be who they are without judging them. It is seeing that their objectionable differences are like the variety of flowers which make a garden beautiful. To the extent we seek to fully know them, understand them, see the beauty of their person, take them as they are and unconditionally accept them into our hearts, we are telling them we love them.

God accepts us as we are. His love is unconditional. We can be assured of that. And we have His example to follow as we become more accepting of others in 2000. Keep up the PACE by (P) perseverance and (A) acceptance. In the next issue we will talk about (C) commitment.

ACTION POINT: Yes, Marie Parma wrote this at one of Network News. At last paragraph, she said "God accepts(ed) us as we are (were). Yes, this is true, so do we to the others.

Network News

7 NOVEMBER

Caring is being ACCEPTED (1)

by Dr. Ron Mayforth

What a joy it is to experience the freedom of being in the fellowship of someone who really accepts us. It is healing, redemptive, and liberating. He/She gives us unconditional love. They are local distributors for God's love. We are grateful in His love we have irreducible worth. Nothing we do or don't do will ever make Him love us more...or less.

Acceptance is similar to the Bible word, "forbearance." The Apostle Paul uses this word in Ephesians 4:2: "Be humble
Be patient with each other, making allowance for each other's faults because of your love." (NLT) Another translates this great word: "making allowances for other people's humanness." God loves us when we are:

- sinful or holy
- losing or winning
- sick or well
- pleasant or irritating
- succeeding or failing
- weary or energetic
- noisy or quiet
- private or public
- different or similar
- limited or gifted

God loves us as persons, not perfections. He is not scandalized or surprised by our humanness or sinfulness. In fact, he is glorified and pleased by our progress at being truly human.

How liberating it is to receive the gift of this accepting love..

- * we don't have to be perfect
- * we don't have to pretend; we don't have to create and maintain a persona
- * we don't have to produce more
- * we don't have to perform
- * we don't have to be exactly like someone else

ACTION POINT: Yes, being accepted by others is really lucky in this hard world. People don't care very much, seldom we are accepted by others.

Network News

8 NOVEMBER

Caring is being ACCEPTED (2)

by Dr. Ron Mayforth

Caring is not cloning. We rejoice in the freedom to be a unique human being, to be a sinner being saved, and to be one of God's new creations in progress. In this love, we feel safe to come out into the world. We know the other's goal is to know, encourage, and enrich us on our faith and love journey. We are called forth by grace, not hounded by guilt. We have friends, collaborators, and cheerleaders, not critics, judges and prosecuting attorneys.

Sometimes we resist being this kind of accepting person because we have false notions of what it is.

- * It does not mean condoning, commending, or empowering another's sin or irresponsibility.
- * It does not mean adopting another's values, priorities, beliefs, or lifestyle.
- * It does not mean we are not saddened by another's refusal to accept God's gifts, or their determination to pursue paths that appear to be detours to death. Sometimes we hold back because we are afraid our love will be rejected or abused. Calvary's cross admits to that, but emphatically assures us that God knows how to handle this.

How do we grow in accepting care?

- * We need to accept our acceptance (Paul Tillich). We are unconditionally the beloved of God.
- * We let ourselves be immersed in the caring life of Christ as found in the Gospels.
- * We wait on God in solitude for the understanding and experience of His caring love.
- * We pass on what He gives to us. His gifts are always made better by passage. Love is best when it gives.
- * We expect Him to enable us to be accepting more and more. We find ourselves seeing with grace eyes, hearing with grace wisdom, feeling with Calvary's care and acting with Gospel creativity.

What a joy to grow in becoming an accepting caregiver. God bless you on the journey!

ACTION POINT: Being more accepting person is God's blessing. Let's take it in our heart.

Network News

9 NOVEMBER

The change of leadership for LPMI

The Lay Pastors Ministry has a slow but constant flow of leaders.

The change of leadership for LPMI is awe-inspiring! It's part of the ever-changing flow within the secure boundaries of never-changing banks.

I compare this awesome change with the ever-changing flow of the mighty Mississippi. Its flow begins in northern Minnesota and continues within its never-changing banks until it reaches the Gulf of Mexico.

The Lay Pastors Ministry, whether in your church or in the LPMI organization, has a slow but constant flow of leaders. Some grow old. Some move. Some get into other ministries. Some die. Some just quit.

But in spite of the succession leaders, just like the Mississippi River, the Lay Pastors Ministry continues. Why? Because it exists within the Fixed Banks of God's Word and God Himself.

It's the same with the Church. Starting with Jesus, the Church has had ever-changing leadership for 2000 years. Leadership have come and gone, but the Church is still there – not the building, not the organization – but the Fixed Banks along with the ever-changing flow of generations of believers.

I was first the founder of the Lay Pastors Ministry, and then the President of Lay Pastors Ministry, Inc. Its beginning was like that of the mighty Mississippi, a little trickle. As the flow gathered waters and widened, a succession of wonderful women and men led with me, starting as a Advisory Group and becoming a Board of Directors when we incorporated. It has been the great privilege of my life to be a part of the God-activated flow.

Now, in God's time (kairos), Tom Parrish, a gifted, experienced and committed man of God, is, leading. The ever-changing flow of the ministry has changed. the never-changing banks guarantee that this ministry of congregational care by laypeople will not only continue, but will deepen and widen as it moves along. -MJS

ACTION POINT: Yes, we are changing, moving within the fixed banks of God big arm, so we are safe where we are headed.

Network News

10 NOVEMBER

An Historic Leap for Lay Pastors Ministry, Inc.

to address a conference on lay ministry June 26-30 in Seoul, Korea (over 1,000 participants)

Thomas Parrish, as of June 19, 2000, is LPMI's full-time Executive Director. This means that he succeeds Mel Steinbron, the Founder and President of LPMI, to lead the Lay Pastors Ministry into the future. Mel "passed the mantle" to Tom during the Ministry Celebration Banquet at Conference 2000 in St. Louis on April 29, following Board of Directors action two days earlier.

Tom has been involved in the Lay Pastors Ministry for 18 of its 22-year history. He started the LPM in his first parish, Bethel Evangelical Lutheran Church, Bellbrook, Ohio, in 1982. He learned about Lay Pastors Ministry from Mel, who at that time was on the pastoral staff of College Hill Presbyterian Church in Cincinnati, Ohio. Tom wrote the last chapter of ***Can The Pastor Do It Alone?*** (45,000 in print) to show that the LPM works in smaller churches as well as in larger churches.

He resigned as senior pastor of rapidly-growing Vision of Glory Lutheran Church in Plymouth, Minnesota (a suburb of Minneapolis), effective June 18, 2000, to lead LPMI's growing global ministry. Between VOG Church and Bethel, he was senior pastor of Trinity Lutheran Church of Minnehaha Falls in Minneapolis. In all three pastorates, Tom had a hands-on experience with the Lay Pastors Ministry.

Rev. Parrish's first major activity as Executive Director was to address a conference on lay ministry June 26-30 in Seoul, Korea (over 1,000 participants) and meet with Rev. Byeong Chea, Dr. David Kim and others who launched the Lay Pastors Ministry in Korea on July 1, 1999.

Dr. Steinbron has wanted to "pass the mantle" to someone of God's choosing for the past five years. He has lived 78 Spirit-blessed years and will now be free of the day-by-day responsibilities of LPMI. This will enable him to spend more time with his wife, Char, and his family, to have for writing he has longed for, and to do a limited amount of speaking. Mel will continue as President of LPMI, at the request of the board.

ACTION POINT: Yes, I was there when this happened. Dr. Melvin took out his mantle and putted it on the Tom Parrish's shoulder. I was amazed and still vivid in mind.

Network News

11 NOVEMBER

Caring is AFFIRMATION

by Dr. Ron Mayforth

All of us can remember special moments in our lives when someone went out of his/her way to speak a word of encouragement to us. The encourager validated our worth. To affirm another is to speak or act positively about another and to another. Unlike flattery, we share the truth with another for the other's benefit, not for our hoped for "gain on investment." In our world of stars, superstars, and applause, we are often tempted to give this gift only at times of good performances. How wonderful it is when a caring person has learned to celebrate more the areas of our existence -

- Our **person** is affirmed – our character, faith, beauty, strength, personality, intentional choices, wisdom – our irreducible worth in the love of God.
- Our **potential** is affirmed – others become talent scouts who help us discover, value, and develop our potentials – inherited, spiritual, and acquired.
- Our **progress** is affirmed – we are often too close to ourselves to see or appreciate our growth. How encouraging when someone comes along to celebrate the smallest step toward growth.
- Our **passages** are affirmed – someone shows up at just the right time to celebrate the completion of an important milestone – a birthday, graduation, promotion, wedding, birth, anniversary, a vocational success, the conclusion of a ministry, the presentation of an award, retirement, etc. We all need a few cheerleaders who help us savor our success and go on to the next challenge.
- Our **performances** are affirmed – how good it is to hear, "You lead well, spoke well, sang well, prayed well, served well, listened well, care well, etc. When you do what you do it brings meaning and joy to so many. Keep it up. I love you – God loves you."

Jesus gave affirmation. He often confronted persons honestly, but He commended them generously. To the Apostle Peter he said, "You are now shifting sand, but further down our faith journey you will become 'Rocky 1'. I'm going to build something enduring and big on your person and faith." The Apostle Paul gave affirmation to infant, struggling churches, "when I watch your faith, growth, and service, I jump for joy. You are my trophies, my rewards."

We all can give affirmation. A pastor friend of mind was stricken by the crippling effects of an aneurysm. His ability to remember and speak were greatly reduced. He had to leave the pastorate. On the phone, he suggested to me that we probably wouldn't see each other again. He could not say those words anymore (preach and pray). He would not move around in clergy circle anymore. He could not perform as before. I was stunned. I felt some of his loss and grief. I assured him of our love and friendship. A certain level of performance doesn't put a dent in that. I admire his successful adjustments. We rendezvous every other year to renew and enjoy each other's love. We affirm others in many ways – a face-to-face word, an email, a note in the mail, a phone call, a timely gift, a surprise, a party, a ceremony, a hug, a smile, a tear, an applause, a prayer, a visit.

Caring persons are ever learning how to affirm in sincere and creative ways. You've done it before. Do it again, soon, often. We have God and His love in us!

ACTION POINT: Aha, we need Affirmation is variety, especially I like to pick up for our performance. Once we had done something important task for goodness of others, we need to be affirmed.

Network News

12 NOVEMBER

Learning to Love PACE-ing People (1)

(Intrinsic Lay Pastors)

"Beginners do it for a few weeks but quit when the novelty wears off."

Who does the above question describe? Lay Pastors or beginning exercisers? The answer: both.

The quotation is the professional observation of Jay Kimiecik, Ph.D., an associate professor of exercise psychology at Miami University in Ohio.¹⁾ It is not only his observation about most people who start out on an exercise program, it is also the observation of ministry leaders about many (not most!) individuals who start out on a lay pastoral care program.

Whether exercising or pastoring, some people start and quit. Some lose their zip.

Some lose meaning when the beginning novelty wears off. Some carry it on as a joyless duty. How does one maintain a high level of enthusiasm, joy and satisfaction over the long haul?

In answering that question, I have the advantage of addressing, not exercisers, but people who are committed, first to Jesus Christ, second to their church, and third to their ministry. Many ministry leaders observe Lay Pastors' loss of motivation while Lay Pastors observe the same about themselves. Motivation reduction frustrates and disappoints both ministry leaders and Lay Pastors. It generates a feeling of failure.

Leaders feel like failure because they have not sufficiently motivated the Lay Pastors; Lay Pastors feel like failures because they have not fulfilled their commitment to Jesus. However, both can lighten up because there is solution. And it comes from "the people of this world," who Jesus said are more shrewd than "the people of the light" (Luke 16: 8). Since Jesus advises us to learn from those who are more shrewd, let's learn from an exercise psychologist, Professor Kimiecik.

Dr. Kimiecik believes that successful exercisers are highly motivated to stay with their program because they have learned to love exercise. He calls them intrinsic exercisers, meaning that they have shifted their focus from distant external outcomes like losing weight to positive internal experiences in the here and now. By shifting to the internal experiences they begin to love exercising.

ACTION POINT: Dr. Melvin suggests how we keep on going while others quit easily. He says three commitments for not to quit is good: 1) to Jesus Christ, 2) to their church, 3) to their ministry.

Network News

13 NOVEMBER

Learning to Love PACE-ing People (2)

(Intrinsic Lay Pastors)

Lay Pastors learn to love the people under their care by firming up their internal experiences. By achieving the same four specific mental states²⁾ successful exercisers achieve, lay pastors can learn to love PACEing their people, i.e., Praying, being Available, Contacting and being an Example.

1. PERSONAL MEANING ORIENTATION. This inner mental state helps one find pastoral caregiving rewarding in and of itself. On the other hand, the outer mental state of doing it because "the pastor can't do it alone" or "it need to be done if the church is to grow," is far more dutiful than rewarding. Only when PACEing people becomes intrinsically fulfilling will you be motivated to keep at it with enthusiasm and joy.

2. MASTERY. Intrinsic pastoral caregivers focus on maximizing their spiritual gifted in measurable ways. They monitor their relationships their people, take inventory of their effectiveness, and set goals which can be achieved

(The first two mental states, Personal Meaning Orientation and Mastery, connect you to your people and your ministry. The last two, Inner Synergy and Flow, help you stay connected.)

3. INNER SYNERGY. This mental states integrates the four personal basic needs cited by business guru, Steven Covey — physical, mental, social and spiritual. Being physically present with your people combines social and spiritual experiences. Mental (and pastoral) discernment of where your people are in their spiritual journey, added to your pursuit of improved skills, produce within you a "sum which is greater than its parts."

4. FLOW. This word means total absorption in, and connection to, activity. Flow is "staying with the moment," being totally given to people when you connecting either in person, by phone, email, letter or card, and by being totally focused when praying for them, not hurried or merely "doing my job." Three specific strategies help one to experience flow:

ACTION POINT: I like the meaning of FLOW on no. 4, staying with the moment" to the people, Not hurried or merely "doing my job."

Network News

14 NOVEMBER

Learning to Love PACE-ing People (3)

(Intrinsic Lay Pastors)

- a. Set clear goals. It's not the lofty, mega- goal of being "love with skin on," as much as it is a simple specific goal for each contact that raises goose bumps deep in your spirit.
- b. Tune in to feedback. Learning to be aware of how your timing, conversation, actions, mannerisms, personality, and spirituality are coming cross to your people keeps you connected, challenged and improving.
- c. Balance creative challenge and skill. If you are not being challenged you will likely become bored and quit. You must create new challenges for yourself, setting goals that will move both you and your people forward. In your times of foused prayer, the Spirit of God will be the Creative Dynamic in your spirit. Then, you must balance these newly created challenges with your skill level. If you fail to do this, you will become discouraged and frustrated. A depressed spirit often gives up.

How wonderful! Exercisers can become intrinsic exercisers and Lay Pastors can become intrinsic caregivers. The intrinsic dimension enables exercisers to love exercise and therefore keep at it. Likewise, the intrinsic dimension enables Lay Pastors to love PACEing and therefore keep at it. "Now that you know these things, you will be blessed if you do them" (John 13:17).

¹⁾ The inspiration and some of the content of this writing is from an article on physical fitness by Dr. Kimiecik in the January/February, 2000 issue of Psychology Today, Learn to Love Exercise.

²⁾ Scripture counsels us to give attention to our minds: "For the inward mind and heart of a man are deep" (Ps. 64:6). "Be transformed by the renewal of your mind..." (Rom. 12:2). "Let this same attitude and purpose and mind be in you..." (Phil. 2:5 ANT).

ACTION POINT: On number c, If you are not being challenged your will likely become bored and quit. That's true to any given job. That's why we need to be upgraded, leveled up to our goal.

Network News

15 NOVEMBER

Learning to Love PACE-ing People (4)

(Intrinsic Lay Pastors)

BEFORE THE MEETING

Hand out copies of the article to your Lay Pastors at the previous meeting (or mail it) so they can read it in preparation for the next meeting in which it will be used. (You have our permission to photocopy it.)

AT THE MEETING:

1. Provide an 8 1/2" x 11" sheet of paper for each person with LEARN TO LOVE PACEing PEOPLE (Intrinsic Lay Pastors) at the top. Line the paper with enough lines for each household, leaving space between the lines for the lay pastors to write.
2. Teach the article, or have the teaching shared by a few Lay Pastors who come prepared to teach. Make applications, give examples, and/or interpreted meanings as you see it.
3. Ask the Lay Pastors to write the names of their people, one household on each line.
4. Ask them to write about the "three specific strategies" regarding FLOW.
 - a. Write a goal for your next contact with each household. Example: Make friends with one aloof member.
 - b. Write your perception of how each household thinks about you. Example: The Jones' think of me as a confidant.
 - c. Write how each household challenges you, then list a matching skill required to meet this challenge. Example: Challenge: Discern where they are spiritually. Skill: Listening.
5. After they have finished writing, divide them into groups of four to share some of what they wrote, being very careful not to share confidentialities. After a fair time for sharing, ask them to pray for each other about what they wrote.

AT YOUR NEXT MEETING:

Review the article with interpretation, understanding and examples. Ask the lay pastors to get into the same group they were in before and interchange their experiences since the last meeting with what they wrote.

Debrief their small group interchange when they reassemble by asking for volunteers to tell how they feel or think about this two-meetings and what valuable lessons they learned. —MJS

ACTION POINT: On no. 4, © is good exercise what challenge; and how to do it. try to do it in your ministry.

Network News

16 NOVEMBER

C is for Commitment

How can we check ourselves?

Continuing to expand on our PACE acronym brings us to the "C" for this issue. There are many qualities we could use for the "C" in PACE, but the one that most readily comes to my mind is "commitment." The American Heritage Dictionary defines the root word "commit" in several ways: (1) to do, perform, (2) to entrust, (3) to pledge (oneself) to a position on some issue. I also discovered a statement by Mel Steinbron that I like. "When it comes to lay pastoral care, God calls us to faithfulness (a synonym for commitment) in using the gifts He has given us for ministry."

Taking both Dr. Melvin's thoughts and definitions from dictionary, I have come up with my own meaning for commitment: accepting what has been entrusted to us and being faithful to it in all earnestness." Commitment embodies strength of character.

What are our commitments as Lay Ministers? How can we check ourselves? Listed opposite are several commitments and ways to carry out those commitments. These were taken from a checklist made by the Lay Pastors of Hope Presbyterian Church in Minneapolis, MN, in October of 1991. They are still relevant to us today as we explore this area of PACE.

Thank you for your commitment!

ACTION POINT: Marie Parma's own definition on commitment is really acceptable. "Accepting what has been entrusted to me and being faithful with all my heart. Paraphrasing of mine is, "do it my best."

Network News

17 NOVEMBER

Listening Skills (1)

we must realize that accurate listening is as important as talking

*An excellent teaching was given by **Libby Thompson**, B.A., M.S.W., to the Lay Pastors at Bethany Community Church in St. Cathrines, Ontario, Canada. Libby works with youth having problems at the Niagara Falls Life Centre in Niagara Falls, Ontario. The teaching comes to you in two sections, the first one in this issue, and the second in the Fall issue. Each section by itself is sufficient for one on-going training session for your Lay Pastors.*

Listening to understand:

John 15:6, 16 and 17 speak clearly about our positions as co-laborers with Christ, and that we are called to be disciples and servants of our God. As such we need to have LOVE and COMPASSION in our hearts as we come alongside others. Without the love of Christ for the people God sends to us, any method, skill of listening or communicating will ultimately fail. This love must lead to involvement and enthusiasm for what God can do in a person's life through His Word and through faithful, fervent prayer.

Interpersonal Communication:

Interpersonal Communication refers to the exchange of a message (verbal, non-verbal, simultaneously both) between two or more persons. A message sent passes through the screen of the receiver's (1) perspective, (2) presumptions and (3) presuppositions. Thus, the message received may be somewhat different from the message sent. Or the receiver's perception of the message. As caregivers we must realize that accurate listening is as important as talking. Below are results of a study of communication which determined the percentage that each component contributed to the message being conveyed.

- * Spoken word 7%
- * Body posture 38%
- * Voice tone and inflection 55%

ACTION POINT: She mentioned at first paragraph, "without the love of Christ for the people, any method, skills will fail." Yes, because it will make only my statical facts.

Network News

18 NOVEMBER

Listening Skills (2)

when we jump to conclusions we can err by making a “personal”

Attributional Process:

God wants us to see people as He sees them. However, our own individual biases and expectations can influence our beliefs about the cause of individual actions. One of the most important types of expectations we have is “situational expectations” of how individuals ought to behave. When a person violates our situational expectations we tend to make attributions because of our need to understand and explain to ourselves the cause of unexpected events or actions. For example, when asked, “Why does God forgive us our sins?” Someone may respond, “It is because He is loving God.” In this, God’s quality of being loving is given as a reason for His action of forgiving. This is a “personal attribution”. To make a “situational attribution” is to attribute the cause of an action or behavior to the situation in which it takes place. At times, when we jump to conclusions we can err by making a “personal” rather than “situational” attributions when “situational attributions” may be more important.

Active Listening:

“Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.” James 1:19 (KJV) Often we listen to respond rather than list to understand. The complete message is rarely heard because the listener is often concentrating on what he or she will say when the person speaking is finished. The result is frustration and lack of understanding.

Active listening helps to improve the level of understanding as well as expressing compassion. Using the skill, the caregiver serves as a mirror or sounding board to reflect what has been said without adding his/her own perceptions or responses. This focuses on the content of factual information communicated by the other person.

ACTION POINT: Active listening is also have to master, but try to do from guideline about, we can be a good listener.

Network News

19 NOVEMBER

Listening Skills (3)

We can clarify what was said by paraphrasing the most important parts

Restatement and Rephrasing:

Restatement and rephrasing are two skills that help us to actively listen. In restating the caregiver repeats what the other person has said almost word for word changing the pronoun and the verb tense when necessary, i.e., "I think I might be pregnant." Helper would respond, "You think you might be pregnant?" In rephrasing the helper summarizes what has been said in/her own words. This is especially helpful if the other has given a lot of information or is upset or incoherent. We can clarify what was said by paraphrasing the most important parts of what the person expressed.

Interpretive Listening:

1. Listening for feelings
2. Considered response

This is used when we have formed a relationship with the person because we are now talking about heart matters. This is sharing the feelings that have been identified through listening in a non-threatening way.

The response is called "considered" because it is preceded by compassionate thought. Suggested openings below should be said tentatively so the other person can correct us.

"It sounds as though you are feeling_____."

"I think you are trying to say_____."

Those in distress experience several feelings all needing sorting out. We need to use lighter words at first because we are dealing with the heart.

ACTION POINT: Interpretive listening, its' also hard to use it, but sometimes we need to use it, not very often.

Network News

20 NOVEMBER

Eureka! I found it!

It is a ministry of faithfulness

I was mining in Proverbs and discovered gold. I hadn't mind in Proverbs for a long time, and because other mines were not producing during a very worrisome time for me (this was just a few weeks ago), I thought I would try working the Proverbs mine.

There it was. Lying right on the surface.

Let love and faithfulness never leave you...Then you will win favor and a good name is un the sight of God and man. (Proverbs 3:3-4)

Let = I have choice.

Love = The essence of every relationships and the life of every ministry.

And = Connects two essentials.

Faithfulness = Sticking with God, persons, ministry; being dependable, loyal and authentic.

Never = A long time.

Leave = Connected with "never," treasured enough to keep always.

You = This is me. Personally accountable to God.

This "gold" is the solid and scintillating foundation upon which our lay pastoral care ministry rests.

It is a ministry of love—"love with skin on it." This love ranges from a friendly relationship (pgileo) to sacrificing oneself for the benefit of another you may not even be fond of (agape).

It is a ministry of faithfulness — persevering, devoted, reliable, trustworthy, sticking with a person, ministry, organization and principles.

Authentic love makes one faithful, Faithfulness makes love lasting. Faithful tributes to love, starting with "Love is patient," reaches a crescendo at "Love never fails" (I Cor. 13: 4-8).

Lay Pastors, "Let love and faithfulness never leave you." —MJS

ACTION POINT: Authentic love? Dr. Melvin talks that it's faithful and lasting. Let's keep this in our heart.

Network News

21 NOVEMBER

E is for Encouragement

What a way to put new life into our ministry.

During the past year we have looked at the acronym PACE using other qualities than the traditional P for prayer, A for availability, C for contact, and E for example.

We have explored P for perseverance, A for acceptance, and C for commitment. In this issue we will look at E for encouragement.

Every Wednesday morning our church staff meet together. A highlight for me is a devotion by a staff member. A recent topic was encouragement. One meaning of encouragement is to put courage into. How many times have we heard words that give us the courage to do something – to dare to try a new task, to venture out into unfamiliar areas?

Another meaning is to motivate or to keep at it. We all get weary and sometimes feel, “Is this worth the effort?” We may never know the impact our telephone calls, visits, or notes have on another person. They may come at just the right moment to encourage or lift the spirits of our families. One such incident happened recently. A lady received a card with a note of encouragement. It arrived on the first year death date of her husband. The words were just what she needed to get through that difficult day. She has carried that card around with her over four weeks and frequently takes it out to read it.

I can relate to that. When my husband died a few years ago, I received a note from one of our church members, someone I know by name, but personally. Her note has been a source of encouragement to me for many years and is one I share frequently with others. It said:

“Dear Marie: I don’t know you well, but the Lord does, and in fact, He loves you enough to bring your name to my mind – often. When He does, I pray for you. It may seem that after a while people forget your loss and go on with their lives. Yet, the Lord doesn’t forget. I think it is very special of Him to interrupt thoughts to place another’s needs or concern on the hearts of brothers and sisters in Christ. May you joy in His great love for you today!”

Putting courage into others, motivating each other to keep at it, reminding others of God’s love for them. ENCOURGAE. What a way to put new life into our ministry. Thank you for being an encourager!

ACTION POINT: Yes, everyone will get question: “Is this worthwhile to put my life in here?” Also it’s right question.

Network News

22 NOVEMBER

Biblical Job Description of Ancient and Modern Shepherd (1)

Rev. Thomas V. Parrish/Executive Director of LPMI

Ezekiel 34: 1-6

¹*The word of the Lord came to me: ²“Son of man, prophesy against the shepherds of Israel; prophesy and say to them: ‘This is what the Sovereign Lord says: Woe to you shepherds of Israel who only take care of yourselves! Should not shepherds take care of the flock? ³You eat the curds, clothe yourselves with the wool and slaughter the choice animals, but you do not take care of the flock. ⁴You have not strengthened the weak or healed the sick or bound up the injured. You have not brought back the strays or searched for the lost. You have ruled them harshly and brutally. ⁵So they were scattered because there was no shepherd, and when they were scattered they became food for all the wild animals. ⁶My sheep wandered over all the mountains and on every high hill. They were scattered over the whole earth, and no one searched or looked for them.”*

The prophet Ezekiel, in chapter 34, spoke God's Word to the people of Israel after the fall of Jerusalem. Judgment has come upon God's people. Ezekiel now emphasizes the promise and blessings of the Lord. Chapter 34 is of particular importance to you and me in the 21st century as we consider the command to "Tend the flock of God under your care."

In these first six verses God is reprimanding the shepherds of Israel (the spiritual leaders) who failed to take care of God's people. While these verses are found in verse two, "Should not the shepherds take care of the flock?" The answer is "Absolutely!"

In verse three the Lord condemns the shepherds for taking care of themselves but not taking care of the sheep. In today's church this speaks loudly to the fact that we can have the nicest buildings, the best music, glittering stained glass, but if we fail to take care of each other we are failing the Lord.

ACTION POINT: Rev. Tom Parrish came to Korea for Conference which held at Hallelujah Church in June 2000. Through his teaching people moved and got clear concept on P.A.C.E.

Network News

23 NOVEMBER

Biblical Job Description of Ancient and Modern Shepherd (2)

Rev. Thomas V. Parrish/Executive Director of LPMI

In verse four the Lord gets specific:

"You have not strengthen the weak..."

"or healed the sick..."

"or bound up the injured."

"you have not brought back the strays..."

"or searched for the lost..."

"You have ruled them harshly and brutally."

In this singular verse we have the job description of the caregivers in the local church. We are to:

Strengthen the weak...spiritually, emotionally, and physically. The church is to care for the total person especially when they are in trouble or making poor judgments. Each one of us goes through periods of weakness. Too often many in the church expect the pastor to take of every person in every situation. That is doomed to failure. Trained Lay Pastors are the key to making sure that every person is strengthened in time of need. The only way we can know about that time of is to maintain close contact. That is why Lay Pastors Ministry emphasizes that Lay Pastors make contact with their flock at least once a month, twice is better whenever possible. The more contact we make with our families the more likely we are to spot time of weakness.

Heal the sick. Since many of us are not medical doctors we are in a position to administer vaccines for a cure. But what we can offer the sick is the genuine love and attention of Jesus Christ in us. Doctors and scientists are discovering each day that healing is more than physical. Healing is spiritual and emotional. We have the love, grace, and the hope of Jesus Christ to offer the sick. Whether they are sick physically or emotionally, healing is always found in Jesus.

Bind up the injured. Our next door neighbor was an emergency room nurse for more than eight years. She has told us many wonderful stories of rescuing children and adults on the brink of death. The emergency room is a place for immediate help. God is telling the shepherds that they are the "emergency room" for his people. Lay Pastors have a unique opportunity to be the first on the spot to assist people in times of trauma.

ACTION POINT: Rev. Tom Parrish also wrote one chapter at Melvin's first book, at last chapter. See it.

Network News

24 NOVEMBER

Biblical Job Description of Ancient and Modern Shepherd (3)

Rev. Thomas V. Parrish/Executive Director of LPMI

Bring back the strays. Sheep stray!

People stray! Many people wander away from the church not because of any big event in their lives, but due to subtle temptations. The role of the shepherd was to go looking for the strays. The role of Lay Pastors is to keep in contact with those who stray, continually inviting them to return to the Lord's house.

Search for the lost. Sometimes we just get lost in our pain, sin or failures. When we are lost we don't know how to get back home. I remember getting lost in the woods many years ago. It was one of the most frightening experiences of life. Thankfully, someone came along who knew the way back. When we are spiritually lost we cannot find our way back. We need someone to help us. Lay Pastors offer the best opportunity to point the way home.

Watch over them with gentleness and compassion. The inner character of anyone who gives care in the name of Jesus Christ is of highest importance. The fruit of the Spirit —love, joy, peace, patience, kindness, gentleness, faithfulness, and self-control —define who we are and whose we are! We must never mistake the fact that in the kingdom of God the way we act is just as important as what we do.

This represents God's imperative for the shepherds of Israel. It also represents how the Lord wants his modern day shepherds (Pastors and Lay Pastors) to care for His body in the world.

ACTION POINT: Rev. Tom Parrish also wrote one chapter at Melvin's first book, at last chapter. See it.

Network News

25 NOVEMBER

Why CEOs Fail (1)

not delivering on commitments

The teaser paragraph in *Why CEOs Fail*, an article in the June 11, 1999, issue of **Fortune** magazine, reads: "It's rarely for lack of smarts or vision. Most unsuccessful CEOs stumble because of one simple, fatal shortcoming."

The open paragraph: "What got Eckhardt Pfeiffer fired? What fault did in Bob Allen? Or Gil Amelio, Bob Stempel, John Akers, or any of the dozens of other chief executives who took public pratfalls in the unforgiving decade?"

These are corporate giants. Pferffer was CEO of Compaq Computer; Allen, Delta Airlines; Amelio, Apple Computer; Stempel, General Moters; and Akers, IBM. Additional companies whose CEOs took a "public pratfall" were Kmart, Kodak, Quaker Oats, Westinghouse, At & T, McDonald's, Sunbeam, Goodyear, American Express and other biggies.

We who manage the greatest business in the world and in all of history may have much to learn from the one failure of these prominent tycoons. Since Jesus observed that "the citizens of this world are more clever than the godly are," (Luke 16:8) we should be able to learn a priceless lesson from their downfall.

Now for that one reason for failure. Not lack of grand-scale vision. Vision got them their job. Not inadequate strategy. They were experts in strategy. That's how they got to the top. Not incompetence. The authors who interviewed all 38 failed leaders. Ram Charam and Geoffery Colvin, wrote that all of them were "highly intelligent, articulate, dedicated and accomplished." They added, "There are strong people."

Why, then, did they have to leave their posts? Some left stubbornly and had to be bought out by millions of dollars in stock and/or cash. The reason the researchers discovered was....well, let hear it from them: "It's *bad execution*. As simple as that: not getting things done, being indecisive, not delivering on commitments...The results (of our research) are without doubt."

ACTION POINT: That's good point, why they failed. In the end paragraph says, "It's bad executions, so on.

Network News

26 NOVEMBER

Why CEOs Fail (2)

Powerful motivation to grow and convert learning into practice.

The authors give a list of “eight qualities that characterize the champs,” those who are not failing. We who lead ministries will do well to stand ourselves up against this list to see how we measure up, recalling Jesus’ observation that we have a lot to learn from the citizens of this world.

These eight qualities are:

1. **Integrity, maturity, and energy.** The foundation of which everything is built.
2. **Business acumen.** A deep understanding of the business. (Remember, we said above that our “business” is the most important business in the world)
3. **People acumen.** People first, strategy second.
4. **Organizational acumen.** Engendering trust, sharing information and listening deeply.
5. **Curiosity, intellectual capacity, and a global mind-set.** Being externally oriented and hungry for knowledge of the world (read: ministry)
6. **Superior judgment.**
7. **An insatiable appetite for accomplishment and results.**
8. **Powerful motivation to grow and convert learning into practice.**

The seven-page article concluded with this: “So look again at all those detailed CEOs on the cover. (*Twelve were pictured on the cover; 24 more on the first page.*) They’re smart people who worried deeply about a lot of things. They just weren’t worrying enough about the right things; execution, decisiveness, follow-through, delivering on commitments. Are you?”

Those two final words of the article, “Are you?” challenge me. I pass them on to you so we can share the challenge to the glory of God through effectively taking care of his people. (John 21:16 and I Peter 5:2) ARE YOU? -MJS

ACTION POINT: We are good to check ourselves to eight qualities.

Network

27 NOVEMBER

How is it with "Personal Network?"

It is in the relationship that the key to lay pastoral care is found, not in training or skills

The ties in your "personal network" are either strong, weak, or somewhere in between.

A lay pastoral caregiver's "personal network" is often referred to as a "flock", i.e., "Shepherds of God's flock" (1 Peter 5:2). Lay Pastors are at their best when they have strong ties with the people in their "personal network "

The word "personal" in "personal network" speaks of relationships. It has been said that the most important single word in any language is "relationship," and relationships are established and nurtured in quality connections between people.

Of all the ingredients in your caring initiatives, the most potent is the relationship between yourself and individuals of your flock. Jesus exemplified the ultimate in relationships: the mutual exchange of selves — "Remain in me and I will remain you." He said this in the context of shared love, complete joy, and laying down your life.

It is in the relationship that the key to lay pastoral care is found, not in training or skills. The transcendent element in caring for people is the character of your relationships. The focus of your caring commitment is neither the problem the person struggles with nor the new joy in their lives. The focus is the relationship. True loving care (TLC) flows from strong personal ties.

Even psychologist Carl Rogers maintained that in professional counseling, change in people's lives comes about, not through the learned techniques, but through the experience in a relationship.

Now, with these thoughts fresh in mind, read my paraphrase of the first sentence of this article: The relationships with the people in your flock are either strong, weak or somewhere in between. Where the relationships are the strongest, the lay pastoral care is the richest.

My next point: Relationships exist in the frequency of interaction. Strong ties develop over a long period of frequent interaction. Weak ties result from infrequent interaction on an as-needed basis rather than a regular and on-going basis.

Again, strong ties are intimate; a person has a depth of knowledge about the other and there is an emotional involvement between the two. Strong ties foster a sense of connectedness and belonging.

Now think of the people in your flock as your "personal network." The preceding thoughts about relationships (ties) belong to the first word of his phrase, "personal," as a web. You are at the center, directly and mutually connected with each of your people.

The stronger the tie the more capable you are to care for your people as God wants them cared for. Try to find a few minutes right now for you and God to think through your "personal network," to identify those with whom you need to strengthen the ties. Don't leave until you and God have determined how and when you will do it. —MJS

ACTION POINT: Personal Network is important to any ministry, not only for ministry, but also for personal relations.

Network News

28 NOVEMBER

Fixed your eyes on Jesus

Keep your commitment steady?

Ever feel like quitting? Unappreciated? Tired? Failing? Harried? Disgusted? Sometimes I feel like quitting. Don't we all!

Motivation is one of the two major challenges all lay ministers and clergy ministers deal with. How do you:

1. Keep up your enthusiasm?
2. Keep your vision bright?
3. Keep your spirit lively?
4. Keep your commitment steady?
5. Keep your ministry joyful?

Here is a sure-fire way: FIX YOUR EYES ON JESUS. This guaranteed way of keeping your ministry juices flowing is in Hebrews 12:2. These word flow "hold on"... "don't give up"... "stand your ground"... "don't shrink back"... "persevere"... all in Hebrew 10.

I am writing this on Saturday morning, January 20, during a prolonged struggle with frustration. So, I know the way works. After fixing my eyes on Jesus for a half hour or so, the juices are now gushing, not just flowing! I feel new inspired like Moses who "persevered because he saw him He is invisible" (Hebrews 11:27).

I "fixed my eyes on Jesus." I "saw Him" in the graphic etchings of Hebrews 1:1-4:

JESUS: God's spokesman (My spiritual ear heard again of many of Jesus' teachings.)

JESUS: Radiance of God's glory (The brilliant rays shielding God from my sight were sharply focused as a Person – Jesus.)

JESUS: Exact copy God's being (To see Jesus was really to see God. John 14:9)

JESUS: Purger of my sin (The blood of Jesus Christ washed away all my sin – forever.)

JESUS: Seated at God's right hand (This is the place of honor, authority, and prayer.)

Take time to fix your eyes on Jesus and your ministry juices will flow! Guaranteed. -MJS

ACTION POINT: Yes, Dr. Melvin mentioned five keeps, but conclusion is "Fix your eyes on Jesus."

Network News

29 NOVEMBER

Listening (1)

By Libby Thompson, B.A. MSW, St. Cathrine, Ontario Canada

GOOD QUESTIONS:

As Luke 24:13-22 shows so clearly, Jesus, the Master Teacher and Wonderful Counselor, used questions to help people learn about themselves and the world around them. Luke 2:46 reads: "And they found Him in the temple, listening and asking questions." He often responded to questions by asking questions. This helping skill provide an opportunity for a person to learn to solve problems on his/her own.

Good questions also provide the caregiver with important information about the person and his/her situation. Remember never to ask out of curiosity but evaluate your questions:

1. Does the person have the opportunity to explore his/her thoughts?
2. Do the questions provide an opportunity for new heights?
3. Does the caregiver receive new information that leads to a greater understanding of the person?

QUESTIONS to AVOID:

1. Close-ended questions —those which can be answered "yes" or "no." These begin with "have," "do," "are," "would," or auxiliary verbs, e.g., "Are you upset about losing your job?"
2. "Why" question — which imply judgment and put another on the defensive, e.g., "Why did you phone him when you knew he didn't care?" Rephrase these with, "What caused you to...?"
3. Rapid-fire questions — where several questions are in one sentence and cause confusion, e.g., "Where will you live? How will you pay and who is going to help?"

ACTION POINT: Yes, question is better than answers. If we have good, right and timely question is working and important.

Network News

30 NOVEMBER

Listening (2)

By Libby Thompson, B.A. MSW, St. Chathrine, Ontario Canada

4. Questions containing the answer —Proverbs 18:2 states, "A fool does not delight in understanding, but only on revealing his own mind." This questioning is asking a question to manipulate a person into a preferred response, e.g., "You wouldn't move in with your boyfriend, would you?"

GOOD QUESTIONS are OPEN-ENDED QUESTIONS:

These help to keep the focus on the person and encourage people to talk about themselves more. The questions are usually based on something the person has said, an explore the situation in greater depth. Words like "how," "what," and "which" are used, e.g., "How can I help tell your mom the news?" or "What makes you feel abortion in the best solution?"

CONSTRUCTIVE FEEDBACKS:

"There is one who speaks rashly like the thrust of a sword, but the tongue of the wise brings healing." (Proverbs 12:18) This skill is important in maintaining an open, honest relationship. It is used when a caregiver has positive or negative feelings that should be shared with another person. It enables the helper to share negative feelings in a non-threatening way and positive feelings in a helpful way. It says it doesn't matter who caused the problem but it's important it is solved. Our attitudes need to be same as our words. This can only be done when TRUST is developed in a relationship and when we believe some feelings is blocking our pure relationship.

The feedback needs to take the form of "I" statements where the individual takes responsibility for his/her own feelings rather than blaming another. This response talk about:

1. A specific feeling
2. A specific behavior
3. A specific reason

ACTION POINT: Good shot! Questions have the answer already. No question, No answer! If those who have question rightly, they have possible answers in mind.

31 NOVEMBER

Listening (3)

By Libby Thompson, B.A. MSW, St. Chathrine, Ontario Canada

For example, "I feel hurt (specific feeling) when you speak sarcastically (specific behavior) because I feel put down (specific reason)."

DESTRUCTIVE FEEDBACK:

Destructive feedback focuses on the person but takes the form of "you" statements, which transfer the responsibility for the help's feelings onto the other person. These statements can be condemning, name-calling and accusing. The person will respond more to the way the feeling was shared than to the truth of the situation, e.g., "You disgust me with your profanity."

VERBAL CHALLENGING (Confrontation):

Proverbs 27: 5~6, "Better is open rebuke than love concealed. Faithful are the wounds of a friend, but deceitful are the kisses of an enemy." Proverbs 28: 13, "He who rebukes a man will afterward find more favour than he who flatters with his tongue."

This skill is often looked down upon in modern society. Many see it as an intrusion into another's private life, based on the belief that there is no way of determining right or wrong; therefore, confrontation is not needed or necessary. The Bible, however, portrays confrontation as a loving act. God commends his people to make his word known to people so they see the nature and consequences of their actions (Ezekiel 33: 1-6; 2 Timothy 4:1-5). The Bible is filled with examples of where verbal challenging brought repentance, restoration, and reconciliation. Psalm 51 probably would not have been written if Nathan had not confronted David about his sin. Peter of the Gospels became the rock portrayed in the book of Acts because Jesus cared enough to confront him.

The prerequisites for this are:

1. The **motive** must be LOVE.
2. The **goal** must be the BENEFIT (1 Cor. 4:14)
3. The **context** must be TRUST. This can only succeed where LOVE has been established.
4. The **terms** should be SPECIFIC.

Effective confrontation must focus on a particular *wrong behavior* where we focus on the *physical, emotional and spiritual consequences* of a person's action and urge them to change, or a particular wrong perception where objectivity has been blurred and reality gone.

ACTION POINT: Yes, we often here destructive feedback form people around. What is that? That's their [art of vies, so no need to bothering from it.

Network News

DECEMBER

- 1 Is it a Ministry or just a job?
- 2 Caring is Sharing Affection
- 3 What we are and What we do (1)
- 4 What we are and What we do (2)
- 5 A Planning Model for Ministry Leaders (1)
- 6 A Planning Model for Ministry Leaders (2)
- 7 A Planning Model for Ministry Leaders (3)
- 8 First United Church of Barron, Wisconsin
- 9 Remarkably Anticipatory (1)
- 10 Remarkably Anticipatory (2)
- 11 Remarkably Anticipatory (3)
- 12 Remarkably Anticipatory (4)
- 13 For you who lead
- 14 A Plan for Salvaging a Troubled Ministry (1)
- 15 A Plan for Salvaging a Troubled Ministry (2)
- 16 To whisper at the end of my life
- 17 Remarkably Practical Tips (1)
- 18 Remarkably Practical Tips (2)
- 19 Worth Repeating (1)
- 20 Worth Repeating (2)
- 21 High-Impact Leaders, High Impact Assignment (1)
- 22 High-Impact Leaders, High Impact Assignment (2)
- 23 First Aid Kit
- 24 Are we a Lively Church?
- 25 New Dimensions of Care
- 26 A little Means A Lot
- 27 Emotional Maturity
- 28 Example...The Toughest Part of P.A.C.E (1)
- 29 Example...The Toughest Part of P.A.C.E (2)
- 30 Clergy, Please Read!
- 31 Two Scriptures

1 DECEMBER

Is It a Ministry or Just a Job?

Reprinted from: "The Perfect Disciple" sermon by Rev. Dave Hackett

If you are doing it because no one else will, it's a job.
If you are doing it to serve the Lord, it's a ministry.

If you are doing it just well enough to get by, it's a job.
If you are doing it to the best of your ability, it's a ministry.

If you will do it only as long it doesn't interfere with other activities, it's a job.
If you are committed to staying with it, even when it means, letting go of other things,
it's a ministry.

If you quit because no one praised you or thanked you, it was a job.
If you stay with it even when no one seems to notice, it's a ministry.

If you do it because someone else said it needs to be done, it's a job.
If you do it because you are convinced it needs to be done, it's a ministry.

It is hard to get excited about the job.
It is almost impossible not to get excited about a ministry.

People may say, "Well done," when you do your job.
The Lord will say, "Well done," when you complete your ministry.

An average church is filled with people doing jobs.
A great church is filled with people involved in ministry.

ACTION POINT: Good comparison! What did you learn from here?

Network News

2 DECEMBER

Caring is Sharing Affection

by Dr. Ron Mayforth

Someone said that we often don't remember days, we remember moments. We remember moments when someone tried to feel what we feel. We remember precious moments when someone somehow stated their fondness, and love for, us. In word or deed they said to us:

- I like you...I like to be with you.
- This is what you mean to me...
- I thank God for you because...
- Our friendship is a great treasure to me.
- When you feel joy, I rejoice.
- When you feel hurt/loss, I feel said. I grieve; I wonder how I could share your burden.
- I am committed to your highest good in the will of God.
- God loves you...I love you.
- As a caring person, I will make every effort to tune my heart to yours...to tune our hearts to God's.

Jesus cared by sharing affection. He told his disciples to love each other as He had loved them...He valued them...enlisted them...warned, taught, He touched, He hugged, He corrected, He served, He affirmed, He listened He died...He lived with them and for them.

The Apostle Paul shared affection. He often reminded his churches —

I love you.

I long to be with you.

I thank God for you.

I want to protect you.

I want you to experience God's best, His Highest.

Gayle Sayers, all-star running back for the Chicago Bears, shared affection. Once at an awards banquet where he was being honored as the MVP for the NFL, he declared, "Thanks for this great honor! I am giving this honor to my roommate, Brian Piccolo. He is wrestling with cancer. He is putting up a valiant fight. I love Brian Piccolo. I pray for him every night! Will you?"

We need to love the way we can, not the way we can't. When we give away what God gives us, His love matures in us (I John 4:12). God's gift always become more real and rich with passage. God asks us to pass on what He is always putting in our hearts by His Spirit (Romans 5:5-8).

We need to share affection when we can. There are love moments! Sometimes the best ones pass us by...the needs eases, someone moves, someone is incapacitated, someone dies. We can be alert to the leading and filling of the Holy Spirit. I suspect there are love moments everyday.

Seize the love moments...Declare your love, hug, smile, pray, call, send a note, listen, tune your heart to another's, to God's; give some flowers, give some help, give someone your undivided attention. Caring is asking, "When in your life have you felt really loved? What kind of love do you need right now?"

Caring Christians are contagious. Everywhere they go, they spread hope, worth, help, strength. Seize the love moments today. They are unique. More will be loved. Your love capacity will get bigger and better. Somehow others will gain see and feel our loving God. They will know someone really cares.

ACTION POINT: Showing our affection to others is valuable and necessary some times. Try it, you will see it.

Network News

3 DECEMBER

What we are and What we do (1)

A brief study and application of I Peter 5:1-4

NOTE: This article can be used either for personal study and evaluation, or used for a monthly meeting of Lay Pastors. Suggestion: After teaching and/or discussing I and II in the group as a whole, divide into small groups for people to share III.

ARE: What we are is more important than what we do.

DO: Having a dream takes imagination; making a dream come true takes work.

I. We are servants of Jesus Christ on assignment.*

The Magna Charta of the Lay Pastors Ministry: I Peter 5:1-4

(The Magna Charta – Great Charter – was obtained by English barons from King John on June 15, 1215, guaranteeing fundamental personal and political rights. The Lay Pastors Ministry guarantees love and pastoral care to every member of the church.)

A. The Appeal

1. To: qualified people (elders)
2. From:
 - a. A partner (fellow elder).
 - b. A participant (witness of Christ's sufferings)
 - c. A projector (the glory to be revealed)

B. The Assignment

1. Be shepherds:
 - a. The people to be shepherd – God's flock.
 - b. The people doing the shepherding – Elders.
 - c. The position of shepherd:
 1. Servant (serving).
 2. Overseer

ACTOON POINT: Yes, Dr. Melvin said both: ARE & DO. Yes, stressed on ARE, but implied get dream through imagination, and it takes work to be done the dream. That's the good point.

Network News

4 DECEMBER

What we are and What we do (2)

A brief study and application of I Peter 5:1-4

C. Accountability

1. Willing.
 - a. As God wants you to be.
 - b. Not because you must
2. Eager.
 - a. To serve.
 - b. Not greedy for money
3. Exemplary.
 - a. Being examples to the flock.
 - b. No lording it over those entrusted to you

D. The Award

1. When the Chief Shepherd appears. 2. A crown of glory that will never fade away

II. We cannot do it alone. (*Can the Pastor It Alone?*)

A. Jesus could not do it alone.

He assigned the task to Peter: "Take care of my sheep" (John 21:16)

B. Peter could not do it alone.

He assigned the task to elders (pastors): "Be shepherds of God's flock (I Peter 5:2).

C. Pastors cannot do it alone.

They are to assign the task to lay people: "Prepare God's people for works of service" (Ephesians 4:11-12)

Jesus ⇒ Peter ⇒ Pastors ⇒ People

III. Processing the Principles

A. Using the insights above, identify what you are and what you do as a lay pastoral caregiver.

B. Confidentially, what you are doing to improve (grow) what you are, and how you are doing what you do?

ACTION POINT: Good to read on accountability; especially willingness: a) As God wants us to be; b) Not greedy for money but eagerness.

Network News

5 DECEMBER

A Planning Model Ministry Leaders (1)

The success of their nine-month journey is now history

The ministry Leaders of the Lay Pastors Ministry of Eden Street United Methodist Church in Raleigh, North Carolina, believe that planning is a statement of faith which assures a preferred outcome. Their ministry, called Lay Shepherding Ministry, has been in place since 1995, and was based on the model set forth in the book, CAN THE PASTOR DO IT ALONE?

Last May they completed their 1999-2000 Equipping Calendar, providing over 100 Lay Pastors with on-going equipping. The success of their nine-month journey is now history. If you lead Lay Pastoral Care Ministry in your church, you may choose to pass their Equipping Calendar to readers of NETWORK NEWS was given by Barbara Curtis, one of the two ministry co-leaders.

LAY SHEPHERDING EQUIPPING MISSION:

To provide monthly educational programs that help new, as well as seasoned, Lay Shepherds and Shepherd Leaders:

- Grow in their ministry
- Deepen their understanding and commitment
- Serve with greater confidence and competence

1999-2000 Equipping Theme: The Art of Relationships:

In Luke 15:4 Jesus asks: If you had a hundred sheep and one of them stayed away and was lost one until you found it?

Being conscious of the people God places in our path and being sensitive to their unique needs is what the 1999-2000 equipping theme, THE ART OF RELATIONSHIPS, is all about. By learning to appreciate the similarities and respect the differences in our shepherding relationships, we increase our effectiveness and strengthen the ministry.

EQUIPPING SCHEDULE:

The first Tuesday evening of each month from September, 1999, to March, 2000.

ACTION POINT: Yes, we need to make plan which assures a preferred outcome. Without planning, it's not going to happened. Make plan, please!

Network News

6 DECEMBER

A Planning Model for Ministry Leaders (2)

Some of us have been given special ability as apostles

PROGRAM AGENDA:

Time— 7:15-7:30

Focus—Fellowship

Description

An informal time to gather and greet each other

Time—7:30-7:40

Focus—Centering

Description

Prepare hearts and minds for God's teaching with devotion

Time—7:40-8:30

Focus—Equipping

Description

An enrichment opportunity to build and increase skills

Time—8:30-9:00

Focus—Small Groups

Description

Shepherd Leaders and Shepherds discuss household contacts

Date Sept 7 ENJOY ONE ANOTHER (Sheep Show)

John 10:14 "I am the Good Shepherd and know my own sheep,

Sept 7 ENJOY ONE ANOTHER (Sheep Show)

John 10:14 "I am the Good Shepherd and know my own sheep, and then know me."

Oct 5 CARING TAKES PLACE IN RELATIONSHIPS

John 13:34 "And so I am giving a new commandment to you now —love each other just as much as I love you. Your strong love for each other will prove to the world that you are my disciples."

Nov 2 Celebrate the Many Faces of Relationships

Ephesians 4:11 Some of us have been given special ability as apostles; to others He has given the gift of being able to preach well; some have special ability in winning people to Christ, helping them to trust him as their Savior;

ACTION POINT: I love to see this tag-line on called FOCUS each session; e.g., Fellowship, Centering, Equipping, and Small groups.. That's agenda of meeting.

Network News

7 DECEMBER

A Planning Model for Ministry Leaders (3)

to the point of being filled full with Christ.

Still others have a gift for caring for God's people as a shepherd does his sheep, leading and teaching them, in the ways of God.

Dec 7 Lay Shepherding Family Christmas Dinner
(including Shepherd carols)

Philippians 4:13 "for I can do everything God asks me to with the help of Christ who gives me the strength and power."

Jan 4

Embrace Challenging Relationships

1 Peter 5:2 "Feed the flock of God; care for it willingly, not grudging; not for what you will get out of it, but because you are eager to serve the Lord."

Feb 1 Listening is the Key

John 10: 4-5 "He walks ahead of them; and they follow him, for they recognize his voice. They won't follow a stranger but will run from him, for they don't recognize his voice."

Mar 7 Expect Beauty and Grace

John 15: 16 "You didn't choose me! I chose you! I appointed you to go and produce lovely fruit always, so no matter what you ask for from the Father, using my name, he will give it to you."

Apr 4 Know Where Your Heart Is

1 John 5:2 So you can find out how much you love God's children - your brothers and sisters in the Lord - by how much you love and obey God. Loving God means doing what He tells us to do.

May 2 Seek God's Guidance and Be Faithful in Response

Ephesians 4:12 Why is it that he gives us

these special abilities to do certain things best? It is that God's people will be equipped to do better work for him, building up the church, the body of Christ, to a position of strength and maturity; until finally we all believe alike about our salvation and about our Savior, God's Son, and all become full-grown in the Lord - yes, to the point of being filled full with Christ.

ACTION POINT: And wonderful to make monthly procedures from Sept 7 to next year Many 2. And good to insert Biblical key verse on each time.

Network News

8 DECEMBER

First United Church of Barron, Wisconsin

but to unleash them into the ministry for which Jesus gave them gifts.

How would you like the visiting preacher to publicly single you out as the one to whom the sermon is being preached? That's what I plan to do June 24 when I preach in the First United Methodist church of Barron, Wisconsin.

I will tell the congregation I am preaching to the people who are to be commissioned may choose to count bricks, doodle, leave or listen.

Here is the sermon:

Jesus trusts you with His ministry.

(I Timothy 1: 12)

His expectations:

- a. Strength -- He provide it.
- b. Faithful -- You provide it.
- c. Service -- He assigns it.

Jesus ordained you a minister. (Eph. 4:11-12)

Key essentials:

Grace, gifts, equip, people, ministry

Jesus gave you gifts for pastoral care ministry.

(I Peter 4:10)

Accountability: "Each one should use whatever gifts he has received to serve others."

You will be caring for five to ten households:

PRAY for them faithfully.

Be AVAILABLE to them.

CONTACT them regularly.

Be an EXAMPLE to them.

I know non- Lay Pastors will listen in. I want to "corral" them (somewhat like early American cowboys corralled beautiful and potentially useful wild horses), not to make them Lay Pastors, but to unleash them into the ministry for which Jesus gave them gifts.

No Christian will ever reach his or her highest purpose for life until they are using the gifts Jesus gave him in specific ministry. —MJS

ACTION POINT: Dr. Melvin shows us a good outline of his preaching.

Network News

9 DECEMBER

Remarkably Anticipatory (1)

Its success through the years has built an ever-increasing momentum

This is a follow-up message of my January 24 letter asking LPMI stakeholders to consider making a pledge to our much -needed Monetary Sharing stream.

As my wife, Char, and I drove into Zion, Illinois, last month, we were greeted by this attractive sign:



The Lay Pastors Ministry has an historic past (23 years of history this coming September); however, it is not a backward-looking ministry. It is remarkably anticipatory.

Its success through the years has built an ever-increasing momentum. While making more history every day, we are guided by the past but not controlled by the past. If our ministry were a backward-looking ministry, we would be hopelessly locked into "This is what we have always done and the way we have always done it!"

ACTION POINT: Yes, Melvin's saying is that "we shouldn't backward-looking ministry." If so, I'll be hopelessly to back into the past.

Network News

10 DECEMBER

Remarkably Anticipatory (2)

the Holy Spirit which makes us remarkably anticipatory.

In a milestone my opportunistic mind imaginatively redid the sign to read:
The Lay Pastors Ministry has an historic past (23 years of history this coming September); however, it is not a backward-looking ministry. It is remarkably anticipatory.



Instead of becoming a stagnant pond like this cliché suggests, the Lay Pastors Ministry and its organizational parent, Lay Pastors Ministry, Inc., have the fresh-every-day Living Water flowing through them. It is the Holy Spirit which makes us remarkably anticipatory.

ACTION POINT: Making anticipatory for the future is the matter here.

Network News

11 DECEMBER

Remarkably Anticipatory (3)

We offer support to lay leaders and pastors through useful resources

Together, let's take a quick backward look. A glance at our historic part now and then provides stability and keeps us on track. It also keeps us humble as we realize that "all we have accomplished, the Lord has done for us." (Isaiah 26:12)

Then, together, let's be anticipatory. Seeing what it is up ahead is exhilarating. The continuum leads to "the crown of glory that will never fade away." (1 Peter 5:4)

OUR HISTORIC PAST:

- We created an effective reproduce-able model of congregational care by lay people .It was needed!
- Starting in one church, by word-of-mouth and two books, this model has spread nationally and globally. It works!
- We offer support to lay leaders and pastors through useful resources, conference, newsletters, etc. WE CARE!

OUR DYNAMIC CULTURE:

- Revise and update our present resources, design new state-of-the-art resources, and in other ways more adequately support lay leaders and pastors.
- Widen our focus of congregational care to include:
 - a. Lay mobilization
 - b. Church culture identification and enrichment
 - c. A comprehensive every-member pastoral care plan
- Expand in three directions:
 - a. Regionally: Expand our regional organizational structure to include all of the United States, Canada and the Bahamas.
 - b. Globally: Develop networks in countries similar to those in Australia and Korea.
 - c. Quality: Find new ways to enrich the competence and commitment of all who are involved in any way in the Lay Pastors Ministry.

ACTION POINT: Yes, that's good to see the past again briefly, e.g., what we have done and what's dynamic cultures we have done.

Network News

12 DECEMBER

Remarkably Anticipatory (4)

The story is long, but the summary is short

Connecting the **HISTORIC PAST** with the **DYNAMIC FUTURE** is the **PRODUCTIVE PRESENT**. The story is long, but the summary is short: God has provided a Consultant/Ministry Associate for a 90-day period, May through July...a youthful man experienced in business, church administration and the Lay Pastors Ministry.

He will not only make his report at the end of the 90 days, but is engaged in the ministry with the possibility of continuing on as Ministry Associate. He is in our office three days a week, has conducted two equipping seminars in churches starting the Lay Pastors Ministry, and is relieving me from administrative duties. Thus, I will have more time for writing, developing resources, envisioning, and more time with my family.

Many of you have been with us for all or part of our **HISTORIC PAST**. You are all with us in the **PRODUCTIVE PRESENT**. And hopefully most of you will be part of our **DYNAMIC FUTURE**. I invite all who share our vision and are in sync with this ministry to participate in the *Monetary Sharing Stream* as we **P.A.C.E.** into the future.

Several responded to my January 24 letter by mailing the pledge card. Some paid their pledge in full for the year; others are paying on their pledge. Thank you! Some intended to mail the pledge card but didn't get at it. Some decided they could not participate but many reconsider now.

The Lay Pastors Ministry will always have its **HISTORIC PAST** as it ceaselessly moves through its **PRODUCTIVE PRESENT** into its **DYNAMIC FUTURE**. It is remarkably anticipatory!

I invite you to share financially in what God is doing through this ministry by using the enclosed envelope.

Melvin Steinbron

ACTION POINT: That's good to see "the story is long, but the summary is short." Long past history, summary shortly, then switch to the future.

Network News

13 DECEMBER

FOR YOU WHO LEAD

Character is what you do in the dark

You are leader if you are reading this. In every church there are many ministry stations. The congregation is the ministry station for the pastor of the church. The Lay Pastors Ministry is the ministry station for the ministry leaders. The flock of five to ten member-households is the ministry station for the Lay Pastors. God has given special gifts so that each ministry station can have an effective leader.

Regardless of the prominence (or lack of prominence) a ministry station has, the leader of the station has influence over those at that station. The pastor of the church influences the whole congregation by preaching, teaching, vision casting and the like. The Lay Pastors Ministry leaders influence the Lay Pastors by their equipping, personal relationships, monthly meetings, etc. The Lay Pastors influence their people through P.A.C.E

Dale E. Galloway gives seven ways leaders gain influence (**Net Results**, January 2001):

- 1. CLEAR VISION.** People will follow you only if you know where you are going. People will follow the person who gives clear direction.
- 2. CREDIBILITY.** You will be believed in to the degree you keep your word and have integrity.
- 3. CONFIDENCE** Leaders believe in themselves and in what they are doing. They also believe Jesus: "Everything is possible for him who believes." (Mark 9:23)
- 4. CHARACTER.** Dwight Moody said, "Character is what you do in the dark." It is the person, not the persona that wins the respect and admiration of people.
- 5. COURAGE.** There is no place for shrinking back or weakness of spirit if a leader in to influence people. God told Joshua on the eve of leading His people into the Promised Land, "Be strong and very courageous." (Joshua 1:7)
- 6. COMMITMENT.** "To succeed as a leader, you must be more committed than anyone else," Galloway writes. Commitment compels leaders to give themselves freely to their work.
- 7. CARE.** A cliché teachers, "People don't care how much you know until they know how much you care." One way people know you care is to listen more than talk.

May I pass on to you what I am doing at my "ministry station" with these seven ways? In my time with God each morning I am searching my inner self for clarity of vision, degree of credibility I may have those I lead, strength of confidence in what I am doing, commitment to its mission, the courage to do it, the integrity of my character and how genuinely I care for people.

I am finding where I am solid and where I am soft. I am praying about each "way," making commitment to God and setting goals for making the soft spots solid. I have also added an eighth "way." COMPETENCE. I am doing something about that, too.

You and I are leaders serving at different ministry stations. We influence the people we lead. one of the things we will give account to God for is how we influenced the people at our ministry station. Thank God for a chance to improve. -MJS

ACTION POINT: Dale E. Galloway's seven suggestions are make a sense. No. 1 is important, of course, others are good elements. People need to know where to go, for an exact spot.

Network News

14 DECEMBER

A Plan for Salvaging a Troubled Ministry (1)

You will want to build on the strengths and turn the problems into possibilities.

Just as our bodies need medical diagnosis and treatment at times to survive conditions which weaken or destroy it, some lay pastoral care ministries need diagnosis and treatment at critical times to save them from weakness and/or death.

The following plan was designed for one of our network churches whose Lay Pastors Ministry was in trouble. Some LPM leaders reading this may be struggling at this moment to keep a struggling ministry from collapsing. Maybe you are seeing signs of decline or impending collapse. You know you will have to do something and do it soon. But what? This plan may well be the "something."

Step #1:

Assemble a *Work Group* of four to ten people who commit to meeting weekly or bi-weekly for up to six months, the time needed to do your homework, finalize your planed work your plan.

Step #2:

With your *Work Group* in place and your pastor on board with support or participation, lay out the following course:

- a. Pray for the Spirit's guidance and expect to get it. Believing that prayer is their most important work, the *Work Group* members agree to pray daily about what they are working on at the time.
- b. Study I peter 5:1-4, Romans 12:6-9, Ephesians 4:7-16, I Corinthians 12:1-26, and Exodus 18. Discuss understandings, share insights, and record on paper the principles you discover and the ideas for action which survive interactive exchange.
- c. Review the book, **CAN TH PASTOR DO IT ALONE?** and evaluate your ministry by using the two Monographs by Mel: *Twelve Foundation Blocks*, and *The Lay Pastors Ministry Leadership Group*.
- d. Identify the ministry strengths as you see them; then identify the ministry problems the best you can. As the *Work Group* agrees on both the strengths and the problems, record them on paper. You will want to build on the strengths and turn the problems into possibilities.

ACTION POINT: Yes, to see both the strength and the problem the best we can, even trivial things.

Network News

15 DECEMBER

A Plan for Salvaging a Troubled Ministry (2)

Do as Nehemiah did in building the wall

- e. Schedule interviews with both active and past Lay Pastors using form which are available at no cost from LPMI. Then, revise your previous list of ministry strengths and problems based on the interviews.
- f. Decide on your plan of action.
 - 1. What you will do;
 - 2. How you will do;
 - 3. Who will do it; and
 - 4. When it will be done.
- g. You have planned your work, now work your plan. Do as Nehemiah did in building the wall: Trust God to give you success and go to work (Neh. 2:20).

Step #3:

Engage a consultant for a weekend near the end of working your plan. LPMI can assist you in engaging an experienced consultant if desired.

- a. The consultant communicates via phone, fax, e-mail and/or letter prior to the weekend to acquaint him/herself with the state of your ministry, its context and leaders. The results of the interviews with active and past Lay Pastors are given to the consultant.
- b. *Thursday*: The consultant arrives on site (perhaps even Wednesday) to meet with those responsible for the ministry to get personally acquainted, become oriented and learn as much as possible about the ministry so all are "on the same page."
- c. *Friday*: Ministry Celebration Dinner. The program centers on the consultant's presentation. The evening should include music, celebrative singing, fun amidst creative decorations, and end with a call to commitment.
- d. *Saturday*: Give an equipping seminar as (1) a refresher for the active and re-enlisting Lay Pastors, (2) basic training for new Lay Pastors, and (3) information for prospective Lay Pastors.
- e. *Sunday*: The consultant should preach or participate in the worship service(s) so as to communicate the vision and value of the ministry to the congregation. —MJS

ACTION POINT: Yes, for the next stage we need to ask ourselves; what we will do, how we will, and who will and then what it will be done.

Network News

16 DECEMBER

To whisper at the end of my life

Praise the Lord, O my soul. I will praise the Lord as long as I live.

I am writing this two days after my birthday. Guess how many! Answer: Not as many as Billy Graham; more than George W. Bush. I am at the age where the following Psalms take on special meaning:

From my youth you have taught me, and I still proclaim your marvelous deeds. Ps. 71:17

You guide me with your counsel, and afterward you will take me to glory. Ps. 73:24

Praise the Lord, O my soul. I will praise the Lord as long as I live. Ps. 146: 1-2

(From my perspective, this one has a tad of humor.) *The righteous flourish like the palm tree....they still bring forth fruit in old age. They are over full of sap and green. Ps. 92:12-14*

The prayer I expect to whisper at the end of my life is Jesus' prayer at the end of his earthly life: "Father, I have brought you glory on earth by completing the work you gave me to do." Whoever plans to pray these words at the end of life has to pray them at the end of each day, each week, each month, each year, each decade!

Between now and the end, even though I have to get older, I don't have to get old. I stay "full of sap and green" by vigorous involvement in LPMI, one of God's ministries. Examples: (1) I have been writing and writing the past month, preparing for a heavy speaking engagement in November. (It may grow into another book ; I don't know.) (2) The anti-aging juices are constantly stimulated by new churches starting the Lay Pastors Ministry. (3) And most of all, A NEW DEVELOPMENT FOR LPMI HAS BEEN SHAPING UP. THERE MAY BE "BREAKING NEWS" IN THE NEXT Network News.

ACTION POINT: Yes, Dr. Melvin retrospect his life in coming to close of earthly life.

Network News

17 DECEMBER

Remarkably Practical Tips (1)

For Lay Pastors of Those Facing a Serious Illness

- Don't avoid me. Be the friend...the loved one, you've always been.
- Touch me. A simple squeeze of my hand can tell me you still care.
- Call me to tell me you are bringing my favorite dish, and what time you are coming. Bring food in disposable containers so I won't have to worry about returns.*
- Take care of my children for me.* I need a little time to be alone with my loved one. My children may also need a little vacation from my illness.
- Weep with me when I weep. Laugh with me when I laugh. Don't be afraid to share this with me.
- Take me out for a pleasure trip*, but know my limitations.
- Call for my shopping list and make a special delivery to my home.*
- Call me before you visit, but don't be afraid to visit. I need you. I am lonely.
- Help me celebrate holidays (and life) by decorating my hospital room or home, or bringing me tiny gifts of flowers or other natural treasures.
- Help my family: I am sick, but they may be suffering. Offer to come stay with me to give my loved ones a break. Invite them out. Take them places.
- Be creative! Bring me a book of thoughts, taped music, a poster for my wall, cookies to share with my family and friends, and old friend who hasn't come to visit me.
- Let's talk about it. Maybe I need to talk about my illness. Find out by asking me: "Do you feel like talking about it?"

ACTION POINT: Good to read the last sentence. Talking about their problem, focus on there, but politely not aggressively.

Network News

18 DECEMBER

Remarkably Practical Tips (2)

Bring me a positive attitude. It's catching

- Don't always feel we have to talk. We can sit silently together.
- Can you take me or my children somewhere? I need transportation to a treatment, to the store, to the doctor.*
- Help me feel good about my looks. Tell me I look good, considering my illness.
- Please include me in decision-making: I have been robbed of so many things. Please don't deny me a chance to make decisions in my family, in my life.
- Talk to me of the future. Tomorrow, next week, next year. Hope is so important to me.
- Bring me a positive attitude. It's catching!
- What's in the news? Magazines? photos, newspapers, verbal reports keep me from feeling the world is passing me by.
- Could you help me with some cleaning?
During my illness by family and I still face dirty clothes, dirty dishes, and a dirty house.
- Water my flowers.
- Just send a card to say "I care!"
- Pray for me and share your faith with me.
- Tell me what you'd like to do and when I agree, please do it!
- Tell me about support group so I can share my feelings with others.

— Volunteer Service, Cancer Treatment Centers of America

ACTION POINT: Good to talk about their future, not mine. Even they are sick, need to talk about the future.

Network News

19 DECEMBER

Worth Repeating (1)

(Clipping from your newsletter)

The following items are from ShepherdSpeak, the lay pastoral care newsletter of the Eden Street United Methodist Church in Raleigh, North Carolina. One hundred percent laity led (with clergy support), this church adopted the Lay Pastors Ministry model of congregational care six years ago. They began by properly equipping, commissioning, and assigning households to over 60 Lay Shepherds. Each year they have added to this number. Last fall's group numbered 23.

How important is prayer for this ministry?

For many of us, it is easier to do something for others than to pray for them. I once heard that if you had to choose between doing and praying, always choose praying. This is certainly true of Lay Shepherding ministry —we should be praying daily. The power of prayer is evident in every phase of this ministry.

Prayer and studying God's Word were the backbone of the Steering Committee. The committee understood that if this was going to be God's ministry, and we were the instruments to accomplish it, we had to rely on Him to lead us. Each meeting was spent studying Jesus' example of caring for others, God's word from the Old Testament, and prayer, so our hearts would be prepared to "hear" his nudges for the decision of this ministry at ESUMC.

As we moved from a committee to implementing the ministry, prayer continued to be the backbone. Shepherds P.A.C.E the members of their households which means that we are to pray for each member of our households and ourselves even though we may not know the particulars of each situation. We have heard from households that the monthly contact has occurred just when they needed the encouragement that someone cared for them. We have also heard from Lay Shepherds that they depended on their inner voice as to when they should make monthly contacts.

ACTION POINT: Good to see, "Prayer continued to be the backbone," what else?

Network News

20 DECEMBER

Worth Repeating (2)

(Clipping from your newsletter)

Our Lord is so gracious to give us these promotings. We have heard that a deep sense of loving of their households comes from prayer. In some instances they have never met their household, and in others a close relationship has occurred. God has given peace to others who were becoming frustrated with what they considered a lack of their effectiveness. That peace brought ab understanding to keep in praying and that God would use their prayers His way.

These are just a few examples of how important prayer is to this ministry. I'm sure each of us can share an experience. We are so thankful that God is at the helm of Lay Shepherding, and we know he sees the "big picture" and that we only have to pray, and He will take care of the rest.

—*Barbara Curtis*

Sharing Light into Dark Places

The author, Robert Fulghum, tells a wonderful story about a response he received from a well-known lecturer. Fulghum related that when he heard a speaker ask in closing, "Are there any questions," he would often quip, "What is the meaning of life?" Usually that question evoked a few chuckles, but on this particular occasion, he received an answer. The lecturer, who had been a boy in Germany during World War II, responded by saying that when he was a boy, he found a broken mirror from an army motorcycle. He said that he took the largest of the broken pieces of the mirror and made a game of reflecting light into dark places. He said that he continued that game for years until one day he realized that what he was doing had spiritual significance. He concluded by saying that he had dedicated his life to the mission of shining light into dark places.

What you are doing as Lay Shepherds of Eden Street United Methodist Church is shining the light of Jesus Christ into places that need more light. Your visit, call, or note may seem at times a little thing, but the ramifications may well have eternal significance. Do not underestimate the importance of your ministry. Thank you for you do in His name.

—*Roger Elliott*

ACTION POINT: good illustration of broken mirror to shine, to reflecting, later on his life changed to be real lights in the dark world.

Network News

21 DECEMBER

High-Impact Leaders, High-Impact Assignment (1)

high-impact leadership in the church he would be building.

I have two questions to ask Jesus when I get to heaven:

1. *Knowing people like you do, why did you choose Judas?*
2. *Why did you select those three - Peter, James, and John - to accompany you up to the mountain, and later, be with you in your anguish and sorrow?*

The first, though pondering it over the years, I have no idea. That's why I need to ask Jesus. The second, I've pondered only recently and have an idea. I'll want to check my idea with Jesus to see if it's even close. I want to share my idea with you who lead ministries because it has to do with you: Jesus selected Peter, James, and John out of the Twelve because he was preparing them for high-impact ministry.

The principle for us, in what looks like preferential treatment, is that we are to provide special experiences for people who have major impact assignments (read, "callings"). For example, *pastors* need to provide special experiences for those who lead, or will be reading, specific ministries, such as the Lay Pastors Ministry. *Lay leaders* who lead these specific ministries, such as Lay Pastors Ministry, need to provide special experiences for those who lead within the ministry.

Are you ready for this? Those special experiences are to be highly personal. Being with Jesus when the wall between heaven and earth is removed was a *for-Jesus-only* kind of experience. He wanted these three earthlings (Peter, James and John) to experience the powerful heavenly triumvirate (Moses, Elijah and Jesus) in preparation for the high-impact assignments he would be giving them.

Later, he took the same three with him to experience his personal struggles: "He began to be sorrowful and troubled" (Matthew 26:37) He exposed his inner anguish: "My soul is overwhelmed with sorrow to the point of death." They would replicate this pain as they carried out their assignments through the coming years, so they needed to see how Jesus managed. Unfortunately, they missed Jesus' final acquiescence to God's plan: "Yes, not as I will, but as you will." They fell asleep.

Here again is the reason Jesus selected these three for the highly personal experience: in his midst **he had already selected them for high-impact leadership in the church he would be building.**

The reason for these particular three, Peter, James and John, is that they are three very different personalities and would be making three very different kinds of impacts.

ACTION POINT: High impact ministry need high impacted people. That's why God select each one of us.

Network News

22 DECEMBER

High-Impact Leaders, High-Impact Assignment (2)

One who remains faithful to Jesus even though it costs him his life

Peter was the leader of Eleven. He led in replacing Judas; spoke on behalf of the Eleven to people from fifteen countries, explaining what seemed to be tongues of fire and the blowing of a violent wind; severe disciplined Ananias and Saphira; led the apostles into civil disobedience; thereby setting the precedent for upcoming generation to endure persecution rather than cave in; broke new ground by giving the gospel to gentiles. By opening his personal life to Peter, Jesus was preparing him for unique, high-impact leadership assignment.

John was not as prominent as Peter. Because he was not a boisterous, impetuous loud-mouth (in my opinion), Jesus shared his soul to prepare him for his high-impact leadership assignment for a far different ministry. He partnered with Peter in healing the crippled beggar at the temple gate, enabling Peter to say, "Look at *us*," rather than, "Look at *me*." He wrote the Gospel of John and the Revelation, thereby impacting the world from that time to now. By opening his personal life to John, Jesus was preparing him for his unique high-impact leadership assignment.

James was given a far different assignment from Peter and John, but it was equally high-impact. He was overshadowed in prominence by those two. After his experience with Jesus at the Transfiguration, we read of him only twice. The first: Jesus invited him to be one of the same three to experience his anguish, sorrow and prayer (Matthew 26:37); and the second: Herod had him put to death with the sword. This justice took place when the church was in its infancy. (Acts 12:2)

Jesus used James to model two essential commitments required of Christians through the centuries: (1) One who can accept a less prominent but equally important role than the roles Jesus plans for others; and, (2) One who remains faithful to Jesus even though it costs him his life. James' kind of leadership has impacted millions of Christians, giving credibility to the centuries-old cliché, "The blood of martyrs is the seed of the church." By opening his personal life to James, Jesus was preparing him for his unique, high-impact leadership assignment.

What was Jesus' reason for selecting these three? **He needed to bring them into their inner sanctum of his personal bring so as to prepare them to be high-impact leaders in their assignments.** We, whom Jesus assigned to be leaders in his churches, need to take the leaders to whom and for whom we are accountable, into the inner sanctum of our personal beings where we are what we really are, often writhing in anguish and sorrow.

I perceive a second reason. It is to forever fix the egalitarian nature of leadership: ministry leaders, whether front-line, medium-line, or back-line, are all high-impact leaders...some impact like Peter, some like John, some like James.

I'll want to check this idea out with Jesus when I get to heaven, but for now, the principles and practices spawned by this idea are consistent with the Scripture. —*MJS*

ACTION POINT: Peter plus two. Just two were not prominent as Peter was. But they have done high-impacted.

Network News

23 DECEMBER

First Aid Kit

for Lay Pastors

These kits were given to the Lay Pastors in Wpworth United Methodist Church, St. Paul, Minnesota, at their meeting. All items and the following list were put in Ziplock bags. The idea was created by Carol Lindberg, Lay Pastor Coordinator in Wpworth UMC.

FRUIT GEMS (candy): You are "gems" bearing fruit! "My father's glory is shown by your bearing much fruit" (John 15:8).

STRAW (flexible): Drink deep of the Living Water, and be flexible. "...whoever drinks the water I give him will never thirst. Indeed the water I give him will become in him a spring of water welling up to eternal life" (John 4:13-14).

CARD (with envelop): Send a love note to someone you minister to.

SCRIPTURE CARD: Read God's Word of encouragement to you.

BAND-AID: Affirm your healing ministry as a Lay Pastor and remember to care for yourself also.

RUBBER BAND: Stretch yourself. "Leave your comfort zone.*

POST CARD (with "Footsteps" poem): Remember how God carries us through difficult times.

KLEENEX: Share each other's burdens and wipe one another's tears. "Jesus wept. 'See how much he loved him!' the people said" (John 11: 35-36).

TEA BAG: Take time for yourself and fill your cup so you can serve others.

BIRTHDAY NAPKIN: Celebrate yourself as a child of God; and remember the birthdays of those in your care.

HOT CHOCOLATE AND SPOON: The Children's Moment** illustrated how when chocolate syrup is mixed in milk, it makes the milk chocolate milk; it is never the same again and it is wonderful! When the Holy Spirit is in us, we can "stir it up" and we are never the same either! Since we couldn't package the syrup, please use this hot chocolate to remind you of the same idea. Stir up the Holy Spirit in your own life and in your ministry as Lay Pastors. God bless you!

* Their pastor "is always saying this."

** This is regular part of the worship services at Wpworth.

ACTION POINT: These are good and creative ideas. We all need to be creative for our ministry.

Network News

24 DECEMBER

Are we a Lively Church?

A lively church sees challenges and opportunities;

A **lively** church has lots of "noisy" children and young people;
a dead church is fairly silent.

A **lively** church often asks for more program and mission money;
a dead church tries to keep plenty of money in the treasury.

A **lively** church asks people to open up and risk involvement;
a dead church plays it safe and never risks.

A **lively** church sees challenges and opportunities;
a dead church sees problems and dangers.

A **lively** church uses its traditions and facilities to serve people;
a dead church uses people to preserve facilities and traditions.

A **lively** church believes in God's future and "let's go" with faith;
a dead church clings to the past and "holds on."

A **lively** church is filled with committed givers;
a dead church is filled with tippers.

A **lively** church dares to dream great dreams for God's Kingdom;
a dead church has nightmares.

—*Author Unknown*

ACTION POINT: That's interesting, Lively churches are persueing for future-oriented & risk-taking mindset.

Network News

25 DECEMBER

New Dimensions of Care

laced with Christian faith and love

SEPTEMBER 11! We will be forever impacted by what happened on 9/11 as we were on December 7, 1941. The bombings of both Pearl Harbor and the World Trade Center "live in infamy" (FDR). America is forever changed!

Whatever the cause — CIA failure, U.S foreign policy, God's judgment — Dick Cheney makes us face reality: "This is a new normalcy." I believe him. We have to accept insecurity, nervousness, and less "liberty and pursuit of happiness."

This "new normalcy" requires new dimensions of care, **pastoral care**. There is heightened need for people who are loving, joyful, peaceful, patient, kind, good, faithful, compassionate and self-controlled (fruits of the Spirit) to shepherd people in these perplexing and disturbing days.

In other words, there is heightened need for the Lay Pastors Ministry, a decentralized plan for congregational care, laced with Christian faith and love, which is immediate, individual, continual and personal.

When church members are lovingly cared for, they in turn will care about their neighbors. Then, instead of the panic created by bombs and the fear spread through the mail, peace will be instilled in neighboring households and faith disseminated.

Lay Pastors Ministry, Inc. is positioned for this "new normalcy" with hundreds of Lay Pastors across America, in churches of many denominations. Ministry leaders and laborers: Lets **RENEW OUR COMMITMENT, REVIEW OUR EFFECTIVENESS, REFINE OUR GIFTS, RECRUIT ADDITIONAL LABORERS, AND REJOICE IN OUR PRIVILEGE!**

ACTION POINT: Through 911 tragedy, Dr. Melvin stress of more caring by lay pastors & lay people.

Network News

26 DECEMBER

A little Means A LOT

don't ever underestimate the value of an encouraging word

A new study published in CIRCULATION, the American Heart Association Journal, indicates that a nutrient lutein prevents clogged arteries and ward off macular degeneration, an eye disease which causes blindness. Egg yolks and spinach contain lutein.

A LITTLE LUTEIN MEANS A LOT ONE'S BODY!

While a pastor in Cincinnati, Ohio, I was called to the hospital emergency room one evening by a frantic mother. Her high school son had just been kicked in the head during a hotly contested soccer game. He was in serious condition. I immediately left home, went to the hospital and waited with anxious parents. Bob came out of it okay and was released after a few days.

What did I do? Mostly, I was just there. I stood with the parents, and said almost nothing, and tried not to get in the way of the very busy doctors and nurses. What I was doing is known as the ministry of presence. What seemed to me to have the importance of an observer's presence at a NASA rocket launch, was of inestimable importance to the parents. How do I know? Five years later, even after many post hospital thank you's, the boy's mother, Carole Worth, sent me a Hallmark card to tell how much my presence meant to her and her husband that night.

A LITTLE PASTORAL ATTENTION MEANS A LOT TO TROUBLED PEOPLE!

Scott Hanson trained to run in his first Grandma's Marathon in Duluth, Minnesota, on June 16, 2001. "I did the first half in 2:06," as he tells it. "Then around mile 19, I hit the wall. My legs felt heavier than I ever dreamed possible. I willed them to walk. A friend was there cheering me at mile 20. It was the most uplifting gesture I have ever had." This recharged his energy and he finished the 25-mile race in 4:48.

A LITTLE SUPPORTING CHEER MEANS A LOT TO A TIRED RUNNER!

Lay Pastors, don't ever underestimate the value of an encouraging word, a hand on the shoulder, a card in the mail, an e-mail over the internet, a phone call, a visit, a 30-second prayer with a person, "even a cup of cold water" in Jesus' name.

A LITTLE "LOVE WITH SKIN ON IT" MEANS A LOT! —MJS

ACTION POINT: Yeah, there is one book, "Small things are beautiful." Do we need big shot all the time? No, even little and tiny things.

Network News

27 DECEMBER

Emotional Maturity

The capacity to adapt to change

- > The ability to deal constructively with reality
- > The capacity to adapt to change
- > A relative freedom from symptoms that are produced by intentions and anxieties
- > The capacity to find more satisfaction in giving than receiving
- > The capacity to relate to the people in a consistent manner with mutual satisfaction and helpfulness
- > The capacity to sublimate, to direct one's instinctive hostile energy into creative and constructive outlets.
- > The capacity to love

—*William C. Menninger, MD*

ACTION POINT: No. 5 is get may attention, says be a consistently, and helpful person.

Network News

28 DECEMBER

Example..The Toughest Part of P.A.C.E (1)

To be an example we must intentionally commit ourselves to that effort

Most people who know the Lay Pastors Ministry know that the acronym P.A.C.E. encapsulates the ministry description. Lay Pastors P.A.C.E their five to ten households: **Pray** for them; **Available** to them; **Contacts** them; and toughest, **Example** for them.

Many people do not like the idea of being examples to others. Some ministry leaders resist the idea and have **E** stand for **Encourage** rather than **Example**. (Not a bad substitute.) This resistance is understandable. Who of us would designate ourselves to be an example on others! Even Britney Spears, the top teenagers' singer idol, when challenged about the kind of role model she is for today's youth, defended herself with, "I don't want to be a role model!"

The fact is, Britney Spears is a role model (an example) for her fans whether she wants to be or not. It's the same for Lay Pastors. More important than that, we need to be intentional examples, for as Albert Schweitzer said, "Example is not the main thing in influencing others. It is the only thing." And Lay Pastors are in the business of influencing others for good and for God.

What we Christians needs is **A Theology of Example**. I offer the following as a start in developing such a theology:

1. Exemplary Christian life to those around us is a deeply ingrained Biblical principle. (Quotations follow.)
2. In addition to being examples in speech, life, love and purity (Paul's instructions to Timothy), we are to be examples of faith, godliness, servanthood and expectant hope (Paul's instruction to the Thessalonians Christians).
3. To be an example we must intentionally commit ourselves to that effort and, consciously, with the help of the Spirit and guidance of Scripture, become more and more like Christ. (Our growing becomes the example.)

ACTION POINT: Focus on the Example out of PACE, again, That's essential and necessary.

Network News

29 DECEMBER

Example..The Toughest Part of P.A.C.E (2)

and Achaia – your faith in God has become known everywhere

4. To be an example is to share our lives as well [as sharing the Gospel].“ (II Thes. 2:8)

The following quotations are some of the Biblical teachings to use in writing a theology of Example.

“I have set an **example** that you should do as I have done for you.” John 13:15

“Be shepherd of God’s flock...not loading it over them, but being **examples** to the flock.” I Peter 5:2-3

“...set an **example** for the believers in speech in life, in love, in faith and in purity.” I Timothy 4:2

“Follow my examples as I (Paul) follow the example of Christ.” I Cor. 11:1

“...in Christ Jesus I became your father through the Gospel. Therefore I urge you to **imitate** me.” I Cor. 4:15-16

“You yourselves know how you ought to follow our **example**...We did this...in order to make ourselves a [role] model for you to follow.” II Thes. 3:7-9

“Join with others in following my example...take note of those who live according to the **pattern** we gave you.” Phil. 3:17

“You know how we lived among you for your sake. You became imitators of us and of the Lord...and so you became a **model** to all the believers of Macedonia and Achaia – your faith in God has become known everywhere.” I Thes. 6:6-7.

ACTION POINT: Look at, Dr. Melvin cited many biblical references and examples.

Network News

30 DECEMBER

Clergy, Please Read!

The lay ministry has become a strong motivating

Several months ago we were requested to write an article for pastors who are resisting a lay pastoral care ministry. The following was excerpted from the newsletter issued by St. John's Lutheran Church in Stacy, Minnesota last December. These words from Al Valarious will say more than any article we might write on the subject.

Dear friends in Christ,

On Sunday, December 5th, fur more people will be commissioned as lay shepherds... The lay shepherding program has given a new dimension to my ministry as your pastor. I can't begin to express how grateful I am to the lay shepherds for assisting me in the care of the congregation. Fifty-nine new members (24 families) joined our congregation this year. The ability to include these new people into the life of our congregation is significantly increased through the ministry of the lay shepherds.

It has also been a great pleasure for me to train the shepherds to do ministry. So far we've had three retreats together during witch the following topics were discussed:

- 1) How to Understand God's will;
- 2) Holiness; and
- 3) How to Deal With Hot Topics Such As Abortion, Suicide and Premarital Cohabitation.

We also meet quarterly for fellowship and support.

These training sessions give me an opportunity to teach. It give me the same experience Jesus had as he trained his apostles. The lay ministry has become a strong motivating factor for me as pastor of the congregation...

Lay year the lay shepherds donated over 1,350 hours of ministry.

ACTION POINT: Good questions!

Network News

31 DECEMBER

Two Scriptures

We are caught in the same web

Jesus' barbed responses to the Sadducees' trick question fits many churches in the 90s, "is not this way you are wrong, that you know neither the Scriptures nor the power of God?" Tow of the Scriptures many do not know are.

Ephesians 4:11&12 -- Pastors are to equip God's people to do ministry.

1 Peter 5:1-4 -- Your charge is to care for God's people, the members of your church.

The power many do not know is the Holy Spirit(Acts 1:8). Heb. 4:12 informs us that this power is released we activate the Scriptures.

The Sadducees's position on the resurrection was determined by (1) tradition, (2) reason, and (3) arrogance. It is as though these three elements - theology they inherited, the best cognitive powers they could muster and their pompous spirits - conspired to create the illusion of being right. But Jesus said they were wrong.

The position on lay ministry held by too many of us (I include both clergy and laity) is also the product of tradition, reason and arrogance. We are caught in the same web. Though the theological issue is different we are just as wrong, just as deluded, and just as threatened.

Like the Sadducees, we also known our tradition - the pastor does the ministry and the people receive it. We also use our best minds to come up with studies and programs based on our tradition. We also are arrogant, unaware of our delusion and therefore very slow to make the paradigm shift to the Scriptures and to the power.

This sticky web explains why the tenacious expenditure of human resources, energy and money are without corresponding results. It also explains so much of the frustration, discouragement, anger and burn-out among both clergy and laity. Too many of us "know neither the Scriptures nor the power of God." It isn't that we don't know *about* them or *where they come from*; it's that we "see but do not perceive and hear but do not understand."

But there is good news! I am sending an ever increasing number of churches making a major paradigm shift from the traditional way of doing ministry to knowing both the Scriptures and Power. I am glad you are among those!

ACTION POINT: Yes, this ministry requires to be paradigm shift.

Network News

ANNOTATED BIBLIOGRAPHY

Can the Pastor Do It Alone? The text in question “*Can the Pastor do it alone*” by Melvin J. Steinbron and forwarded by a renowned scholar—Lyle Schaller, is a fourteen chapters book, covering 213 pages. The main subject matter has to 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.

Lay Driven Church The Lay Driven Church. How to empower the people in your church to share the tasked of ministry”. For this book 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. Steinbron is helping the church to get back to its original responsibility or the church get back to it purpose.

Monograph THE MINISTRY LEADERSHIP GROUP IS INDISPENSABLE TO A SUCCESSFUL LAY PASTORAL CARE MINISTRY IF YOU PLAN TO PROVIDE GRASS-ROOTS, ONE-ON-ONE, CONTINUING CARE OF GOD'S PEOPLE THIS GROUP WILL CONSIST OF 4 TO 12 PEOPLE WHO SHARE THE VISION FOR THE LAY PASTORS MINISTRY AND ARE COMMITTED TO CREATING, IMPLEMENTING AND MANAGING THE MINISTRY THEY HAVE 'OWNERSHIP' OF THE LAY PASTORS MINISTRY. IF IS CALLED "GROUP" BECAUSE IT IS TO OPERATE AS A "SMALL GROUP" ORGANIZED AROUND A MINISTRY; BONDING WITH ONE ANOTHER, CARING FOR EACH OTHER, GROWING TOGETHER IN THE LORD, SHARING LIFE AND PRAYING FOR EACH OTHER, AS LEADERS OF THE LAY PASTORAL CARE MINISTRY OF THEIR CHURCH, THEY PASTOR ONE ANOTHER.

DYNAMITE MEETINGS²⁵ Complete Plans for your regular monthly or bi-monthly lay pastors meetings, equipping seminars, retreats, and other basic or ongoing training events. Most of the meetings ideas are easily adapted to lay ministries of all kinds. THE PLANS ARE DESIGNED TO ▪ Help lay pastors grow in their ministry skills and their personal lives ▪ Deepen

lay pastors understanding and commitment. Enable lay people to serve with greater confidence and competence. ▪ Lighten the preparation load for lay pastoral care ministry leaders. YOU AND THOSE YOU LEAD WILL FIND THESE MEETINGS IDEAS Interesting (You will all like them)

▪ Participative (Learning by involvement) ▪ Instructive (Understandable, complete, specific) ▪ Do - able (They are simple without being shallow) These Dynamite Ideas come from the experience of a person who has been planning meetings for 20 years, the author of *Can The Pastor Do It Alone?* and *The Lay Driven Church*.

Essay YOU ARE A BONA-FIDE MINISTER: *Bona-fide means genuine, without fraud, Roget's 21st Century Thesaurus* lists these synonyms: authentic, real, actual, certain, factual, honest-to-goodness, kosher, legitimate, official, true, and valid. Try any of these synonyms for the above title: You are a real minister. You are an authentic minister. You are an honest-to-goodness minister. You are an *official* minister. Every lay person should be required to write on the chalkboard 100 times, I AM A MINISTER. I have a cartoon of a man with chalk in hand doing just that.

Training Manual Equipping Lay people with the basic principles, policies and skills to give one-on-one, grass-roots pastoral care to every member of the church. The Lay Pastors Ministry is a system of Congregational care by lay people. It is a one-on-one, hands-on, grass-roots, ongoing pastoral care ministry. The Lay Pastors Ministry in brief: Lay Pastors are prepared. They are equipped and commissioned. Members are assigned. Each Lay Pastor is given a "flock" of between five and ten households. Lay Pastors are programmed. Their task is defined by the acronym PACE: Pray for their people faithfully, Available to their people. Contact their people regularly, and Example of Christian faith and life. The ministry is structured. It is organized so as to make it an integral part of the life of our church

Leader's Manual This model of congregational care started in one church in Cincinnati, Ohio in 1978 and has spread throughout the USA, Canada, Australia, South Africa and other countries. Ask the participants: "What has been the "system of congregational care" in most churches for centuries?" Answer: The ordained clergy. Seminar leaders find substantial value in reading this book prior to the seminar; then, review it to underline or over-line those points of significant value and write marginal notes. Doing this builds a mental infrastructure which will give depth to your teaching, creates a reservoir of knowledge from which you can draw to answer questions, and enables you to ask the participants to turn to specific pages and paraphrases as you teach. Each participant should have his or her own copy of *Can The Pastor Do It Alone?* In addition to turning the pages to specific places during the seminar, they will find it to be an invaluable resource throughout their entire ministry. Many ministry leaders use this book in monthly Lay Pastors Meetings to review the basic training and for ongoing equipping. Research indicates that trainees need to go over the basic training material again and again after beginning their ministry to understand what they previously.

Startup Manual 12 Steps that will take you from where you are to where your church will have a Lay Pastoral care ministry in place. For two decades laypeople have been giving grass-roots, one-on-one, ongoing pastoral care by using the Lay Pastors Ministry model. The Lay Pastors Ministry was given birth in 1978 by a dedicated group of men and women who, along with Dr. Mel Steinbron, shared the vision of laypeople doing pastoral care ministry. It took this group 18 months to design the ministry. Five of them field-tested the plan by giving pastoral care to 50 of the 900 households of their church, the College Hill Presbyterian Church in Cincinnati, Ohio. It worked! From this very small start their model of every-member care has spread throughout the world. It has been adopted or adapted by churches of many denominations (and many non-denominational churches) in the United States, Canada, Australia and several other countries.

Letter to Lay Pastors The *Magna Carta (Great Charter)* of the Lay Pastors Ministry, I Peter 5:1-4, includes a crown of glory to notably successful lay pastors. You are earning your crown now, presentation will happen upon the Chief Shepherd's return. Don't let "notably successful" intimidate you. The point in one of Jesus' parables is that God takes note of those who are *good* and *faithful* (Matt. 25:21). Skills will not earn a crown or guarantee success, but God gives both to good and faithful lay pastors. The Bible says a lot more about character, gifts, and doing than skills. I took the idea of *Seven Habits* from Stephen Covey's, *Seven Habits of Highly Effective People*. Why seven? I don't know, but the Spirit is bugging me to offer you *Seven Habits of Notably Successful Lay Pastors*, a letter for ministry success.

Network News "I wouldn't do that for a million dollars!" said a friend to one who was telling of her experience as a Lay Pastor. The Lay Pastor's response? "Neither would I!" Pastoring for money is ruled out as an acceptable motive by Peter who called lay people to be shepherds of God's flock, "not because of greed for money, but because of eagerness to serve." (I Peter 5: 2, 3). What, then, keeps lay people pastoring once they have started? Especially since there are discouragements, rejections, demands on already scarce time, and failures. These are the major reasons for keeping at it: 1. Alert to God's call to be a Lay Pastor/Shepherd. What committed person can say "No" to God? 2. Desire to serve one's church. 3. Encouragement from the clergy and other brothers and sisters who also pastor. Gerhard Frost quotes an unknown speaker in his booklet "What In The World Are We Doing?" who say, "the reason mountain climbers are tied together is to keep the sane ones from going home." There are times when all of us would quit if it were not for being tied in with others doing the same thing. 4. The sense of fulfillment which excites as person when he experiences being a blessing, inspiration, and help to another - being "love with skin on". 5. The conviction that what you are doing is significant. God calls you to do it. The Spirit has given you the gifts for doing it. Your church needs it done. Your people need you whether they all acknowledge that or not. You are pastoring people. And pastoring has a significant importance, Biblically and historically.

Supporting Paper The following pages are intended to supplement your teaching. They amplify, expand, clarify, and augment specific points which warrant more attention. Throughout your manual these pages are indicated by SP. You have permission to photocopy one paper for each seminar participant. Special permission must be requested from Lay Pastors Ministry, Inc. to photocopy for other purposes. INDEX SP 1 Suggested Seminar Schedule SP 2 Seminar Room Set-Up SP 3 What Makes Care "Pastoral" and "Christian"? SP 4 The New Mind Set Versus The Old SP 5 What Will We Talk About? SP 6 The Second, Third, Fourth... Contacts SP 7 Lay Pastors Monthly Contact Report SP 8 New Testament Teaching About Spiritual Gifts SP 9 An Open Letter On Leadership SP 10 Building A Relationship SP 11 Listening SP 12 Communication Process SP 13 How I Keep Spiritually Fit SP 14 Report of First Visit SP 15 Sample Brochure.

LPMI USA Paper Lay Pastors Ministry, Inc. is by 17 men and women from nine states of the USA and one province of Canada, who contribute the Board of Directors. They meet twice a year and confer other times via conference calls, fax, e-mail and letters. They all believe in the Lay Pastors Ministry and are committed to its continuation and growth. There are no salaries paid. Each one pays their expenses to attend the semi-annual board meetings and biannual conference. To borrow and ad slogan, "You are in good hands," and because of who they are, you are also in good hearts! Eleven of them are directly involved in pastoral care ministries in their churches, the others indirectly.

Short Papers I want to write for your book about the Lay Pastors Ministry and in your spiritual growth. I want to lead you up three mountains so that we can shout three lay ministry basics to the world from the mountain tops. Isaiah proclaimed: "This is what the Lord says 'See, I am doing a new thing! Now it springs up; do you not perceive it?'" (Isa. 43:19) The "new thing" God is doing is giving the ministry to the people. And the LPM is one of the significant ministries the church is giving to the people. We call this new thing the 2nd Reformation. In the 1st Reformation, in the 16th century, the Church gave the Bible to the people. And the movement spread throughout the world. In the 21st century, the Church is giving the ministry to the people. This movement is also spreading throughout the world. Think of this lay-ministry movement as a huge pie. The Lay Pastors Ministry, a ministry of pastoral care, is one significant piece of this lay ministry pie by being obedient to Jesus' command Take care of my sheep. Don't you feel privileged to be living in this era when the Church is giving ministry to the people, ministry which previously was exclusively ordained clergy ministry! Shout it from the mountain top, GOD IS DOING A NEW THING! Let's climb the 2nd mountain.

PACE 52 Weeks When I read those words, I felt affirmed in our Lay Pastors Ministry for it is grounded in Scriptures: the Mosaic model (Exodus 18), God's instructions to pastor-teachers (Ephesians 4: 11, 12), and the mandate "tend the flock of God that is your charge" (I Peter 5:1-4). You should feel affirmed as well! I believe we are all committed to continue our ministry in creative ways within the framework of Scripture's eternal verities. These five propositions, if **believed and acted** upon, will open a congregation to authentic and effective lay ministry. **GIFTS** Since lay people are given gifts by the Spirit for ministry, and are called by God into ministry, they are authentic ministers. **CONTEXT** Lay people will be called to ministry and be open to giving and receiving ministry from one another to the degree the whole congregation is nurtured in those Scriptures which deal with gifts for ministry. **EQUIPPING** It is only by being equipped that lay people are able to use their gifts effectively in ministry. **STRUCTURE** Ministry structures have to be created within which lay people can authentically and effectively minister. **CLERGY** To the degree the professional clergy see their role as equipping the saints for ministry, lay ministry will be attractive, authentic and effective.

Reflection of LPM 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.

SOURCE BY DAY AND PARALLEL PASSAGES

Unless indicated otherwise, the pages references provided in “Sources by Day” refer to the latest edition of each book or booklet. The status of each reference is contained in the “Annotated Bibliography.”



Starting Your Ministry(January—March)
Managing Your Ministry (April—June)
Performing Your Ministry(July—September)
Growing Your Ministry(October—December)



		Sources Page Number
January 1	<i>Network News</i> , January, 1988	8
January 2	<i>Can the Pastor Do It Alone?</i>	39-40
January 3	<i>Network News</i> , Summer 1988	3
January 4	<i>Startup manual</i>	4-5
January 5	<i>Monograph</i>	1
January 6	<i>Supporting Paper</i>	6
January 7	<i>Short Paper (7’c)</i>	1
January 8	<i>Lay Driven Church</i>	15
January 9	<i>Network News</i> , Jan. 1988	5
January 10	<i>Supporting Paper</i>	12
January 11	<i>Leader’s Manual</i>	13-14
January 12	<i>Can the Pastor Do It Alone?</i>	22-23
January 13	<i>Can the Pastor Do It Alone?</i>	23-24
January 14	<i>Letters to Lay Pastors</i>	3-4
January 15	<i>LPMI USA Papers</i>	1
January 16	<i>LPMI USA Papers</i>	1
January 17	<i>Essay</i>	2
January 18	<i>Startup Manual</i>	6-7
January 19	<i>Network News</i> , Feb. 1988	1
January 20	<i>Can the Pastor Do It Alone?</i>	25-26
January 21	<i>Lay Driven Church</i>	16-17
January 22	<i>Lay Driven Church</i>	17-18
January 23	<i>Network News</i> , Feb. 1988	1
January 24	<i>Short Paper (7’c, II)</i>	6-8

January 25	<i>Supporting Paper</i>	11
January 26	<i>Seven Habits of Lay Pastors (1)</i>	5
January 27	<i>Seven Habits of Lay Pastors (2)</i>	6
January 28	<i>Seven Habits of Lay Pastors (3)</i>	7
January 29	<i>Seven Habits of Lay Pastors (4)</i>	9
January 30	<i>Monograph</i>	2
January 31	<i>Monograph</i>	3
February 1	<i>Essay</i>	16-17
February 2	<i>Training Manual</i>	3-4
February 3	<i>Startup Manual</i>	7-8
February 4	<i>Leader's Manual</i>	1-2
February 5	<i>Can the Pastor Do It Alone?</i>	26-27
February 6	<i>Network News, Spring 1988</i>	3
February 7	<i>Lay Driven Church</i>	21
February 8	<i>Lay Driven Church</i>	22
February 9	<i>Supporting Paper</i>	5
February 10	<i>Letters</i>	11
February 11	<i>Letters</i>	12
February 12	<i>Letters</i>	13-14
February 13	<i>Short Paper 7C</i>	8
February 14	<i>Short 7C</i>	9
February 15	<i>Monograph, Motivation</i>	1-2
February 16	<i>Training Manual</i>	4-5
February 17	<i>Training manual</i>	5-6
February 18	<i>Essay</i>	4-5
February 19	<i>Startup Manual</i>	8-9
February 20	<i>Startup Manual</i>	10-11
February 21	<i>Short Paper, Holy People</i>	14-15
February 22	<i>Short Paper, Holy People</i>	15-16
February 23	<i>Leader's Manual</i>	4-5
February 24	<i>Leader's manual</i>	5-6
February 25	<i>Leader's manual</i>	7-8
February 26	<i>Leader's Manual</i>	9-10
February 27	<i>Can the pastor do it alone?</i>	27-28
February 28	<i>Can the Pastor do it alone?</i>	29
February 29	<i>Lay Driven Church</i>	22-23
February 30	<i>Lay Driven Church</i>	23-24
February 31	<i>Lay Driven Church</i>	24-25
March 1	<i>Network News, summer 1988</i>	2
March 2	<i>Network News, summer 1988</i>	3
March 3	<i>Supporting Paper</i>	13
March 4	<i>Training Manual</i>	19-20

March 5	<i>Training Manual</i>	21-22
March 6	<i>Training Manual</i>	23-24
March 7	<i>Letters to Lay Pastors</i>	15-16
March 8	<i>Letters to Lay Pastors</i>	16-17
March 9	<i>Letters to Lay Pastors</i>	17-18
March 10	<i>Monograph, Motivation</i>	2-3
March 11	<i>Monograph, Motivation</i>	3-4
March 12	<i>Monograph, Motivation</i>	4-5
March 13	<i>Monograph, Motivation</i>	6
March 14	<i>Monograph, Motivation</i>	6-7
March 15	<i>Monograph, Motivation</i>	8-9
March 16	<i>Network News, summer 1988</i>	4
March 17	<i>Network News, summer 1988</i>	4
March 18	<i>Network News, summer 1988</i>	4-5
March 19	<i>Network News, summer 1988</i>	5
March 20	<i>Network News, summer 1988</i>	6
March 21	<i>Short Paper, The 7C</i>	4
March 22	<i>Short Paper, The 7C</i>	5
March 23	<i>Short Paper, The 7C</i>	6
March 24	<i>Short Paper, The 7C</i>	7
March 25	<i>Startup Manual</i>	12
March 26	<i>Startup Manual</i>	13
March 27	<i>Startup Manual</i>	13
March 28	<i>Startup Manual</i>	14
March 29	<i>Essay</i>	6
March 30	<i>Essay</i>	6-7
March 31	<i>Short Paper, Holy</i>	17-18
April 1	<i>Short Paper, Holy</i>	18-19
April 2	<i>Can the pastor do it alone?</i>	29-30
April 3	<i>Can the pastor do it alone?</i>	31-32
April 4	<i>Can the pastor do it alone?</i>	32-33
April 5	<i>Lay Driven Church</i>	25-26
April 6	<i>Lay Driven Church</i>	26
April 7	<i>Lay Driven Church</i>	27
April 8	<i>Network News Jan 1988</i>	6
April 9	<i>Network News, Jan 1988</i>	7
April 10	<i>Network News, Second</i>	2
April 11	<i>Network News, spring 1988</i>	4
April 12	<i>Supporting Paper</i>	7
April 13	<i>Supporting Paper</i>	8
April 14	<i>Supporting Paper</i>	9
April 15	<i>Training Manual</i>	10 -11

April 16	<i>Training Manual</i>	10-11
April 17	<i>Training Manual</i>	12
April 18	<i>Training Manual</i>	13-14
April 19	<i>Short Paper, 7C</i>	17-18
April 20	<i>Short Paper</i>	18-20
April 21	<i>Short Paper</i>	20-21
April 22	<i>Short Paper</i>	21-22
April 23	<i>Letter to Lay Pastors</i>	19-20
April 24	<i>Letter to Lay Pastors</i>	20-21
April 25	<i>Short Paper, Holy</i>	20-21
April 26	<i>Short Paper</i>	21-22
April 27	<i>Essay</i>	8
April 28	<i>Essay</i>	9
April 29	<i>Essay</i>	9-10
April 30	<i>Essay</i>	11
April 31	<i>Essay</i>	11-12
May 1	<i>Monograph</i>	12
May 2	<i>Monograph</i>	13
May 3	<i>Monograph</i>	14
May 4	<i>Monograph</i>	15
May 5	<i>Monograph</i>	16
May 6	<i>Monograph</i>	17
May 7	<i>Leader's Manual</i>	14-16
May 8	<i>Leader's Manual</i>	16-17
May 9	<i>Leader's Manual</i>	18
May 10	<i>Leader's Manual</i>	19-20
May 11	<i>Leader's Manual</i>	21-22
May 12	<i>Leader's Manual</i>	22-23
May 13	<i>Leader's Manual</i>	23-24
May 14	<i>Leader's Manual</i>	24-26
May 15	<i>Leader's Manual</i>	27-28
May 16	<i>Startup</i>	15-16
May 17	<i>Startup</i>	16-17
May 18	<i>Startup</i>	18-19
May 19	<i>Startup</i>	19-20
May 20	<i>Startup</i>	20-21
May 21	<i>Can the Pastor do it alone?</i>	33-34
May 22	<i>Can the Pastor do it alone?</i>	35-36
May 23	<i>Can the Pastor do it alone?</i>	39-40
May 24	<i>Can the Pastor do it alone?</i>	40-41
May 25	<i>Can the Pastor do it alone?</i>	42-43
May 26	<i>Can the Pastor do it alone?</i>	43-44

May 27	<i>Lay Driven Church</i>	27-28
May 28	<i>Lay Driven Church</i>	29-30
May 29	<i>Lay Driven Church</i>	31-31
May 30	<i>Lay Driven Church</i>	32-33
May 31	<i>Lay Driven Church</i>	35-36
June 1	<i>Network News Spring 1988</i>	3
June 2	<i>Network News Spring 1988</i>	4
June 3	<i>Network News Summer 1988</i>	2
June 4	<i>Network News Summer 1988</i>	2
June 5	<i>Network News Summer 1988</i>	3
June 6	<i>Short Paper, Three Mountains</i>	1
June 7	<i>Short Paper, Three Mountains</i>	3
June 8	<i>Startup Manual</i>	21-22
June 9	<i>Startup Manual</i>	22-23
June 10	<i>Startup Manual</i>	23-24
June 11	<i>Startup Manual</i>	24
June 12	<i>Startup Manual</i>	25-26
June 13	<i>Startup Manual</i>	27-28
June 14	<i>Supporting Paper</i>	15
June 15	<i>Supporting Paper</i>	16
June 16	<i>Supporting Paper</i>	17
June 17	<i>Training Manual</i>	15
June 18	<i>Training Manual</i>	16
June 19	<i>Training Manual</i>	17
June 20	<i>Training Manual</i>	18
June 21	<i>Training Manual</i>	19
June 22	<i>Network News #56 winter 2001</i>	1
June 23	<i>Network News #56 winter 2001</i>	2
June 24	<i>Network News #58 winter 2001</i>	7
June 25	<i>Network News #58 winter 2001</i>	7
June 26	<i>Network News #58 winter 2001</i>	8
June 27	<i>Network News #57 Summer 200 2</i>	1
June 28	<i>Network News #57 Summer 2002</i>	3
June 29	<i>Network News #57 Summer 2002</i>	4
June 30	<i>Network News #57 Spring 2002</i>	7
June 31	<i>Network News #57 Spring 2002</i>	8
July 1	<i>Network News #58 Summer 2002</i>	6
July 2	<i>Network News #58 Summer 2002</i>	1
July 3	<i>Network News #58 Summer 2002</i>	2
July 4	<i>Network News #58 Summer 2002</i>	6
July 5	<i>Network News #56 Winter 2002</i>	1
July 6	<i>Network News #56 Winter 2002</i>	2

July 7	Network News #56 Winter 2002		2
July 8	Network News #56 Winter 2002		3
July 9	Network News #56 Winter 2002		4
July 10	Network News #56 Winter 2002		5 July 11
	Network News #56 winter 2002	1	
July 12	Network News #56 winter 2002		4
July 13	Network News #56 winter 2002		5
July 14	Network News #56 winter 2002		6
July 15	Network News #56 winter 2002		7
July 16	Network News #56 winter 2002		4
July 17	Network News #56 winter 2002		5
July 18	Network News #56 winter 2002		7
July 19	Network News #56 winter 2002		8 July20
	Network News #57 Spring 2002	1	
July21	Network News #57 Spring 2002		1
July 22	Network News #57 Spring 2002		2
July 23	Network News #57 Spring 2002		2
July 24	Network News #57 Spring 2002		3
July 25	Network News #58 Summer 2002		4
July 26	Network News #58 Summer 2002		2
July 27	Network News #58 Summer 2002		4
July 28	Network News #58 Summer 2002		5
July 29	Network News #34 summer 1996		1
July 30	Network News #34 summer 1996		2
July 31	Network News #34 summer 1996		2
August 1	Network News #34 summer 1996		1
August 2	Network News #34 summer 1996		1
August 3	Network News #34 summer 1996		2
August 4	Network News #34 summer 1996		5
August 5	Network News #34 summer 1996		3
August 6	Network News #34 summer 1996		4
August 7	Network News #34 summer 1996		5
August 8	Network News #34 summer 1996		7
August 9	Network News #37 Spring 1997		2
August 10	Network News #37 Spring 1997		2
August 11	Network News #37 Spring 1997		3
August 12	Network News #37 Spring 1997		3
August 13	Network News #37 Spring 1997		5
August 14	Network News #37 Spring 1997		5
August 15	Network News #37 Spring 1997		6
August 16	Network News #37 Spring 1997		7
August 17	Network News #38 Summer 1997		1

August 18	<i>Network News #38 Summer 1997</i>	1
August 19	<i>Network News #38 Summer 1997</i>	2
August 20	<i>Network News #38 Summer 1997</i>	8
August 21	<i>Network News #38 Summer 1997</i>	5
August 22	<i>Network News #38 Summer 1997</i>	7
August 23	<i>Network News #38 Summer 1997</i>	1
August 24	<i>Network News #39 Fall 1997</i>	3
August 25	<i>Network News #39 Fall 1997</i>	3
August 26	<i>Network News #39 Fall 1997</i>	5
August 27	<i>Network News #39 Fall 1997</i>	6
August 28	<i>Network News #39 Fall 1997</i>	6
August 29	<i>Network News #39 Fall 1997</i>	7
August 30	<i>Network News #40 Winter 1998</i>	1
August 31	<i>Network News #40 Winter 1998</i>	2
September 1	<i>Network News #40 Winter 1998</i>	2
September 2	<i>Network News #40 Winter 1998</i>	3
September 3	<i>Network News #40 Winter 1998</i>	4
September 4	<i>Network News #40 Winter 1998</i>	5
September 5	<i>Network News #40 Winter 1998</i>	5
September 6	<i>Network News #40 Winter 1998</i>	6
September 7	<i>Network News #40 Winter 1998</i>	6
September 8	<i>Network News #41 Spring 1998</i>	1
September 9	<i>Network News #41 Spring 1998</i>	2
September 10	<i>Network News #41 Spring 1998</i>	3
September 11	<i>Network News #41 Spring 1998</i>	3
September 12	<i>Network News #41 Spring 1998</i>	6
September 13	<i>Network News #41 Spring 1998</i>	3
September 14	<i>Network News #41 Spring 1998</i>	3
September 15	<i>Network News #41 Spring 1998</i>	5
September 16	<i>Network News #41 Spring 1998</i>	5
September 17	<i>Network News #42 summer 1998</i>	1
September 18	<i>Network News #42 summer 1998</i>	2
September 19	<i>Network News #42 summer 1998</i>	3
September 20	<i>Network News #42 summer 1998</i>	4
September 21	<i>Network News #42 summer 1998</i>	5
September 22	<i>Network News #42 summer 1998</i>	6
September 23	<i>Network News #43 Fall 1998</i>	1
September 24	<i>Network News #43 Fall 1998</i>	2
September 25	<i>Network News #43 Fall 1998</i>	3
September 26	<i>Network News #43 Fall 1998</i>	4
September 27	<i>Network News #43 Fall 1998</i>	3
September 28	<i>Network News #43 Fall 1998</i>	5

September 29	<i>Network News #43 Fall 1998</i>	6
September 30	<i>Network News #43 Fall 1998</i>	6
September 31	<i>Network News #44 winter 1999</i>	1
October 1	<i>Network News #44 winter 1999</i>	2
October 2	<i>Network News #44 winter 1999</i>	3
October 3	<i>Network News #44 winter 1999</i>	5
October 4	<i>Network News #44 winter 1999</i>	4
October 5	<i>Network News #45 spring 1999</i>	1
October 6	<i>Network News #45 spring 1999</i>	3
October 7	<i>Network News #45 spring 1999</i>	4
October 8	<i>Network News #45 spring 1999</i>	4
October 9	<i>Network News #45 spring 1999</i>	4
October 10	<i>Network News #45 spring 1999</i>	5
October 11	<i>Network News #46 summer 1999</i>	1
October 12	<i>Network News #46 summer 1999</i>	2
October 13	<i>Network News #46 summer 1999</i>	3
October 14	<i>Network News #46 summer 1999</i>	3
October 15	<i>Network News #46 summer 1999</i>	4
October 16	<i>Network News #46 summer 1999</i>	5
October 17	<i>Network News #46 summer 1999</i>	5
October 18	<i>Network News #46 summer 1999</i>	7
October 19	<i>Network News #46 summer 1999</i>	7
October 20	<i>Network News #47 Fall 1999</i>	1
October 21	<i>Network News #47 Fall 1999</i>	1
October 22	<i>Network News #47 Fall 1999</i>	2
October 23	<i>Network News #47 Fall 1999</i>	3
October 24	<i>Network News #47 Fall 1999</i>	4
October 25	<i>Network News #47 Fall 1999</i>	5
October 26	<i>Network News #47 Fall 1999</i>	6
October 27	<i>Network News #47 Fall 1999</i>	7
October 28	<i>Network News #47 Fall 1999</i>	8
October 29	<i>Network News #47 Fall 1999</i>	7
October 30	<i>Network News #48 winter 1999</i>	1
October 31	<i>Network News #48 winter 1999</i>	2
November 1	<i>Network News #48 winter 1999</i>	3
November 2	<i>Network News #48 winter 1999</i>	4
November 3	<i>Network News #48 winter 1999</i>	3
November 4	<i>Network News #48 winter 1999</i>	4
November 5	<i>Network News #48 winter 1999</i>	4
November 6	<i>Network News #48 winter 1999</i>	5
November 7	<i>Network News #48 winter 1999</i>	6
November 8	<i>Network News #48 winter 1999</i>	1

November 9	<i>Network News #49 spring 2000</i>	2
November 10	<i>Network News #49 spring 2000</i>	1
November 11	<i>Network News #49 spring 2000</i>	2
November 12	<i>Network News #49 spring 2000</i>	4
November 13	<i>Network News #49 spring 2000</i>	4
November 14	<i>Network News #49 spring 2000</i>	4
November 15	<i>Network News #49 spring 2000</i>	4
November 16	<i>Network News #50 summer 2000</i>	6
November 17	<i>Network News #50 summer 2000</i>	3
November 18	<i>Network News #50 summer 2000</i>	4
November 19	<i>Network News #50 summer 2000</i>	4
November 20	<i>Network News #50 summer 2000</i>	5
November 21	<i>Network News #50 summer 2000</i>	6
November 22	<i>Network News #51 Fall 2000</i>	1
November 23	<i>Network News #51 Fall 2000</i>	2
November 24	<i>Network News #51 Fall 2000</i>	3
November 25	<i>Network News #51 Fall 2000</i>	3
November 26	<i>Network News #51 Fall 2000</i>	2
November 27	<i>Network News #51 Fall 2000</i>	2-4
November 28	<i>Network News #51 Fall 2000</i>	3
November 29	<i>Network News #51 Fall 2000</i>	4
November 30	<i>Network News #51 Fall 2000</i>	4
November 31	<i>Network News #51 Fall 2000</i>	5
December 1	<i>Network News #51 Fall 2000</i>	4
December 2	<i>Network News #51 Fall 2000</i>	5
December 3	<i>Network News #52 Winter 2001</i>	4
December 4	<i>Network News #52 Winter 2001</i>	5
December 5	<i>Network News #52 Winter 2001</i>	6
December 6	<i>Network News #52 Winter 2001</i>	6
December 7	<i>Network News #52 Winter 2001</i>	7
December 8	<i>Network News #52 Winter 2001</i>	2
December 9	<i>Network News #53 Spring 2001</i>	2
December 10	<i>Network News #53 Spring 2001</i>	3
December 11	<i>Network News #53 Spring 2001</i>	3
December 12	<i>Network News #53 Spring 2001</i>	5
December 13	<i>Network News #53 Spring 2001</i>	4
December 14	<i>Network News #53 Spring 2001</i>	5
December 15	<i>Network News #53 Spring 2001</i>	1
December 16	<i>Network News #53 Spring 2001</i>	2
December 17	<i>Network News #54 summer 2001</i>	3
December 18	<i>Network News #54 summer 2001</i>	5
December 19	<i>Network News #54 summer 2001</i>	6

December 20	<i>Network News</i>	<i>#54 summer 2001</i>	4
December 21	<i>Network News</i>	<i>#54 summer 2001</i>	5
December 22	<i>Network News</i>	<i>#54 summer 2001</i>	7
December 23	<i>Network News</i>	<i>#54 summer 2001</i>	7
December 24	<i>Network News</i>	<i>#54 summer 2001</i>	7
December 25	<i>Network News</i>	<i>#55 Fall 2001</i>	1
December 26	<i>Network News</i>	<i>#55 Fall 2001</i>	2
December 27	<i>Network News</i>	<i>#55 Fall 2001</i>	2
December 28	<i>Network News</i>	<i>#55 Fall 2001</i>	3
December 29	<i>Network News</i>	<i>#55 Fall 2001</i>	4
December 30	<i>Network News</i>	<i>#55 Fall 2001</i>	7
December 31	<i>Network News</i>	<i>#55 Fall 2001</i>	7