

REVIEW OF
LAY PASTORS MINISTRY

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Equipping & Caring

EQUIPPING & CARING is published yearly
by the people of Lay Pastors Ministry Institute in Korea
a non-profit organization.

BYEONGCHEA SEO
EDITOR

Review of
Lay Pastors Ministry



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The era of the lay ministry

Kim Sangbok

The lay ministry movement does not use laity to fulfill the pastor's mission, but rather, pastors help and train laity to carry out the spiritual mission they received from God to cultivate lay pastors who can build the Church of the Lord on their own with the full time, senior pastors. The church has long seen the reality that the enormous resources and qualities of laity are simply tied to the one-dimensional level of "service" in the church.

Sometimes pastors have considered it a threat to the participation of laity in the pastoral ministry, which is their own territory. In some cases, they thought it was comfortable for the pastor to use the name of "service" for the pastor, as much as possible. The more the laity are trained and know too much or expand their abilities, the more uncomfortable it is for the pastor. Even so, pastors sometimes have difficulties because of the laity of pretending to know, but there were times when they thought it was more difficult for them to do the ministry if they were trained like pastors. Ordinary laity did not have much expectation other than to attend the official worship service and give out the tithe accurately, attend the board meeting, distribute the weekly paper, and cook the noodles well in the kitchen. Even the elders of the church thought that they were fulfilling their responsibilities if they had meetings and discuss agendas and made policy decisions.

The concept of ministry in the Bible

However, the biblical teachings of the laity were different. There are too many objects in the church that need pastoral care. Not many, but everything. Everyone is waiting for someone's care. The author of the Psalm lamented, "No one is interested in me. No one is taking care of me." (Psalm 142:4) But how many of these congregations are not cared for by the church and are alienated or move from church to church? There are not a few laity who attend Sunday morning worship services and barely maintain alive of their spiritual life. How many people in the church are tired of waiting for warm care that they can feel with their skin? Jesus ordered "Feed my sheep" (John 21:16) if he loved himself, and the Apostle Peter said "Tend the Flock of God" (I Peter 5:2). However, the church is not properly taking care of the sheep. Why? Because the pastoral ministry that takes care of the sheep is considered the exclusive property of the pastors, a small number of pastors are unable to take care of the sheep alone. In a way, their hands cannot close them. The Apostle Paul also clearly states that laymen should be trained and turned into lay pastors, so that they should establish the body of Christ through pastoral ministry (Ep. 4:11-16). "... for he has been given as a pastor and a teacher, so that he may equip laity to do the work of the ministry, so that he may establish the body of Christ" (v. 11-12). It is not just service.

It is "the ministry of pastoral." And trained lay pastors work to establish a church that is the body of Jesus Christ. It is the teachings of the Bible and the pastoral philosophy of Apostle Paul that a pastor should be a teacher and a trainer, and a laity should be a trained and mature lay pastor. The pastor teaches his personal faith and pastoral ministry in the classroom, in the pastoral field, and through his life. After Apostle Paul, Christianity did not properly understand this pastoral philosophy for nearly 2,000 years, and the spiritual ministry was only the responsibility of the full-time pastors, and the believers only needed to

faithfully watch the pastors' acting once a week and give praise or applause. It wasn't until the mid-20th century that the more active ministry of the lay people rediscovered the ministry concepts of Apostle Paul in the 1960s that the movement of the lay people began to take shape. These ministry concepts have seen and systematized a lot of development around the United States, and today, many books by theologians and pastoral practitioners, pastoral specialists affirm that it is the pastoral philosophy of the 21st century.

The lay pastors ministry is a movement to train and raise the laity so that they can use the gifts they received to establish a laity in the church. It is for pastors to receive about a third of the training that pastors receive at the seminary at the level of the laity so that anyone can handle the laity and play an important role in building the body of Jesus Christ. He/she receives about 10 credits each in three fields of Bible, theology and ministry, gives a diploma, recognizes him/her as a lay pastor upon graduation, dedicates himself/herself to God, and lives his/her entire life in the ministry of pastoral care for the church's lay people with the help of pastors.

Who is a lay pastor?

A lay pastor is a layman who is saved by believing in Jesus and takes after his appearance, receives a certain pastoral training, and serves the Lord under the guidance of full-time pastors in a church, mission, or society throughout his life.

Biblical Reasons for the Book of Lords (Ep. 4:11-16)

11. And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, 12 to equip the saints for the work of ministry, for building up the body of Christ, 13 until we all attain to the unity of the faith and of the

knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ; 14 so that we may no longer be children, tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles.15Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, 16 from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love.

The ministry of the laity begins with the teachings of the apostle Paul, which appear between Ephesians 4:11-16. According to this Word, God gave various spiritual gifts to the church. Not all of the ministry workers listed here were representatively given the first apostle, the second prophet, the third evangelist, and the fourth pastor and teacher. The apostles and prophets disappeared when the Bible era ended, and now there are evangelists and pastors/teachers. The evangelist is a person who has received the ability to effectively convey a simple gospel and mainly serves the missionary (e.g., Billy Graham). The following pastor and teacher are not two, but one.

According to the original text, there is a definite article attached to the pastor and the teacher, which means that he is a pastor. In other words, a pastor is a teacher, that is, a ministry worker who teaches. The most important ministry of a pastor is the proclamation of the word and the education of the word, although there are many other things. The pastor is in charge of the ministry to "equip the laity." At this time, "to equip" means training. In other words, it is training soldiers how to fight war. How to use a certain weapon and to teach in theory and practice to defeat the enemy in war.

The same is true of the pastor. It is to train the people spiritually so that they can "do the work of service." At this time, the meaning of

"service" is "the work of ministry." It is simply not the kind of service we usually think of. What we do for the church is pastoral ministry. A person who does ministry is called a minister. Minister translates into Korean as a pastor. Here, the word lay ministry was coined. The pastor's duties include 1) training of faith, 2) pastoral ministry, 3) spiritual maturity, 4) unification of faith, 5) spiritual qualities of pastors (humbleness, warmth, patience, acceptance, love, truth, unity, etc.), and 6) harmonious ministry, 7) build up the church.

Paradigm Shift of Lay Ministry

The lay pastoral movement requires a significant change of thought. The traditional way of thinking must change the new way of thinking in the 21st century. It is impossible to practice lay ministry without a change of new thinking. It is necessary to deeply recognize that the pastoral ministry is not the exclusive property of the pastor, but the common property of the pastor and all the believers.

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.

The 21st century is the time of the laity

The recently emerging lay pastoral philosophy is being called the "new religious reform" of the 21st century. The 16th century Protestant Reformation returned the Bible to the laity and found a ritual for the laity's "people's priest." The new 21st century Protestant Reformation returns pastoral ministry to the laity. This new pastoral philosophy blossomed in Calvinism, and contributed greatly to the laity's ministry by giving Dober and Abraham Kaiper a broad interpretation of Calvin's theological concept of cultural mission as spiritual ministry in all areas of believers. Wesley's spiritual and social renewal movement culminated in the creation and strong expansion of Methodist as a small group laity movement. From the mid-20th century, the philosophy of lay ministry began to become more concrete and opened a new era.

The era began to emerge strongly through Hendrick Kramer's "Theology of the laity," Ralph Moulton's "Frozen laity," Paul Stevenson's "Liberation of the laity," Melvin Steinbron's "Lay Pastors Ministry" by Dale Galloway, Rick Warren's "The laity pastor" and Cho Yong-gi's "Cell group ministry," Ok Han-eum's "Called to Awakening up the Laity," Kim Sang-bok's

Academy of Lay Ministry, Carl George's "Metachurch," and Chinese Family Church.

Although it still shows resistance among pastors in Korea, the lay ministry must be the 21st century's pastoral philosophy presented by the Holy Spirit, as was clearly stated in Greg Ogden's "New Reformation." The lay ministry philosophy is not a concept personally created by those who advocate the lay ministry, but was only newly discovered in the late 20th century. There are important truths that the Holy Spirit makes us realize in each era, just like we did in church history. The Christianity theory, the Religion and the Church in the Reformation era, the evangelism and missionary theory in the Wesleyan era, the Bible theory, the Holy Spirit theory, the apocalypse theory, and the laity theory in the 20th century.

The concept of a laity pastoral ministry was not created by pastors and theologians. It was the pastoral philosophy of Moses, Jesus, Paul, and Peter. The Jethro principle proposed to Moses to take care of all the people already showed the effective service of the ministry. Jesus told all those who love him to "tend my sheep, feed my sheep" (John 21:15-17), "Baptize and teach as disciples in all the tribes" (Matthew 28:19-21) and Paul explained the role of the pastor, the teacher, and clearly taught the laity in the phrase "The work of ministry by making the Bible whole and doing the work of service" (Ep. 4:11-12).

He pointed out the fact that it was not just a service but a pastoral ministerial service. Peter also established the identity of the laity as "a priest like a king" (I Peter 5:1-4). A buried laity is sometimes called a paralyzed man, a sleeping man, or a frozen man, and sometimes referred to as a positive expression "hidden treasure." The reality of the Korean church is that the enormous resources of the church are

hampered by the traditional concept of "service," and they are not properly understanding the pastoral possibilities received by laypeople.

Personally, David Kim (Senior pastor of Hallelujah Church) was shocked by Pastor James Kennedy, who came as an instructor at the seminary in Philadelphia in 1965, when he was listening to Ephesians 4:11-13 in an hour-long special lecture, along with a new realization of the role of pastors and laypeople, and he deeply sympathized with it. Since then, he has used the expression [lay ministries] consistently. The purpose is to dedicate, vision, and training pastors so that they can share spiritual ministry, and to make them live pastoral lives. By using the word layman in the beginning, it distinguishes it from the pastor, but it means that the content of the spiritual ministry is the same. The laymen are not second-class citizens of heaven. It means that they can do spiritual work with the same mission and dedication as me, who are pastors.

Of course, there are no limitations to the laity ministry, but this concept was originally the pastor's philosophy of the Apostle Paul, and it was a concept that he could sympathize with very well. The pastors themselves are busy alone because of the differentiation of the spiritual work of the laity, such as service and ministry, and they suffer a lot and are tired of the large amount of ministry. Pastor Ok Han-heum, who effectively carried out the movement to become a layman, described the concept as "Called Awakening up the Laity" but called the non-life concept "pastorizing the layman." The American Association of laity has also been internationally distributing the ministry of the laity ministry to the church under the steady leadership of Pastor Melvin Steinbron for the past 20 years. His first book, "Can You Do It Alone," has been a bestseller for many years.

The concept of a lay pastors ministry is to train the laity to ministries so that they can do spiritual ministry in the 4:12 of Ephesus. This is a different approach from what was previously thought. It means that we must seek a new paradigm shift. With this pastoral ideology, I have been relatively successful in pastoral and theological education in the United States and Korea for the past 30 years. In the United States, this concept began to spread more than 30 years ago and has generated a considerable response among pastors and laity. This is also the case with "Metachurch," two best cellars recently written by Professor Carl George of Fuller Theological Seminary. Professor Greg Ogden's "New Religious Reformation" is the very content of the bestseller, which insisted on a pastoral ministry. The same is true of Chicago's Willow Creek Church, which has grown at the fastest pace in the United States over the past few years to become the second largest church and has a global influence.

The Korean church must quickly learn the concept of the laity ministry. Otherwise, only pastors suffer, and laity may become sitting ducks who are spiritually slumped. Even now, believers who understand this concept are experiencing spiritual vitality.

Sailing the 7C's of Congregational Care

Melvin J. Steinbron

PREVIEW

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. I 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 caregiver (shepherd).

THE CHIEF: "When the Chief Shepherd appears" Someone has to be in charge – It's Jesus, Lord over all, 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.

SAILING THE 7 C's OF CONGREGATIONAL CARE

(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!

THE CALLED: "THE ELDERS AMONG YOU"

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.

THE CALLER: "A FELLOW ELDER"

The Caller, Peter, identified with the elders of the churches by placing him-self alongside of them (not over them) as a fellow elder. He was practicing what he preached – "Humble yourselves, 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 whatever 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 "giftabilities." (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.

THE CALL: "BE SHEPHERDS" (part one)

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 his 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 foreknew 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 self is 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 candid snapshots: (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.

THE CALL: "BE SHEPHERDS" (part two)

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 I 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 full time, 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.

THE CALL: "BE SHEPHERDS" (part three)

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, eirene, 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.

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** 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." Examples of day-to-day promptings are: "be prepared in season and out of season ...encourage with great patience...keep your head in all situations...endure hardship...discharge all the duties of your ministry."

THE CONGREGATION: "GOD'S FLOCK"

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 sinfully 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."

THE CARE: "UNDER YOUR CARE....ENTRUSTED TO YOU"

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:

Pray – Give thanks for and pray for your people regularly.

Available – Make yourself, your gifts and time accessible.

Contact – Connect with them regularly and productively.

Example – People need to see faith lived. You're it.

Care is PACE with character, and God insists that love dominate, e.g. fill each prayer with love; make your love as well as yourself available; plan each contact to be infectiously loving; risk exposing your warts so your people can get to know an honest example of a loving and developing Christian. Remember I Corinthians 13 –"If I speak with human eloquence and angelic ecstasy but don't love, I'm nothing but the creaking of a rusty gate." It's up to you to creatively and operationally plan how love will be central in every letter of P A C E. God's Spirit is with you to help you love.

The three nuts and bolts of I Peter 5:1-4 are essential for care with character: Be shepherds of God's flock...

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.

I am ready to explain and expound these three elements but that'll have to be a separate treatise, titled, Lay Pastoral Care Training For

Dummies.. Most Christians who have some history with God are ready to be lay pastors right now – “We can comfort those in any trouble with the comfort we ourselves have received from God.” However, we’ve got lots to learn about lots of things if we are to serve God and his people well. God has mandated training to be an essential part of the caring equation – “[God] gave some to be pastors and teachers to equip God’s people for the work of ministry.”

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. His death and resurrection separates the total population of the world into two assemblages, those who believe and those who do not – “...and he will separate the people one from another as a shepherd separates the sheep from the goats.

Shepherds of God’s people, this is your Chief Shepherd! Spend some quality time with him in John 10 – the Good Shepherd, Philippians 2:5-11 – the preeminent one, and Revelation 1:12-18 – the white-haired one standing in the midst of his Church. You’ll be awed by Hebrews’ contribution to the collage – “The Son is the radiance of God’s glory, the exact representation of his being, sustaining all things by his powerful word.” Do your shepherding well and you’ll earn your crown of glory.

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.

THE CROWN: "YOU WILL RECEIVE A CROWN OF GLORY"

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. Olive-leaf crowns fade away but glory crowns last forever.

What is the crown? The crown is the ultimate tribute Jesus will give his shepherds: WELL DONE GOOD AND FAITHFUL SERVANT. What is the glory? The glory is the radiant splendor of faithful and loving pastoral care. Revelation reveals the final use of the crowns – the elders remove them from their heads, lay them before the One seated on the throne, singing, "You are worthy, our Lord and God, to receive glory and honor and power."

With his parable of the talents, Jesus teaches about this crown of glory. Two of the three servants doubled the money their master gave them to invest for him while he was on a long journey. Upon his return the master, after taking account, said to each of the two, "Well done good

and faithful servant...! Come and share your master's happiness."

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.

ADDENDUM

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 un-charted 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, en-list 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.

This treatise is both TCT and practicable – TCT: Take care of my sheep, and PACE: the specific acts of loving care. Together, TCT and practicability (applied TCT) make a useful cross-check: 1st , when lay pastors begin to lay down their lives for brothers and sisters in Christ (PACE), this pastoral action will either validate TCT or, if faulty, correct it. 2nd , TCT helps keep the lay pastors and the ministry structure biblical and measurably fruitful.

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.

Partners in Ministry

Rev. Byeong Chea, Seo

I used to ask at the beginning of my seminars on lay pastoral care, "Do you think of yourselves and your pastors as 'partners in ministry?'" No one – elders, deacons, deaconesses and other laypeople – thinks about being partners in ministry. Most see themselves only as helpers who assist their pastors in doing their ministry.

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

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

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

Dr. David Kim says that God gave the Church an important concept in every era throughout Christian history: Luther/Calvin era (The

Reformation)—Romans 1:17, The just shall live by faith; Wesley era—John3:16, God so loved the world...; Our era—Ephesians4:11-12, Pastors...are to equip the saints for the work of ministry. The “something” that needs to be changed is the concept of ministry, changing to this God-given concept, that pastors are to equip their members to do ministries reserved exclusively for clergy in other eras. This revolutionary change is saving the Church from its stagnated growth, lack of passion, and arrested maturity. Among the many ministries pastor and people are doing in partnership is the ministry of pastoral care. The organizational structure we know it by is The Lay Pastors Ministry.

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

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

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

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

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

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

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

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

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

Case study:

Lay Pastors Ministry of Hallelujah Church, Korea

Byeongchea Seo

Hallelujah Church started with one family (8 members) September 9th, 1980, located downtown Seoul Korea. Today, there are 7,000 members of Hallelujah Church. In March 1991, the Lay Ministry Academy was opened and in June, 2000, the Lay Pastors Ministry Conference (a historical event for Korean Church history) was held.

Lay Ministry Academy

Rev. Kim Sang Bok (called "David Kim") studied, taught, and pastored in the United States for 20 years until he was invited to Hallelujah Church. On June 17, 1990, he became a Senior Pastor at Hallelujah Church where he opened the Lay Ministry Academy (LMA) a year later.

LMA's purpose is to instruct lay people in three Biblical principles: Bible (10 credits); Theology (10 credits); Ministry (10 credits). To graduate LMA, the academy requires a minimum of 30 credits to be a lay pastor.

LMA's first graduation was in June 1991, where there were 1,473 graduates. There have been almost 33,000 graduates from 1991 through December of 2003. Lay people come from different churches to participate. One third of students come from Hallelujah Church and the other two-thirds come from other churches. There is great interest in Korean lay people about the concept of lay ministry. People are longing to learn the Word of God, and they are passionate about the lay ministry. LMA's focus is to teach the above stated principles of the Bible, but even after graduating, lay people still do not understand lay ministry.

There are some Korean pastors who do not agree that lay people can also minister. David Kim has been criticized for letting lay people minister. These Korean pastors believe that to minister is the pastor's job, not laity, and should be performed only by clergy. They allow lay people to serve, but not pastor.

To say lay people serve, but do not minister is contradictory. Serving

is ministering, as ministering is serving. There is no difference. David Kim received his conviction of this from Ephesians 4:11-12. All people are given gifts to serve and minister to God's people and it is up to the pastor to equip the saints for this work. This is the ministry philosophy of St. Paul. David Kim preached this passage last week at the Dedication Ceremony a new church building. It took 12 years to complete. (Hallelujah Church won first place for the most beautiful church in Korea out of 60,000 churches in Korea.)

There exists a paradigm shift in the lay ministry at Hallelujah Church. The shift in lay ministry began in 1991. This marked the beginning of the lay ministry. The second stage is started in June, 2000. The first Lay Pastors Conference was held at that time sponsored by the Hallelujah Church and the Lay Pastors Institute. This conference was a historical event in Korean Church history. Keynote speaker was Tom Parrish, the General Secretary of LPMI, USA. The conference's theme was taken from the Ephesians 4:11-12, and titled "The Church Will Come Alive When We Build Up Lay People." There were four main speeches: 1) What LPM is; 2) How to start LPM; 3) Why the church needs LPM; and 4) How to train lay pastors as well as ten different workshops and workshop leaders.

The Lay Pastors Ministry was started in Korea by myself, Byeongchea, and I was able to introduce the ministry to Hallelujah church in November 1999. I started formally the LPM Institute in July 1, 1999. When I open the Institute, I sought council with David Kim because of his zeal for equipping the saints for ministry. David Kim became very interested in LPM Korea and I shared LPM materials with him. I also arranged for David Kim to speak to the founder of Lay Pastors Ministry, Inc., USA, Dr. Melvin Steinbron (Dr. Steinbron is currently 83 years old and is still active in the ministry). After speaking with Dr. Steinbron, myself and reviewing the LPM materials, David Kim chose to adopt the lay pastors ministry. David Kim sent 10 members of his church, along with myself to the International Lay Pastors Conference in St. Louis, Missouri, USA in 2004. Upon return, the decision was made to hold a Lay Pastors conference in Korea.

The people who went to the conference brought back the message "Partners in Ministry." They also returned with a sense of what "lay pastoral care ministry was about." The Korean church has attempted

pastoral care ministries over the last century, but the efforts have not been effective.

LPM Training Center

After Lay Pastors Conference (June 2000), Hallelujah church opened LPM Training Center. The LPM training centers objectives are to: 1) produce lay pastors; 2) provide seminars for lay pastors ministry; 3) base ministries on LPM; 4) build up the LPM system; 5) spread the teachings of LPM; 6) continue to study the Biblical principals of LPM; and 7) hold national and international seminars.

The main purpose of the training center is the ministry of lay pastoral care. This is a broad lay ministry. They have formed a Ministry Leadership Group. This is a small group that has ownership over this ministry. There are nine members (Senior Pastor's wife volunteered). The members have learned about LPM, especially on PACE ministry. PACE is the task of lay pastors.

P prayer

A available

C contact

E example

The members also provide proper training curriculum and ministry system.

David Kim (Senior Pastor) began to equip church leaders. He trained 15 elders (PACE 12 modules). Most of the elders were positive about the ministry, but some were not convinced at first. After some time and study, all the elders were positive about he ministry. The training continued with 38 deaconess, 22 deacons, 9 youth leaders, 8 elders, 28 men leaders, 199 women leaders. Almost all the leaders in the church were trained in PACE.

Most of the congregation understands LPM and PACE ministry(about 5,000 people). The first day of 2001, Dr. David Kim preached John 21;15-17 to the congregation and announced "Twenty-first century is the era of lay ministry." Since then has spoken, preached, and taught on many occasions about LPM.

There are many church leaders that have received Lay Pastors Ministry training. They adapt the PACE ministry the cell groups, bible studies,

and teaching groups. PACE is the core of the ministry and it is being used to care for the congregation.

There will be three stages: 1) June 2000-June 2001, call it "study and preparation". 2) June 2001-December 2002, call it 'clinical and expansion.' 3) January 2003-present, call it 'settlement'.

Questionnaire of the ministry

In early 2003, a questionnaire was sent out about LPM. 547 members responded . The results showed that: 45.9 42.7% for women prayed two to two and half hours per a week and in using the PACE ministry: 44.2 54.1 % for women do this ministry.

Possibilities of Lay Pastors Ministry

How effective the Lay Pastors have been to the congregation! According to the Research, the congregation feels it is 70% as effective as a Senior Pastor. (Melvin, Can the Pastors..., pp. 147-149). Lay Pastors are as effective as Senior Pastors are. Isn't it wonderful? This ministry is building up the body of Christ.

Church which is partners between Pastors and laity

Jontae Kim

The laity and the pastor are distinguished by God-given gifts and roles in the church. It refers to the pastor and the saint, not the pastor. However, the word that can unite both is the word "people of God" or "saints." The words pastor and the laity are used hierarchically in the church. The laity is low-class and the pastor is sometimes understood as high-class. However, this is not biblical. The origin of this word can be found in the distinction between clergy, meaning administrator, and uneducated commoners in Roman times. This secular distinction has been used for over 1,000 years in medieval churches and has been pointed out to be wrong by the Reformationers. The other is to apply the relationship between the priest of the Old Testament and the people of God in today's church. In the Old Testament, ordinary people were not able to go out to worship God directly. The priest designated by God took the blood of the sin offering to the altar on behalf of the people and sprinkled it.

Until Jesus came, the priests served as mediators between God and the people. Then, after Jesus came, all the people of God no longer need anyone other than Jesus as mediators. Anyone can go out directly before God in Jesus' name. The Bible says this. In Beth 2:9, all Christians are called "my kingly presidents." The Reformationers reformed the clergy-centered church structure and explained the right of all saints to equally go out before God as priests. We have only one high priest. It is Christ. So in Hebrew 4:14-16, we have a large high priest..... It is said that we will boldly move forward in front of the throne of grace in order to receive the grace to help us with the times.

If so, it is not biblical to hierarchically distinguish between pastors and laypeople and put one side in a superior position. If so, is this distinction itself wrong? Or is there a reason for the distinction?

Ephesus 4 clearly shows the distinction within the church between the saints and the pastors who lead them to God's people. Sections 11-12: "Since he was given as an apostle, a prophet, an evangelist, or a pastor and a teacher, this distinction was not made arbitrarily by the church, but by the Lord, the head of the church. Why did you make this distinction? In verse 12, it says, 'It is an attempt to build a body of Christ by making the Bible intact and doing the work of service.' In other words, the church was not a dual class of pastors and laymen, but all saints were intact, and as a result, a separate pastor was established to work as a service and establish a body of Christ. This is the division of roles among the church's members. All Christians are the same saints, but they have pastors and teachers in order to live properly as God's people. If this distinction is misunderstood, the pastor will have a wrong sense of authority, and the believers will lose the calling they gave and have a passive or dependent attitude.

The Lord, the head of the church, gave various gifts in the church. This is a gift from the Lord. Verse 7: It is recorded that you have given each of us grace according to the amount of Christ's gift. The church is the body of Christ, and the gifts are the ones that make up the body. Examples include arms, legs, eyes, nose, mouth, and ears, which have been classified so since they were raw. None of these are particularly precious or vulgar in making up a human body. When these limbs faithfully perform their functions, they can maintain a healthy body.

First of all, let's look at what the text teaches about the role of a pastor. The pastor says that he is to make the saints whole. The original

meaning of the word "all" is to prepare (to keep). What is to prepare? It is to prepare the saints to serve the people of God and to build the body of Christ. The Lord has entrusted the church with teaching and nurturing the saints well as the people of God. No one can hear or learn from God and live as the right saints. Therefore, pastors must raise and guide the saints well in order to make them whole. Paul tells Dimode how to raise the church members as church leaders in the before and after Demode. Jesus tells his disciples how to guide the saints well as a good shepherd.

The Bible clearly has pastors who have established them as church leaders, and they have a responsibility to guide the saints well. For this, the Lord gave them authority. It is a spiritual authority. This authority is the authority that they have given to ministry workers. This is the ability and guarantee that they can carry out the service of teaching, nurturing, guiding, and caring for the people of God. This authority did not come from man. Therefore, the church must respect the authority given to the pastor. This is because he was sent to the church at the behest of the Lord, the head of the church, before he was called by the church, whether he was old or young.

What is the role of the laity? When looking at the text from the perspective of the saints, first, each saint means preparing himself for God's work. They are not just satisfied with the attendance of the church, but they are prepared to serve God's work by developing the gifts they gave to each person. This preparation process not only leads to the functional aspect, but also to the growth of the character and life of the saints. In Section 13, we say that we are all united in believing in and knowing the Son of God, forming a complete person, and thus full of Christ's growth. We should wish to continue to grow in faith and character, not in the passive attitude of maintaining the status

quo.

Second, through this preparation process, one can work as a volunteer. Service can be divided into service within the church and service outside the church. Both of these are, of course, God's work. First of all, looking at the service in the church, the Korean church has grown through the enthusiastic work and service of the saints. We have grown the church by praying hard, evangelizing, donating, and volunteering in various fields within the church. No matter how much you look at any church in the world, it will be difficult to find church members whose saints serve as hard as we do. The equalization of pastors and laypeople within the church is very well done.

However, the service of God's work is not limited to work in the church, but should also be applied to work outside the church. It is the service of the saints in social life. For the saints to be ready, not only for the ministry in the church, but also for the work of service outside the church, that is, in the world. They are good at gathering, but they have neglected the work of being scattered. This is because our Korean church has considered the life of faith only as a church life. As a result, we have created a saint who is eager and good in the church but lives secular outside. We must learn and prepare to serve God's work in the world in the future.

Mission is a part of church life that is related to this world. All Christians must live a life of light and salt in the world. Missionary work is not just to preach the gospel, but to live by following the spreading words. In order to live a balanced life of faith, we must have an organic connection and unity between church, home, and social life. Our faith must be applied equally in these three areas. To do this, we must learn to serve God's work in the world. Missionary work and professional

calling must be unified.

An occupation does not mean making money just for a family, regardless of God's work. What the Reformers have made clear is that all occupations are various gifts to achieve God's will on this earth. It is to become a priest because God's will is fulfilled in the world through his job. The life of a saint is by no means limited to personal or church realm. We are entrusted with changing and developing this world into the world God wants. This mandate is a cultural mandate in Sections 1:26-28: Grow, thrive, fullness, conquer, and govern. This order does not conflict with the missionary order of Ma 28: 18-20, but is rather completed by the missionary order. Therefore, living a missionary life means realizing this life in the world. Failure to connect occupations with missionary vocation will result in a profession becoming just secular.

Considering the time we live during the week in our lives, there is a difference that cannot be compared to the time we come to church. All of those times should be the time to do God's work. In other words, the confession that the Lord is the Lord is the Lord in this world is a new change in all areas of our lives, science, art, technology, business, education, medicine, economy, and politics to suit God's will.

The life of a Christian is to taste salt in every corner of the world. The service of the saint is realized not only in the week but also in the week. However, in reality, it is not really easy to do God's work in this world. The life of a saint in the world sometimes feels like a war against evil. We live in an atmosphere dominated by values contrary to the gospel every day and seduced by sin. We live a life full of wounds in it, and then on the week, we come to worship God with apologies. When this life is repeated, you become a double Christian who

conveniently shares the life of the church and the world without feeling sorry. However, it should be remembered that the power of the gospel makes us the right people of God, not as good church members. It is to restore the full humanity, not only in the relationship of God, but also in social life and in the relationship with neighbors. The life of a capable Christian refers to an active life in the world in which he does not compromise with injustice, defeats temptation, and realizes God's will. The power of the gospel is to change the personality and life not only within the church, but also to create a complete person of God.

Building a church does not mean just building a church that is visible, but it means expressing God's glory through the church in the world beyond that. In Ep 1:23, it is said that 'the church is his body, so it is the fullness of the man who makes all things full in all things.' Through the church, the fullness of Christ, who makes all things full in the world, is revealed. When the church and the saints become missionary, it means this fact.

God received various vocation in the church according to the gift from God. The call from above was not given only to the pastor, but to all the saints equally. The gift does not differ or form a hierarchy because of it. Hierarchical thoughts and structures in the church are not biblical, but secular. Everyone who did God's work was given his own gift and calling, and he also gave spiritual authority. Therefore, we must recognize and respect the authority given to each other by everyone who does the work of service, not by dividing it into pastors and laypeople. The Bible says that the Church of Christ is built intact through the work of the service of the saints. Apostle Paul always sends greetings to many people at the end of his letter. In the Roman Book, Chapter 16 is filled with thanks, especially to those who have been his companions. Paul was a great apostle of Christ, but he did not work

alone. He had many saints who loved and devoted themselves enough to give their lives to each other. Many people, including the Brigawa Agula couple, who built the same tent, Ebenedo, the first fruit of Asia, and Maria, who spared no effort for other saints, are called his fellow men.

We were called to work in God's work in our own church. We do various things of service in the church. We were also called to do God's work together in the world. We must confirm that fact in our church and gain new power through worship, teaching, and the companionship of the saints.

Correlation between selfishness and laymen

(around social ethics within the church)

Jang Jae-gwang

The church revival movement, which began to take place after the 1970s, had a profound influence on the expansion of Korean Protestant churches. For this reason, it is true that Korean churches influenced in a positive way to the extent that they used them as models for church growth in the world's Christian community. However, the reality of the current Korean church is not. This is because voices of criticism are heard due to both large and small side effects inside and outside the church. Some even say that it is a problem because there are so many churches. It is also true that the remarkable growth of Korean churches has declined remarkably since the 1980s and into the 1990s. According to the 1993 Christian Almanac published by the Christian Church, the growth rate averaged 10.8% per year in 1990, but slowed to 5.8% in 1991 and 4.0% in 1992. : October issue of "The World of Faith (New World History, Seoul, 1993), p. 60.

Many people are concerned about the future of Korean Protestantism due to the decline in the growth rate of church members. Whether people outside the church are negative about the increase in the number of churches, or the church is concerned about the decrease in the rate of increase in church members, both are viewed with a sense of problem toward the Korean church in recent years. It is an important task for the church today to take a serious look at what the problem is and take alternatives to it. This is the homework of our church era given to lay believers who have to take care of church members, raise young souls, and build the church properly in the words of God.

According to Erich Fromm, the maturity of a human being does not depend on what he owns, but is related to the answer to the question of why he exists. German social psychologist E. Fromm said that \$5,000 in national income is a turning point from owning humans to existing humans. This means that from the level of measuring happiness by owning it, it is now changed to a mature being who asks for the meaning of life to improve the quality of life. It is aimed at an ethical human, a cultural human, and a moral human. Also, as German philosopher Immanuel Kant said, "Can we do this? What do I hope and hope?" What can I know? (What can I know?) By asking these questions, he argued that humans come to live.

These questions are about the meaning of humans, and about the personal and social ethics and responsibility of humans. This is a fundamental question of human existence itself, and at the same time, a religious question. It is a question of what a layman should be like as a Christian before God before he is a layman leader. Therefore, as long as the layman pastor is given by God, he must have a clear answer to these questions as a human being. Unlike others in the church community, laymen who must look back on young believers should be able to express a more firm answer throughout life.

Times are getting more and more changed. The social environment is diversifying from the development of cutting-edge technology and the structure of uncertain situations, and in line with this social structure, people's life patterns change into diversity and individual tendencies unlike in the past. These changes are changing in a way that is inconsistent with the standards of life presented in the Bible. Individual attitudes toward life appear in a way that is biased toward individual interests rather than prioritizing common benefits, and acts around subjective perspectives rather than placing importance on the social and

objective order that considers the circumstances of others. These values place social ethics or human ethics on the values of one's own existence, not standards as a way of life. Such selfish attitudes are not unethical in human being, but are now an aspect of reality that creates justification amid contradictions that are being established as a single life value or philosophy.

This distorted change is spread throughout society and is no exception within the church. It is a well-known fact that even the laity pastors cannot deny that the qualitative deterioration of these values is occurring in the field of the ministry of the laity pastors. These concerns are also being raised by self-awareness movements within the activities of pastors in charge of the church. For example, the Council of Pastors for Church Renewal, which was formed all over a few years, confirmed the "Code of Ethics for Pastors" and confirmed the code of practice in four areas: personal life and family life, pastoral affairs, and national social life of the pastors. In its Code of Ethics, the Kyogang Association presupposes that "it is inevitable to feel responsible as a Christian for the ethical crisis of society, and above all, when an example of the life of pastors is urgently needed," and said, "We must show the truth to words and actions and practice a frugal and restrained life" in our personal lives.

The code of ethics went on to pledge to "maintain a frugal and sound appearance in economic life to serve as an example for everyone" in family life, and said in the ministry's ethics, "We do not seek to expand the teaching tax in an immoral way and do not violate the actual law or commit acts that will be criticized by the local community in building taxes." In particular, the code of ethics said, "We do not engage in illegal acts in the election of politicians, do not cling to honor and position, do not abuse our teaching power or seek to gain benefits

through this," while also expressing his position on social politics, saying, "We take the lead in building Christian social culture and forming correct public opinion, but do not engage in partisan and political activities." The Gyogang Association is a council composed of pastors belonging to the Joint Church of the Presbyterian Church of Korea.

Individual ethical questions begin with the question "What should we do?" Maeng Yong-gil, Introduction to Christian Ethics (Korean Christian Press, Seoul, 1983), p.9.

Naturally, when it comes to the ethics of Christianity, "we" refers to a person, and most perceptions are tailored to the ethics of the pastor representing the church, but the ethics of the general public are different, there is a Christian's ethics, and there is no pastor's ethics. After all, the question of the legitimacy of a person's actions in the light of the word in front of God is the same. However, it cannot simply be defined that they are all the same. The answer may appear differently depending on values.

Therefore, for Christians who lead their lost souls to the Lord through living with the light and salt of the world, ethical issues are always important, but lay pastors who provide care services through prayer, time, meetings, and examples are even more important to church members. The lay pastor should be seeking God from the question, "Why should we do what we do, and is there a justification for this work that we have to do?" "Who ultimately takes responsibility for what we are doing?" Hansking, Does God Exit? Edward Quinn, (Doubleday AMP; Co., New York, 1980), p. 544.

In other words, the laity pastor should live in a position to seek answers

to human ethical questions more than anyone else in the church. This is because it is the driving force of the church to build a church by taking care of the congregation through PACE (Prayer: Prayer, Available: Time, Contact: Meeting, Example: Becoming) ministry. Christianity is not just an answer to practical ethics, but at least if we want to talk about Christian ethics, it must be established in the relationship between God and his people, the relationship between the laity pastor and his society, and the relationship between the laity pastor and his church member.

Recently, the growth of the church in Christianity has been slowing down, and official statistics have already shown that growth is slowing down. The view of the cause of this slowdown in church growth may be attributed to the flow of the demoral social structure, but there is a tendency to see it as a dual ethical structure in which church ethics and social ethics are separated due to internal problems of the Korean church. For example, the lack of ethical responsibility of Christians, as shown by unofficial statistics that 70% of the government's officials are Christians a few years ago, is due to the lack of ethical responsibility of Christians.

What will the church teach in the changed situation? November issue of "Christian Thought" (Korean Christian Book Society, Seoul, 1993), pp. 10-14; Professor Kim Young-han of Soongsil University cites the church's ethical issue as a factor in slowing the growth of the Korean church. He argues that not only the pastor's personal ethics but also the social perception is poor due to the nuclear fission of the church, the turmoil of the minor seminary, and the end-of-time events, but also that he is losing the public's trust due to his failure to fulfill his prophet's ethical responsibility for society, and that he has reached the point of statistics that the pastor is inferior to other religious leaders as well as T.V. reporters

Therefore, in this era, the issue that should be particularly important for lay pastors who have to live with the responsibility of spiritually caring for the church to which they belong according to God's duty is the question of how to act more than anyone else to be recognized as justifiable to God and to be trusted by the members of this secular society. In other words, it is a question of what ethical responsibility does a lay pastor have in society as a Christian? This should be considered to be related to the degree of selfishness of a lay pastor. This is because an individual's self-maturity is related to the degree of self-centeredness.

Therefore, in this complaint, I would like to examine the relationship between the selfishness of the laity pastor and his identity as a laity pastor in terms of social ethics of the laity pastor.

If you want to deal with the correlation between the laity pastor and human selfishness, you must first reveal the identity of the laity pastor, and examine the definition of selfishness, its essential drivers, and the impact of community and social relations. Therefore, the laity pastor in the position of a laity leader must frequently ask the question, "What is the ethical responsibility that the society should take as a mature Christian?" and this question should start with the question, "Who am I?" By answering this question, we will define the identity of the laity pastor and based on this understanding, we will examine the aspect of pastoral care in the social relationship between the laity pastor and the self-interest of the laity pastor, and seek ways to find and apply the tasks that the laity pastor should practice as a laity leader.

The essence of pastoral care and lay pastors

1. The Nature of Pastoral Care and the Statue of the layman

In Minsugi 11:12, Minsu-ki S. Hiltner, 『Theory of Mokhoe Theology』, Min Kyung-bae Station (Seoul: Korean Christian Book of Books, 1979). P. 189.: While Mokhoe is based on the Bible, the word "Mokhoe" was used since the religious reform took place; the etymology of the ministry is derived from the Hella word "poimen." This meaning originated from the root of the meaning of "to feed" and "to protect." (Refer to the Great White and White Dictionary of Christianity, interdisciplinary event of Bible.)

Moses defines that is to lead them to the land the Lord has told them to hold, just as a father who produces and raises his people by conceiving and has a milking child. Based on this, pastoralism can be defined as "reflection on the salvation of God's people." Front-facing, "Study on the Establishment of the Right Pastors" (Thesis, Westminster Graduate School of Theology, 1998), p. 5.

The pastor is responsible for this concept of ministry, but from the perspective that the church is a body of Christ, it is an obligation if it is the responsibility of all the church members to share through the grace of each sheep.

The essence of pastoral care is to participate in God's history of salvation shown throughout the Bible and to fully rescue and rule one's own people. Kwak Sun-hee, "The essence and reality of pastoral society", "Blessed Words", April 1996, p. 15.

Pastoral care is to inherit the confinement ministry that Christ has accomplished and to serve the spirits and spirits in today's society to bear fruit in his personality. Therefore, from a salvationist point of view, the goal of pastoral care is to restore the lost "formation of God". The image of God, which was unknown due to the depravity of man, was

clearly revealed through the Holy Spirit of Jesus Christ. Galadians 4:19 called "the formation of God" "the formation of Christ," and Paul said he would bear the pain of dissolution in order for the image to be completely achieved to the Galadians.

Therefore, since pastoral care is about caring for the human soul, there must be a thorough human understanding first. E. Thurneysen, 『Wonhoetics』, as Park Geun-won, (Seoul: Biblical Interdisciplinary Event, 1979), p. 55.

The essence of this pastoral care appears in the form of service, sacrifice, and service for others in the life of the laity pastor. This image of the laity pastor can be more certain through the appearance of Jesus.

The shepherd's image can be found in the appearance of Jesus' ministry in the New Testament. Throughout his life, Jesus showed what kind of existence he was on earth. He was originally God, but he did not take his right, but rather gave himself up for the glory of God and for those of us who were enemies. Bill 2:6 or less

To summarize Jesus' entire ministry, first, Jesus gave up his life for his lambs as a good shepherd. Yo 10:11.

Second, the sick, widows, orphans, and sinners were at the heart of Jesus' ministry. Ma9:9-13

Third, Jesus was not bound by personal matters in order to achieve God's righteousness. Ma3:15.

Fourth, Jesus showed that he transcended power, honor, or material for his mission. Ma7:20.

Fifth, Jesus showed the image of a pastor who feared God more than the world. In other words, the standard of proclamation and ministry of Jesus' word was not himself, but the will of God's father in heaven. Ma7:21.

If you look at the shepherd statue of Jesus, he set an example of the one who came to serve, and in a word, he is a shepherd of humility who loves sheep until he dies. Therefore, all the meaning of the shepherd statue said in the church must be understood in the ministry of Jesus Christ, and Jesus' order, "I am sending you as my father sent me," is a shepherd statue based on a sense of calling and humility to the world, as he said. This shepherd statue is not only an example for the pastor, but also for the commoners.

Jesus was close to the people of the time, the poor and the suffering. Despite the criticism of the scribes and Pharisees, they visited the sinners, ate together, and talked. He also comforted people like Serj, who were socially treated at the time, shared their anguish, and paved the way for a new life. He visited the prostitutes and informed them that they also had salvation, and he made the physically sick healthy through healing. He showed how difficult the path of pastoral ministry is through suffering himself, and he showed the conclusion of desirable pastoral ministry by leaving a message about sacrificing his life for the salvation of all people in the midst of suffering.

As discussed above, Jesus' life was an example for all pastors, lay pastors, and all Christians. It can be seen that he is a good shepherd who gives life for his sheep and also showed a shepherd who gives rich gifts such as atonement and resurrection to his sheep. He completely emptied himself and had a shepherd who lived for others, which had nothing to do with human selfishness. We can find the ethical standards

and contents of being a true shepherd in this image of Jesus.

In this way, Jesus' sacrificial life for others is the ultimate goal of pastoral care, and Christ, who has a cross in order to uphold the sins of mankind that are bound to be destroyed in the midst of sin, is the center and standard of pastoral care. Therefore, the essential core of pastoral care is that Christ is in sacrificial ministry. In other words, the character and ministry of Jesus Christ are at its core. A lay pastor does not serve a person for his Christians, but takes care of his church members for Jesus Christ, the head of the church, and serves them as PACE ministry for hard souls, and becomes a servant of man for Jesus Christ. "The coming of man is not to be served, but to serve rather," he said in Gospel 10:45.

The essence of a shepherd is a servant. The quality of this hat must be possessed by the layman. Broadly speaking, all Christians do, but in particular the layman is a servant of Jesus Christ, and specifically a servant of the churchman, who is the branch of his body. Oden, Thomas C. *As Kerigma*, Lee Ki-chun, and Kim Seong-min (Seoul: Prospector, 1983), pp. 12-41.

As described above, in light of the essential content of pastoral care, it can be seen that human selfishness is one of the ugly spiritual aspects of heterogeneous humans on the opposite side of pastoral care. It can be seen that the more human selfishness and pastoral care coexist, the more the essential aspect of pastoral care is inevitably not revealed. This is because, while selfishness satisfies one's own needs centered on oneself in any form, pastoral care is basically a life for others.

From the above, it can be seen that the most basic element of pastoral care has a relationship. The relationship has both a vertical relationship

and a vertical relationship. Vertically, in relation to God, it is a relationship of obedience who gives credit only to him for his glory, and horizontally, it is a relationship of serving others who live for their souls. This relationship, whether it is a relationship with God or with people, is not a relationship with the lay pastor himself, but with others, so it is not a homogeneous element of selfishness, which is his own way of life. The person of Christ appears through this relationship of the layman, and people experience Christ with his body and skin through his pastoral care.

2. a laity pastoralist as an ethical model

In his book *Why Are You a Christian*, Hans King asks why you should be a Christian if you are just a human being. Hans King, *On Being a Christian*, Edward Quinn (Doubleday AMP; Co., New York, 1976), p25.

This statement is a challenging question for lay leaders as well as Christians who live in Christianity, and it can be interpreted as urging lay people to clarify their understanding. As a Christian, lay people decide to examine from an ethical standpoint what makes them uniquely established in their relationship with society.

Defining Christianity as the word 'activation of memory' of Jesus, Hans King said, "The decisive measure is to constantly activate the memory of Jesus, both theoretically and practically. Ibid., p.124.;" Hans King, "Why a Christian?" Jeong Kyo-ho, (Bundo Judge, Waegwan, 1983), p. 67, 81.

In other words, all Christian activities are to bring back memories of Jesus from more than 2,000 years ago to the present and realize them. This refers to a church-like act that reveals the worship that Jesus did at that time, the teaching of the word, prayers, etc., and social services that help the needy and relieve the poor. Ibid., p. 63.

We cannot discuss in detail what kind of memories of Jesus are activated here, but we will be able to briefly look at the memories of Jesus. The main memory of Jesus is the fundamental transformation of man that makes him see as one and become a true person, rather than separating the shepherd and the person as a lay pastor in a position to serve as a carer. *Ibid.*, 554.

We can express a person's true change with the word, "We repented." Therefore, Jesus can confess that he called us to be responsible before God and before the world through true repentance. This is the starting point of herding. The moment you forget this, selfishness arises, which is the most central point of human nature within. This activity of Jesus can be expressed as a movement of faith. It can be said that it is a vivid memory of Jesus' life as a movement to realize God's will in this land by fighting all the sins of the world with true faith in the last victory of righteousness. Jeong Ho-kyung, "Community of Sharing and Servicing" (Bundo-Judge, Waegwan, 1984), p.98.

What we are certain here is that Jesus is the absolute norm of shepherd's ethics. It is not just a legal or literary norm, but a living norm, and the activity of Jesus two thousand years ago must be put into practice today as if it were alive again between the church and the Christians. Therefore, to speak of a shepherd is not simply a state of mind that believes in Jesus ontologically, but an ethical person who lives by reviving the teachings and lives of Jesus in the Bible today to preserve them and resemble them. Therefore, we dare to confess that a lay pastor who plays a pivotal role in building a church through a pastoral care mission is a disciple who dare to follow Jesus.

3. Lay Pastor as a steward

When defining the position of a deacon in a church as a role, the word

"Cheonggi" can be used as one of the other expressions. The word "Cheonggi" is first of all a social and economic concept. In Galatians 4:2, "Oiconomos," which means the word "廳," appears. This "Oiconomos" is understood as a custodian or a person who takes charge of work. Volume 14 of the "Christian Grand Encyclopedia" (Christian Literature, Seoul, 1990), p.741.

If you want to help understand this word through the Bible, you can refer to Ephesus 2:8-10 and Corinthians 1:26-30.

As a steward, I will discuss the ethics of the ministry of the laity pastoralists.

First, as an economic concept, the Cheonggi can interpret the possession of matter. In other words, the possession of all property belongs to God, whether it is a movable property or real estate. Because of the confession of the faith that God created all creatures in the world and that God owns them. Genesis 1:1-2:3.

This essentially means that wealth in this world should be used according to God's will and should not be privately owned. Therefore, the expression of selfishness of the laity pastor is an act of challenging the religious principle of God's possession of the creator. Selfishness is a corrupt spiritual figure that conscientiously acknowledges the concept of my possession, and is different from using the wealth God entrusted with grace as God's agent on his side. Therefore, the religious side effect of selfishness is the denial of creative ownership. This is a sinful phenomenon of self-destructing the vertical relationship with God. Not only cannot the order of sharing within the church be established, but it cannot affect the establishment of the economic order through the church, at least if the laity pastor is selfish. Socially and economically, it

is not possible to solve the economic order of the poor and the rich, and thus economic justice cannot be practiced. God's love for the public interest through the materials of the world cannot be revealed. This suggests that the laity pastor's diseased sociality and non-Christian ethics are in a position where he cannot provide the correct pastoral care from a personal and social perspective.

Second, it can be said to be the job of a steward in the sense that humans are free from the desire to possess caused by the privatization of material. The biggest disease suffered by the modern capitalist society is the desire to possess material. It can be seen that there is a widespread belief in the world that happiness is considered to be happiness to produce more and make more profits, and that happiness is proportional to material possession. Because of this, nature is devastated by pollution, and the environment is destroyed by extreme competition between people and countries, turning into an inhumane environment. Therefore, it should be known that being free from the desire to possess material is the key to perform the job of a steward. Hans King., pp.595-96.

However, this never means denying wealth at all, but confessing that the wealth of the world belongs to God and being wary of the desire to monopolize it. The laity pastor said that the selfish desire for possession of material is not to serve God, but to serve wealth. Jesus said in Matthew 6:24 that he could not serve the Lord and wealth together.

Third, the concept of Cheonggi should be interpreted to respect one's spiritual values. Ko Beom-seo, "Personal Ethics and Social Ethics" (Korea Theological Research Institute, Seoul, 1980), p.348 .

If we believe that man's happiness is at the root of matter, the source of man will eventually become nothing more than matter. We must know that matter and possession of matter are for man, not man for matter. Genesis 1:26, the fact that man resembles the image of God.

The people of the past live by the word of God. Matthew 4:4; Emeritus 8:3.

The belief that a person values spiritual values more as a spiritual being rather than being subordinate to materiality is the belief that the person is more important. Therefore, it should be understood that Cheonggi means a life that does not lose spiritual value. Therefore, the laity pastor should understand no circumstances be selfish and live accordingly. In this way, the understanding of the laity pastor as a Cheonggi is a self-confession that he must abandon selfishness and obey and obey God.

Social relationship with the layman

1. the social and lay pastors of Christianity

French sociologist Emily Durkheim says that religion is a symbolic ritual that opens up the values, ideals, and hope that bring society together, and that society began as a religion. Gregory Baum, *Religion and Alienation*, Yiwon-gyuyeok (Korea Christian Publishing House, Seoul, 1983), p.108

From a Christian point of view, it means that a social society, that is, a right society, is built by Christianity. Also, dialectically, it is explained that society is created by religion, and that religion creates a community. In other words, Christianity is seen as having a dialectical relationship with society. Specifically, Christianity always serves social and common good, saving humans from selfish obsession, and cultivating the ability to love

others among them and embrace them while giving in to the social reality that is transcending them. Ibid., p.109.

In social life, people are taken care of and their role is the laity pastor. The church is an institution in the world that raises laity pastors and dispatches these mature Christians.

The Christian belief that God has made the world and everything in it and that God is the Lord of heaven and earth is a confession that the Christian faith already includes this world and society, as shown in Acts 17:24. I think this will be enough to prove the sociality of Christianity. In this respect, the lay pastor can be seen as a mature Christian and a disciple of Jesus.

Matthew 4:17, the kingdom of God, as the New Testament says.

It means that God's rule does not take place at the end of the day, but is already beginning in this world. Although not yet completed, the theological understanding that the world is toward the end of completion as God's rule has already begun is predominant. Ko Beom-seo, "Personal Ethics and Social Ethics", p.174.

Therefore, it can be said that Christianity is already an institution that makes up the kingdom of God in this world, and that the laity pastor has been called as his worker, and that social responsibility is inevitably clear. Christianity is the central body and the movement that forms a community. Whether the society is a community living in the present day or a community in the real sense of the current kingdom of God, it all achieves a right society through the church, which is a community of Christianity. In this respect, the selfishness of the laity pastor has a profound evil influence on the proper formation of the community. This is because Christians who take care of a self-interested laity in a

pastoral care service naturally learn the behavior of self-interest through the appearance of the life of the laity pastor and live that way, so they cannot promote a right community.

2. Sociality of a layman as an individual

Whether it is said to be Christian or church, its characteristics are not irrelevant to the characteristics of each individual Christian. That is because, as Durkeng said earlier, when religion and society are creating each other in interrelationships, individual laymen as Christians already living as members of this society have such responsibility to society. In particular, individuals living in the modern society experience that personal ethics is soon transformed into social ethics. This is because God has given human sociality since the creation of humans. The degree of social relations is acquired by the development of science and technology and the development of communication information, forcing individuals and society to have a closer relationship. In modern times when all fields of society, politics and economy, whether collective or individual, are emerging as social problems, the distinction between individual responsibility and social responsibility is disappearing. Jose Miguel Bonino, "Political Ethics of Liberation" translation Room (Korea Theological Research Institute, Seoul, 1985), pp14-15

As a result, a person's ethical decision as a Christian becomes social, and social phenomena affect individuals of the laity, and immediately the laity pastor is required to make an ethical decision as a Christian. It is a characteristic of modern society that even a laity pastor cannot live regardless of his ethical responsibility to society. Then, it is necessary to discuss how the laity pastor today will be held ethically responsible.

Selfishness and Social and Ethical Responsibility of a layman

1. the meaning of responsibility

It is relatively recent in the 19th and 20th centuries that the word responsibility has been generalized and used as a phrase such as a responsible person, a responsible society, and responsibility of our job, as it refers to the mode of human existence as morality or good. What this word means is correspondence, which is played by Richard H. Niber, Jeong Jin-hong, "Responsible Self" (Lee Hwa Women's University Press, Seoul, 1983), p.67.

It includes the concepts of 'man-the-answer', 'a human being who talks', and 'a human image who acts in response to what he has done'. Therefore, responsibility can be said to be an interaction in which the laity pastor himself responds and responds to what he has done. Ibid., pp.80-81.

If you understand this by unraveling it again, it can be seen as a process of reflecting on what the laity pastor himself has done and expressing the result of that reflection as an act.

This responsibility is the act of the laity pastor interpreting and responding to his actions as a response to his actions, including conscience. This is to answer the question of what am I going to do by asking, "What is happening to me?" And these interactions are not isolated actions of individuals, but take place within the society and community related to the area to which the church in which the laity pastor works belongs. Ibid., pp.88-95.

From the above consideration, the term responsibility of the laity pastor as a Christian can be understood as a mutual relationship between the laity pastor himself and the laity pastor or his church to various

situations occurring around the laity pastor or within the social community. Therefore, the social responsibility of the laity pastor can be defined as the consciousness and action taken with the question of how to respond and respond to the various phenomena and actions occurring in relation to the church to which he belongs in society. The remaining question then remains what norms and how to act.

2. Responsibility of saving the whole person of the laity pastoralist

It can be said that the ultimate goal of Christianity is to save. Although there are divided views on individual and social salvation in this matter of salvation, I would like to discuss the interrelationship of salvation here to find the responsibility of the pastor's whole salvation.

It can be said that the Christian faith's salvation begins with repentance. In other words, it can be said that repentance is to live as a person who walks away from sin and toward the Lord, and as a person whose values have changed. However, this repentance is not a one-time means of salvation. Rather, it is the beginning of salvation. Salvation is not completed at once, but salvation reaches perfection through steps, so people must be forgiven and repented continuously.

As demonstrated in the previous chapter, Christianity and Christian sociality can be seen as personal and, ultimately, social in terms of the fulfillment of God's kingdom. Personal salvation may be necessary if sins such as personal greed, envy, or arrogance and arrogance are personal. Therefore, it may be possible to say that individual salvation alone fulfilled Christian responsibilities. However, as discussed earlier, humans have a relationship. Therefore, personal greed is bound to have a negative impact on neighbors because a person's environment is already

very social. Repentance by an individual can achieve personal salvation because it is deeply affected by social sins such as political, war, and economic inequality, but at the same time, a society in which individuals live lives in the midst of efforts to form a Christian society. Therefore, individual pastors' individual ethics cannot be limited to just one individual's responsibilities, and an individual's responsibility is a matter that must be considered together with social responsibility.

Since people are born and live as social beings by nature, they cannot live regardless of society. Naturally, people are influenced by the social environment and have no choice but to form their self. Sociologists call this the internalization of society, and Ko Beom-seo, *Personal Ethics and Social Ethics*, p.186.

Through internalization, social consciousness and values are formed by the consciousness and values of an individual. Therefore, if social consciousness and values are sinful, social repentance is necessary even if there is individual salvation. The position of the Cheonggi is given in this regard. If so, when we talk about salvation, we should not talk about personal salvation and social salvation separately, but see personal salvation and social salvation as one and speak as a whole. In the end, a person who has been saved means repenting and reborn not only for the individual self, but ultimately for the coming of God's kingdom. Therefore, the selfishness of the layman is linked to social corruption as well as individual self-corruption.

3. the ethics of selfishness and laymen

As the economy grows and society changes, the appearance of the church is gradually becoming larger. In addition, when the church is rapidly growing and transforming due to the sudden influx of church members in apartment complexes or the development boom of

emerging cities, it is evaluated as a successful ministry. Many churches are tempted by this and compete to attract church members without considering the means and methods, creating the illusion that entrepreneurs are rushing to grow their companies. Once the church that grew in that way became larger and larger, it seems that the operation method is getting the impression of a stock company. This can be seen as a problem caused by the spiritual selfishness of the church organized in commercialism.

Just as the medieval church overused indulgences, today's church is overusing communion, baptism, apology, consolation, and blessing. There is nothing in the world like being a church member in obtaining qualifications. Seol Sam-yong, "The dog phase of Christian youth guidance," "Blessed Words" (1973, July), p. 41.

The point is reasonable. The church should not distribute God's grace by turning it into "valuable grace." This is not a ministry to build a church, but an act of attempting to mislead the foolish public and develop the church into a large enterprise. The Grace of God is Never Valuable Grace D. Bonhofer, Nach Folge, "Follow Me," Translated by Heo Hyuk (Seoul: Korean Christian Book of Books, 1975), p. 25.

It's not a cheap grace. In order not to declare a worthless grace for people, the idea of serving as a church with organizational power and management skills must be abandoned. In today's Korean church, it has formed the characteristics of church enterprise, in which numerous kinds of intangible indulgences are overused and sold, and it has a corporate structure. Christian young people responded, "I like Jesus, but I hate church, I like Christianity, but I hate the pastor." Today's woodcutters are in a position where they must quickly dispel the image of an entrepreneur and show a new aspect. It would not be very wrong to

say that the lay leaders, who take advantage of this and play a central role in the church, are also playing a solid role with their thoughts and actions. It may be possible here because of the atmosphere of the church, but it is also a problem that comes from the truth of the personal and social ethics of the layman. As long as the layman is selfish, it will never be easy to expel this wave of commercialism from the church.

The laity pastor is a human being and a Christian before being a laity leader. The laity pastor is a life that conveys Christ through real life. In that sense, you should be able to be proud to be one of the Christians who sets an example. Hwang Eui-young, "Pastorism" (Seoul: Seonggwang Cultural History, 1980), p. 29.

Therefore, the laity pastor should be more ethical than others, regardless of the time and place. If the laity pastor does not become a model for conscience and intelligence of the time, no matter how active he did his pastoral care work and his many achievements were, it will be nothing more than a house of cards. Yoon Eui-kwon, Volume 17 (1970), p. 3.

In any case, extraterritorial Christians cannot exist from the constraints of ethics. Nevertheless, the laity pastor himself should not deviate from his position by forgetting that God chooses him and uses him as a tool, thinking that he transcends ethical constraints with a sense of privilege from a leadership position compared to ordinary Christians. There may be many things that are particularly problematic in the personal ethics of the laity pastor, but its essence stems from his own desire for possession, which is an expression of selfishness. Human possessiveness is a flower of poison rooted in selfishness.

In addition, the ills of selfishness of the laity pastor become a driving

force that hinders the cooperative ministry between fellow laity pastors. The cotton care workers who were called to take care of the young souls of the church established by the blood of Christ are the laity pastors. They are also ministry workers of the gospel. All the laity pastors are workers of Christ, so their ultimate mission is the same. Therefore, the laity pastors have ethics and morality to keep in their relationships with their fellow workers. They say, "There is one state, one faith, one baptism, and one God." Ep 4:1-6.

Therefore, it has homogeneity. The comrade is also a part of the body of Christ, so he has physicality. Rooms 12:3-13.

As a result, lay pastors must be mutually ethical at any time and place. However, it would be unfortunate if mutual ethics could not be observed due to the individual selfishness of lay pastors. It can be said that pride and selfishness are the reasons why ethics have not been established between members. When a lay pastor abandons pride and selfishness and serves with a humble heart, ethics between members will be established.

The aspects of these problems appear in various ways. There are some unethical behaviors that occur among partners who handle similar ministries and have similar gifts. The ethics of the partners are shaking due to the number of days when some honor or personal interest is involved. There are many times when you pretend to be sincere on the outside, but you are obsessed with all kinds of greed on the inside. The ideal ethics of the partners is that they do not undermine the competent people among their partners, increase them, and do not despise them because they have fewer external environments than themselves. In these various ways, the cause of the ills of the pastoral care work of the laity pastor is due to selfishness. In order for the

church to be renewed, the leader must stand right above all else. The laity pastor himself must be free from selfishness. In order to completely extinguish the garden in which selfishness can be established, we must always live and seek the Holy Spirit. Im Soon-ok, "a study to establish the correct Korean church pastor image," (graduation thesis, Westminster Theological School, 1994), p. 18.

Conclusion

The establishment of a lay leader is one of the biggest challenges of the church in the 21st century. It is important to nurture mature church members who faithfully fulfill their role in the pivotal position of the church. When the lay leader, who was established in this way, invokes selfishness in social relations both personally and within the church, and fulfills his ethical responsibilities in the long term, it was examined that the negative impact and abolition of the church members in charge of the long term were not small. As a lay leader who takes care of church members as an intermediate role in the church, isn't the lay leader not fulfilling his ethical responsibilities because he invokes selfishness? It started with the question of what is the ethical responsibility of a pastor as a Christian in this society. Therefore, this paper sought the answer with the question of what is the biblical basis if he should be held ethically responsible in society as a lay leader.

While discussing the nature of the layman, this was to find out what the value ethics of the pastor's life was as basic knowledge for ethical questions. We understood that the absolute norm of the layman is Jesus, and that the exemplary life of Jesus of the layman was realized in the field of life in which the layman lived today. And it was confirmed that as a greenback, the layman must practice and obey socio-economic

ethics that cannot have a desire for private ownership. It was examined that these statues of the layman cannot coexist with selfishness.

In addition, the laity pastor discussed the relationship with the society in which we live. This discussion was an effort to find an inevitable relationship that made it impossible to avoid ethical responsibility for the society in which we live. Here, by examining the social characteristics of Christianity and individual laity pastors, it was possible to reveal that individuals, society, religion, and society are closely related to each other in the society in which we currently live.

Therefore, in order for the laity pastor to fulfill his ethical responsibilities in society, we tried to find a biblical basis according to the theory of salvation. To do this, we first looked at the meaning of responsibility, saw that individuals and groups responded to each other to do something, and understood that the social responsibility of the laity pastor was in response to the various reactions that occur when individuals of the laity pastor live in society. Therefore, it was understood that the responsibility of the laity pastor was to respond to one's own actions and social actions taking place in this society without being silent. Of course, the laity pastor responds according to Jesus' norms, as discussed earlier. In addition, since the Christian faith's ultimate goal is to save, and since salvation does not remain at the individual level, people already live as social beings, it demonstrated the legitimacy of holistic salvation in which individuals and society are saved together in terms of ultimate social salvation along with individual salvation.

As a result of the previous discussion, it is now clear that lay pastors must fulfill their ethical responsibilities in society. The starting point is that responsibility must escape from selfishness, which is the central

point of self-corruption. The self-interest of the layman is internal to humans and can be defined as a yardstick that measures human inner maturity, but it turned out that the issue of self-interest of the layman is a very important issue, unlike the position of ordinary Christians. It is incompatible with any case of self-centered attitude, since it was first called by God to the ministry of the gospel and moved to a place for the service of others. In addition, a layman cannot fundamentally have selfishness because he is in a position to look back on the flock of sheep as a shepherd and gives them absolute religious influence. And because the layman has a social and ethical responsibility that affects other members of the church practically religiously, it is never acceptable to forget social relations ethics due to individual selfishness. The basis of life is that people in the world honor God by seeing the actions of life.

Now, what we need to discuss as a conclusion is the question of how the laity pastor should specifically establish sociality within the church as a laity leader, and what is his responsibility for it? The first priority of the virtues that a laity pastor should have is not a nourishing skill for pastoral care, but a sense of responsibility for social ethics within the church. The laity pastors are people who live with Cheongji values more than anyone else. Therefore, we must practice the Cheongji ethics. The act of sharing for self-care church members should be changed from one's privatized values of 'what I do' to one's church values so that the act is 'church righteous' as a passage of grace, not from the perspective of one's righteous act of 'what I do'. If you are not bound by selfishness, at some point, church members with young faith will follow the example of their lives.

And the church will finally experience a change into a church-like church. Furthermore, through the reform of the faith and social maturity

within the church, the church will be served in a leading position in the pastoral care service. In doing so, individuals and society will truly experience the grace of God's salvation when laypeople gain the joy of being together, abandon the standards of secular values, realize the importance of spiritual values, and share a sense of community solidarity that praises and encourages the hard but rewarding of doing the right thing. When one of the unselfish honest laymen is recognized for his social ethics within the church, the church will be able to open a new period of revival.

Another is that above all, the laity pastor must know how to rule himself. A laity pastor can be said to be a person with some qualifications because he was called a pastoral care worker by God's calling and responded willingly for the care service. It must also be equipped of course. A laity pastor is a person who takes care of the church members in his form, dare to follow the example of Christ, the highest duty of God in the world. Therefore, it is natural that the laity pastor must objectively grasp the qualification that anyone can recognize. However, above all, it is important that a laity pastor must be a person who knows how to rule himself. It is never easy for a person to rule himself. Therefore, the Bible says, "Those who are slow to anger are better than brave, and those who control their hearts are better than those who take away castles." (Jam16:32) A laity pastor is a person who faithfully cares for the souls given to him, so it is easy to put them in the place of death if they are not rigid. A person's overambitiousness stems from his desire for possession behind it, and this desire of possession is the root of selfishness within humans.

Finally, I conclude my thesis by summarizing the true character of the shepherd presented in the Bible. In John 10:11-12 verses, Jesus Christ himself is introduced as a 'shepherdess'. "I am a good shepherd, so a

good shepherd gives up his life for the sheep, and a shepherd is not a sheep, and when he sees this coming, he abandons the sheep and runs away, so the shepherd steals the sheep and harms them again. To run away is because I am a low-cost shepherd, so I don't look at the sheep. I am a good shepherd, and I know my sheep, and I know my father, so I give up my life for the sheep because I think my father knows me and I know my father." (John 10:11-15). This is in line with the appearance of a shepherd wandering in search of a lost sheep, as seen in Luke 15:7. Some analysis of this shepherd's appearance is as follows. First, she cares about sheep and has a sincere and constant interest in them. A true shepherd knows well enough to call each sheep's name. Also, if there is a sheep that is lost, you can see a shepherd who works hard to find the lost sheep and treats the sick and spoiled sheep (Gel 34:16). According to these words, the shepherd should take care of the sheep with sincere interest in their safety.

Second, the shepherd leads the way in front of the sheep. In John 10:3, the words "to guide one's sheep" or "If you go ahead, they will follow you" in verse 4 explains this fact. The pastor must stand in front of the saints and strive constantly to control the mentality of the saints who are trying to escape from God and fall into social evil.

Third, the shepherd must serve the sheep to the death. This spirit of the shepherd is well illustrated in John 10:15. It is written that "... I work hard to disperse for the sheep." 32) Just as Jesus Christ commits our sins and dies on behalf of the sheep in Passover, there must be a bloody sacrifice for the conservation of the flock and for the spiritual growth of the herds. Chae Kyu-ho, "Study on the pastor's statue of a modern urban church" (Master's Degree in Theology thesis, Shinjang Graduate School, 1985), p. 18.

Fourth, the shepherd should also pay attention to sheep outside the fence. This generous and generous figure of the shepherd is especially evident in the Gospel of Luke. It can be found in the metaphor of the lost sheep (Nuk 15: 3-32) and the metaphor of the good Samaritan (Nuk 10:30-37). In other words, those who were ridiculed as the lost, the abandoned, and the strangers were also subject to Jesus' interest and love. Kim Ki-sung, "A Study on the Modern Pastors' Image" (Theological Seminary of Seoul, 1993), p. 29.

In this way, Jesus Christ showed his example as a shepherd, and his disciples were also able to follow the Lord in search of their appearance and work in the image of Jesus Christ. Therefore, the apostle Paul also compared the shepherd's job to a shepherd's saying, "The Holy Spirit made you the supervisor among them and let God rule the church where he lived with his own blood," as if a shepherd were beating a sheep.

This appearance of 'the shepherd' was a consistent appearance of the apostles and became the ideal type of people who had all the characteristics of the shepherd and were in a position to care for the church members. This character is also necessary for lay believers who serve as pastoral care to church members both inside and outside the church.

CARING, how to do it?

Jo Dae-Kyoung

Caring is like a shadow that begins with receiving care from God in a vertical relationship with God and reflects toward many others who meet horizontally in the process of growing up through that care.

It begins with a relationship with God and is revealed through a relationship with others as it grows and results in restoring the image of God in me.

Von Hegel says, "Caring is the greatest thing to do."

The word "care" is the most familiar word that doctors, nurses, pastors, and family workers should stick with for life. Among them, the targets of the word "lifelong care" are pastors. Saints must stand in the place of discretion or care until they go to the country. In fact, counseling in the ministry is a one-time thing, but in order to have continuity, the formation of a relationship like a good shepherd must be given priority.

1. What is caring?

1) Justice refers to the complete personalization of the care of saints with worry, anxiety, and sadness with faith and prayer, so that cotton or laypeople help each other. In particular, it is a healing ministry of consolation that takes care of problems while listening to them, not offering alternatives or methods. (Matthew 25:35-45) "When I give...when I am thirsty...when I am a traveler...when I take it off...when I am sick...I came to see it when I was locked in jade..."

The Latin word "Cura Animalum," meaning Pastoral Care, has been the center of church ministry since Jesus, meaning "Cure of Soul."

(John 15:12-17). "My commandment is that just as I loved you, you are each other... If you give up your life for your friends, there is no greater love than this, and if you do as my commandments, you are my friends..."

Care is an English dictionary that cares, cares, cares, cares, cares, cares, cares, and cares carefully for those who have something difficult and annoying.

Traditionally, there have been Christian resources such as pastoral atrium, doctrines, prayers, Bible studies, sermons, and holy rites, but in recent years, it has been explained from a personal point of view between pastors and saints, emphasizing one-on-one psychological counseling. As P. W. Puyser said, it is unfortunate that many professional legacies of Christianity tend to ignore and neglect them in recent years, even though they are very beneficial measures for this care.

2) The purpose is to serve and save people in times of peace and crisis

Some doctors say that 95% of humans have inferiority, but as Christians, they make you have a healthy and happy self-image and help you grow up in faith. (God 33:29) "Israel, you are a happy man, who is the people who have gained the salvation of the Lord? He is a shield that helps you, a sword of your glory. Your enemy will obey you, and you will step on their high ground."

In addition, discover the mission and reason for existence in the purpose of life, and have joy in the entrusted work. 3) The content collectively refers to the entire process such as plowing, fertilizing, sowing, and cultivating land

By forgiving and tolerating with Jesus' love, by healing damaged emotions and bodies, and instilling encouragement and hope, first of all, close people should be specially made between the couple.

All acts of giving love with special interest include feeding the hungry, dressing the naked, and providing meals to the house if there is a patient. Through this, those in need are understood and accepted by someone in pain, conflict, and difficulty, and are happy through the conviction that they are not alone

(Around 2:15-16) "When your brothers and sisters are bare and have no food for daily use, what is the benefit of knowing which of you should go in peace, let it be hot, let it be full, and let it be used for your body?"

This is because we have been cared for and blessed like that, so the care we received from God or the gift we gave to us becomes the ability to care.

(Day 4:19) "We love him because he loved us first".

First of all, it is not only for those who believe in those who feel that care is needed, but also for those who have experienced loss, have uncertain future, need consolation, or need understanding and acceptance

(God 10:18) "Do you identify for the orphan and widow and love the traveler and give him plants and clothing."

It takes place in everyday life, not only when I want to, but also at home, at work, and everywhere I belong. Following the guidance of the gifts and the Holy Spirit given to me, I comfort the sad, cry together,

laugh together, and use the necessary dignity

(Small 1:26-42) Conflict-understanding and acceptance of Mary/ (Small 10:30) The need for good Samaritans-body

The ultimate motivation for care is Jesus Christ, which is the uniqueness of Christ's care, and without Jesus, it becomes a humanistic good deed. (Genesis 3:6-7) "I have planted, and Abolo has watered, but only God has made him grow, that is, those who plant or water are nothing but God who makes them grow."

2. God, you who are in care, and you who are in care

In the case of co-treatment, which takes care of one person together, the probability of missing the important things he says is reduced, so he can help better, and people of different personalities and viewpoints lead each other's situations complementarily. (Jam 11:14) "If there is no plot, even if the people are ruined, if there are many simulations, they will enjoy peace." (전4 4:12) "One person will lose, and two people will be able to lose, but the line of samgyeopsal is not easily broken."

1) Like a competent chief surgeon in the operating room, God is a healer who has been hurt by helping out when he is in a hurry next to training.

(sa53:5) "His stabbing is our fault; his wound is our sin; we are at peace because he is punished; we are better because he is beaten by the whip." You also know what kind of pain the patient is suffering from

(Matthew 25:35-36) "You gave me food when I gave it, and I made you drink when I was thirsty, and I received you when you were a traveler, and I dressed you when you took it off, and I looked back when you

were sick, and I came when you were locked in jade."

You are with warmth and comfort like an art nouveau armchair

(God 33:27) "The eternal God is your place, and his eternal arms are under you."

2) The caregiver, like a good farmer, takes care of the preparation work for God, the healer, to work, and the process of caring is in your hands. This is a miracle that God does not do himself, but through our hands and feet. Therefore, you can take thoroughly God-centered care.

You must have a servant's attitude, respond healthily to problems with love and dedication, and empathize with the caregiver's problem with objectivity while maintaining your identity. You should take care of yourself with a willingness to fill the needs of others, not with hidden intentions or calculations for your own benefit, but with other-oriented integrity. Treating with a compassionate heart and maintaining confidentiality according to the situation become an essential factor in establishing a relationship.

3) The caregiver's point is to be careful not to become self-oriented and force people to grow and change, and do not try to find responsibility for success from others. You may feel relieved that it is not your responsibility at first, but you will eventually be disappointed and angry. God has given us many inner qualities to overcome and change ourselves in creating people, but humans who have been broken by sins and life problems have lost the ability to draw out their inner strength by themselves. You can't expect to do so either. God's healing power is needed.

It can be summarized into four things: listening to and accepting the

other person's story well, trusting and empathizing with the other person: L (listening) A(accept) C(confidentiality, credibility) E(empathy)

(Exodus 2:23-25) "The sound of calling reaches God, and God hears the sound of pain..."

(approximately 1:19) "Listen fast and speak slow"

4) The point of note for a caregiver is to acknowledge the premise that he already needs help and to open up his mind to receive care, not passively, but voluntarily express his feelings, reveal himself honestly, and work hard. Freedom in faith does not mean becoming irresponsible, but means freedom to participate personally. If you try to blame the caregiver for all the responsibilities and blame, or expect to give all the results like someone who does a miracle, but if the results do not appear quickly, you may become increasingly angry with the caregiver and ruin the process of help.

Therefore, the expectation of all the results should be left in the hands of God, thinking that life through it is God's own territory, even if the pastor or caregiver takes care of it in various ways. It can be defined as ⇒ R (recognition), A (accept), C (confession), E (express).

(Genesis 3:6-7) "I have planted, and Abolo has watered, but God has grown, so the planting or watering is nothing, but God is the only one who makes it grow."

3. holistic care

Recently, the medical and scientific communities are increasingly interested in health and care for the whole person due to well-being

1) Christian care is holistic - the caregiver as a Christian should not only provide spiritual care to those who have absolute needs of hunger and thirst, but specifically to meet their physical needs immediately. The relationship of Christian care is not limited to either physical, mental, social, emotional or spiritual, but rather to the whole person. You should follow the example of Jesus Christ and understand that you have to be holistic in order to maximize their abilities and that your whole person needs to be cared for, but some needs to be met first before others.

2) Jesus Christ already taught and practiced a holistic approach 2,000 years ago, and Holo, a noun form of Hygies meaning "healing" or "sound," tells us that Jesus' cocoon is complete and of a holistic dimension.

(Yo 10:10) "... to get life and to get more abundant"

Jesus' actions were holistic, which was perfecting the imperfections of people or situations, feeding 5,000 people, healing 10 illiterate people, and taking various care of the storm. He comforted his mother's heart by filling the needs of the present and the future, even when he ran to the cross and suffered the pain of the crown of thorns, his hands and feet were nailed, and the crowd mocked him.

(John 19:17-42) "When Jesus saw that his mother and her beloved disciple were beside him, he said to her, 'Look at her, she is your son,' and she said to her disciple, 'Behold, your mother.'

3) Abraham Maslow's Steps of Desire

He refers to the five stages of (physiological) needs → (safety) needs → (affiliated) needs → (respect), and it is important to know what the person you meet at the highest level needs and to take appropriate

care of them.

4) The trap of the overall thing is a tendency to separate spiritual needs from the physical and emotional, but if the helper separates the personal problems of the caregiver from the spiritual words and prayers, the spiritual will be separated from the caregiver's emotions and mental aspects.

On the contrary, there is a trap of trying to dominate the spiritual, and God is the one who cares not only for the spiritual part but for the whole.

(God 6:5) "Love the Lord your God with all your heart, with all your character, with all your strength."

It can also be discouraged and exhausted by the pitfalls of perfectionism, and if something bad happens because of the pitfalls of blaming yourself, it can be considered as failing to contact the whole person due to excessive stress, resulting in criticism and self-feeling.

4. spiritual depth

Questions to approach spiritually include/ What is the meaning of life?/ Why am I here?/ How does God see me?/ What is right and what is wrong?/ Why does God allow pain?/ Why should I die? etc.

1) An obstacle to helping spiritual needs is the spiritual devastation of a society that is more interested in everyday subjects such as sports than spiritual ones. The distinction between thinking that spiritual problems are only applicable to certain times (Sunday) and places (church) is also an obstacle. There are fearful qualms about talking with someone about one's spiritual needs because they are private and sensitive subjects that

are difficult for others to accept. People usually try to answer difficult questions superficially or pass them lightly because they have to wrestle with difficult questions that deal with the essence of existence. Answering lushly is also evidence that many people find it difficult to talk about spiritual issues, and due to the lack of knowledge or education, many people do not know what to say or do when they meet someone with spiritual needs, or do not think they know what to do. In fact, some people may not even know clearly what their spiritual needs are.

2) In order to open the door to spiritual dialogue, we must create an atmosphere of acceptance, pay attention to spiritual needs, and encourage them to speak about spiritual needs. Just as a person needs encouragement in expressing what he or she feels and needs in life, so does spiritual needs.

(Sleep 20:5) "The artifice in a man's heart is like deep water, and even so, a clear man will bring it out."

3) Things to avoid are one-sided conversations/conventional religious conversations/all-know-it-all attitudes. Share your views freely, but don't always try to justify them, or worst-case scenario, try to instill them in others.

Since there is a spiritual aspect to everything in our lives, those who want to give care should be prepared to engage with the deep spiritual needs of the other person. This creates an atmosphere of acceptance and encouragement so that you can start the conversation with your spiritual sense to draw the topic and create an opportunity to speak and the effort to willingly give the time you need. Spiritual care can be initiated and sustained by trusting you who listen well to the other

person, do not speak only stereotyped religious thoughts, are not arrogant, and do not act as if you are in the upper hand. It is only when we go to taking care of these spiritual parts that we find the true meaning of Christian care.

Let's become Partners in Ministry

Rev. Myoungsang Kim

1) Background

I grew up at Presbyterian church, and also studied for Presbyterian theology, and then became the Presbyterian pastor. Now I am doing pastoral work in the Presbyterian church at countryside in South Korea.

From this point of view, it is said that our church is a Reformed Church. It is a reformed church that has gone biblically from the old church's framework. As you know, started with Luther's religious reform, then Calvin set the framework for the Presbyterian Reformed Church. So now the old church and the new church (reformed church) are taking different doctrines from different positions. Isn't the Reform Church even referring to the Old Church as a religion, not a Christian? And even now, the Reform Church is calling for continued reformation. So what has been reformed and what should be reformed?

And who should be the subject of reform? With what do you reform, and what content should be reformed? I think it is a matter for pastors and laypeople who serve the church today. Moreover, they should have a new interpreter from the biblical point of view, not according to the changes of the times. Why has the revival of the church stopped? Why is the church not giving light to society? Why is the credibility of pastors falling in society and church? By asking countless questions, we feel that we are in a situation where we must achieve a second religious reform and are convinced that it is God's clear voice.

If the Protestant Church still stands in an old-fashioned position and

builds a church, it is clear that it is not a reform church. If the truth of salvation does not change, the church should have a Bible view that does not change even for church coffins.

If the theory of salvation was reformed by Luther, the church that is still not reformed, the truth of the civil service, and the Bible, should be transferred from the old church to the Protestant church. Luther advocated the principal of "Priesthood of all believers" as he launched the movement for religious reform. All the people are like king priests and must continue. But if you look at the churches today, that's not true. Pastors serve as priests and laypeople serve as Christian strangers. The minister is a ruler and the laypeople see himself as a submissive. Even when I see a realistic church with pastors who run the church, I can't help but worry about it, making a non-gospel, law-abiding argument that pastors are priests, and do not have to offer sacrifices that deserve God.

On the other hand, I myself was a pastor and a representative of layperson (self-proclaimed) in many conflicts with the elders, and it is obvious that much of the conflict in modern churches falls under this.

From this point of view, I write this article in the sense that pastors and laypeople consider and pray together to tell how to achieve a biblical church by a group of biblical people.

2. What is the Church

1) the definition of a church

The most basic definition of a church in the New Testament is that it is God's people who are called in Christ (1:1, 2 Ep 2:19) God is the one who gave birth to his own people (Jo 1:12-13). It refers to those who

have been called out by the world. (Ecclesia), that is, those who believe in God and his son, Jesus Christ, and believe in the guidance of the Holy Spirit, are the churches. The church is an organic, institutional, and global expression of God's rule that Jesus came and realized. The Church of God is a transitional system in the kingdom of God. When a church is said to be the people of God, this church is neither a church of traders nor a church of laity. It is the church of all the called people.

2) the reason for the existence of the church

Why should the church exist? There are three purposes of church existence. For God's sake, for the world, for the church itself, God makes the church exist. For God exists to worship God. For the world exists to be called to the world and to serve as a witness to Christ to achieve salvation. The church itself exists because the church must give the consideration of the mother until the children of God in the arms of the church reach the goal of the faith as mature believers.

3. the organization of the church

1) organic organization

How was the church organized? The church is an organic organization. The church is the body of Christ. And Christ becomes the head of the church. All people are attached by body parts. The church does not exist as an independent one. The church is organized for other retardations, and for itself, the church must belong to an organizational relationship. It can be seen that the explanation of this relationship is explained in detail in Chapter 12 of Corinthians. "Now there is a lot of delay, but you are one body." "You are the body of Christ and each part of the delay." Each part of the delay must move for each other. "If one delay suffers, all delay suffers together, and if one delay gains glory, all delay is also happy together," it should be seen that the part

of each delay is not mentioned here, without distinguishing between the pastor and the laity. Jesus was the head of the body, and the pastor was not said to be the neck of the body. All God's people were said to be parts of each delay. Since each part of the delay plays its role with a gift, the body functions as a body. Because the eyes must be viewed with the function of seeing, the feet can walk well. Because the mouth functions as a mouth, the whole body can maintain its strength.

These are the duties given by the Holy Spirit. Only each limb exists for the whole body.

2) a master-subordinate organization

The church was organized as a master 従. Who is the owner of the church? It is Jesus. There are many conflicts and problems in the church because the owner of the church is not clear. Who do you know the owner of the church in the modern church today? In theory, of course, it is called the Lord. In reality, however, the owner of the church considers the pastor, the elder, the person who spent a lot of money building the church, or the oldest member of the church as the owner of the church. However, the Bible says that the owner of the church is only Jesus and that all the people of God exist as servants who serve him. To teach this truth, Jesus showed his disciples an example of service. (John 13:14-15) Jesus is among us as a servant. "But I am among you as a servant" (John 22:27). Jesus served as a servant like this, and in the end, he was raised to be the highest man in front of everyone. (Philippians 4:8-11) Now all his disciples must serve the Lord as servants.

Paul always had a sense of status as a servant with a small story as a minister.

The noun "doulos" and the verb "diaconeo" often appear in the Bible as

a pair (Matthew 20:27-28, Act 10:44-45, and Lung 12:37)

In addition, all saints must have a sense of ownership in the earthly church. They must be those who have a sense of master but serve in a servant's position. The reason is that Jesus was the master of the church but served the church. He came to this land to serve the church at the call of God's father. However, he was the master of the church. Paul clearly instilled a sense of ownership by saying to the Hellenic Jews in the Ephesus church and those who believed in Jesus as strangers and became Christians, "Now that you believed in Christ, you are not outsiders and hands, but only citizens and the power of God." (Ep2:19-20). All saints are the masters of the church in Christ, not guests. It is necessary to have a sense of mastery and to serve as a servant. In order for pastors and lay people to become pastors in equal parts, they must have a sense of mastery and do the ministry they serve each other. The sense of master has a meaning that includes a sense of responsibility and duty. The owner has a sense of responsibility to set up and grow the church when there are problems and difficulties, and at the same time, he clearly has a sense of duty to do this.

4. Location and Role of Pastors and laymen

1) the position of a pastor

It is true that there are still many difficulties in distinguishing between the position of the pastor and the position of the laity enough to satisfy the distinction between the position of the pastor and the position of the laity. As John Stott said, the spirit of teaching authority ignores the laity and acts as if there is no such thing as the laity at all. On the other hand, anti-teacherism despises the teaching profession and thinks it is nothing. However, the teaching profession is strictly the duty that Christ established in that church. As recorded in Ep 4:11-12, it can

be seen that the words "pastor and teacher" are recorded. In this way, the teaching profession of a pastor to the church is for the sake of the order of the church, not for him to take his authority and impose absolute obedience on the laity. The authority of the teaching profession should be aware that there is always a risk that anything that absolutely challenges the teaching profession by absolutely making the teaching profession absolute.

It is a matter of order in the church, not doctrinal or biblical, that the pastor's right to preach or enforce holy rites to the masses is determined by the laity to be unable to work. Nevertheless, strictly speaking, it would be admitted that a trade has a ministry authority that the laity does not have. Luther said, "Although there is no difference between a pastor and another believer, especially in terms of status, a pastor's duty is clearly distinguished from another in that a service can be transformed into a duty by God's special command." Another position of the pastor can be found in the sense of ordination. The ordination is clearly a ritual taught by the Bible. The ordination clearly has a divine origin ordered by God, such as when Moses ordained Joshua, when apostles ordained a deacon in the Presbyterian Church, or when the sick man is ordained and those who wish to receive the Holy Spirit. However, the ordination does not tell us the position of the pastor. It is in service and example that tells us the true authority and position of the pastor. Therefore, the authority of the pastor (traditional services) is not the authority that dominates, but the authority that is subordinate (從屬) to the entire church, which includes the laity.

2) the role of a pastor

"We are not trying to preside over your faith, but only to be those who help you with your joy, for you have stood in faith." The pastor was also called as a servant of Christ. It is the role of the pastor to act as a

servant of Christ, not to propagate us, but only to propagate the Lord of Christ Jesus and to propagate for Jesus what we have become your servant." When looking at the life of service as a servant of Jesus, teaching, spreading, treating, and showing examples appeared throughout the ministry. Later, he saw the completion at the complete sacrifice of his life. This is the role of a pastor. A pastor should not be served, treated, rolled, and ruled the church by authority as an authority. It is the role of a pastor only to follow Christ and serve and serve for the saints as a servant like Jesus. Peter Sado accurately stated the role of a trader, "Do not assert yourself to those who are entrusted, but only be the model of the flock." Therefore, the role of a trader is not to replace or represent anyone, but to help and serve the laity so that they can exercise their privileges as true priests and true saints. Paul explains this truth in Ep 4:11-12.

"He gave it as an apostle, a prophet, an evangelist, a pastor and a teacher, so that he would make the saints whole, do the work of service, and build a body of Christ." Christ, the founder of the church, gave the church a priest. A pastor and a teacher were given, and the pastor and a teacher are the same person. In other words, the pastor is a person who must play the role of a teacher at the same time. The reason why they gave me a pastor and a teacher is to "make the Saints intact." Here, the word .Onjeonke means "to train." (equipping) Pastors are those who train and prepare lay people. Pastors also demand a paradigm shift from a minister to a 'save.'

The role of pastors is to prepare and serve the laity. Professor Peter Wagner of the Church Growth Research Institute of Kelliponia Pasadena, Fuller Theological Seminary, says that all pastors agree that the era of clericalism is over. However, many pastors still think that they only do all the ministry of the church, and that's because they don't know how

to change what's needed. It is also the role of pastors that pastors know that preparing and transforming laity into pastors and pastors, that is the core of church growth.

However, the problem is that laypeople neglect the work of preparing pastors. The reason is that laypeople still have a conventional consciousness that pastors should do ministry.

Therefore, if the problem of pastoral affairs or the church does not grow, it is the responsibility of the pastor. The pastor is the one who prepares the laity pastors, and when the biblical perception of the new drug that the laity pastors do the ministry, the church will have more ministers, and the church will not try to impose full responsibility on only one person, but all the saints will form a healthy church together.

3) The position of a layman

The rediscovery of the laity is God's absolute will and the driving force of ministry.

John Stott said, "The right reason to expect the laity to be a responsive, active and constructive member of the church is not pragmatism or convenience based on theological principles, the traders do not need the help of the laity, they do not want to be useful, they do not want to be useful, they are not because the world is a division of labor, they are only God's will. The rights and duties of the laity cannot be taken away by anyone, and it is to go before God and recognize yourself with God's will."

The laity is the subject of the church.

The laity is not a subordinate job. The laity is not an accessory to the church. The laity is not even a pastor's best man. The laity are not

extras. The laity is only a people of God and the subject of the church, just like the pastors. The laity is the appearance of the church. The world knows the church by looking at the laity. The laity live with many relationships with nonbelievers in the world. It is the laity who meet the nonbelievers from all angles. The laity who have entered the world serve with love with each other, and the appearance of their lives reveals to the world that their evidence is true. Therefore, the mission and position of the laity are actually more important than the pastors. They are also the laity who challenge the generality and the people of the world. The main body of building a church is the laity. Who is the laity? What did the laity get called for? What does the laity prepare for for its calling? How will the laity serve the Lord? This is a fatal weakness of the modern church.

So why do the laity think that the position of the laity lies under the position of the pastors today and the laity are losing their sense of vocation?

The reason for this is first according to the sense of the times when looking for experts. The times look for experts. It is an era in which orthopedic surgeons, pediatrics, surgical surgeons, anesthesiologists, and other professions find experts and think that there is a separate specialized field. Of course, it is true that the breakthrough has been achieved because the specialized field has been divided. As this influence enters the church, laity thinks that the profession of the world is a profession of the profession, and that the work of the church is a side job, an extra, and only needs to exist as an assistant. Since the laity also think that the experts of the church are pastors, and the pastors themselves are also conceived as such, it is a fatal weakness to judge that the laity should not and should not be pastors like experts.

However, God also gave the lay people the purpose of calling, and it is the mission of the lay people to live with the purpose in that call. Living according to the purpose of the call is not to live as an assistant to the pastor. The gift given to the individual and what can be done with the gift are given. That is the job of the ministry.

Second, it's a matter of time. Pastors have time to concentrate solely on the church's pastoral work. In other words, there are cases where they do not have a different world-class job - or even though the pastor may have a different job at the religious level. However, because laypeople work in the field of their jobs on weekdays, they do not have much time to come to church and serve them a week. Naturally, the laity's service to the church is an auxiliary job, and the work of a pastor who works with a lot of time is professional. However, the problem is that laypeople do so because they believe that working with a job in the world is the world's work. Saints must do the work of the world like God's. If so, they become a group of people who work 24 hours a day for God. The working time cannot have their own time. All time becomes God's time. For example, if a layperson working in a household does business only to earn money for his property growth, this is not the right life of a saint. Working as a layperson is the only way to reveal the light of Christ to a guest while running a household with the service of Christ's love.

Third, it is viewed as a difference between theological learning and the process. A pastor works as a pastor after going through a process called a seminary and a ritual called Ansu. This process has the authority of the pastor's ministry. Ansu has the divine origin ordered by God, and it was God himself who appointed the person to receive Ansu. Ansu's authority lies in how Christ publicly recognizes the person who he chose and sent to form the church's flock. Therefore, it is true that

Ansu is an act of faith. However, this is the case when laity people do not believe that the appointment of a position or position received through the church system is God's choice. That is because he did not practice theology like a pastor and there was no huge ritual.

The fourth is the reason for having an Old Testament interpretation. The priest who appeared in the Old Testament is a professional job in a temple. A priest is a person who sacrifices to God on behalf of the people. In this way, pastors are also considered to be in the same position as priests, so that the only thing that pastors can do is think of ministry. A trade is a person who fulfills the position of chief priest owned by the laity. However, they are not performing their duties on behalf of the laity, but standing side by side with them and doing the job. Therefore, not only trade people held the position of chief priest, but the laity also held the position of chief priest. The church established by Calvin was the most powerful church order among the church orders created by the Reformation. He thought that the authority of a trade who would guide the church well was inevitable. However, this emphasis unexpectedly had the result of ignoring the true meaning and importance of the laity. This is why the position of the laity was made into a low grade while establishing the authority of the pastor.

Fifth, pastors are professional pastors who work with examples. However, no matter how hard they work, there are no cases of laypeople, no matter how hard they work, no matter how hard they support their time, material, and body. The reason is that they are not professional pastors, but only asking them to pastor while paying the living expenses gracefully, and as a result, laypeople think of themselves as distinct people in different positions from professional pastors because they consider themselves to receive the ministry.

4) the role of a layman

What has been the role of laypeople so far? Why are they forced to do so?

What is the role of the laity in the Bible? Who the laity knows and how they react to it is an important factor that determines what constitution the church is. If the laity thinks of it as an object of a pastor in a church, it will always have no choice but to live a life of faith while being satisfied with being protected under the umbrella of a trader.

As a result, you will have no choice but to live like a dead believer who cannot convert from the life of faith you receive to the life of faith you give. Therefore, the transformation of the role and position of the laity is to save the church and is biblical.

Howard Snyder said in his book "Liberating the Church," "Just as patients want doctors to only treat them rather than teach them how to treat them, and clients want them to just give legal advice rather than asking lawyers to teach them the internal system of the legal profession, Christians also want pastors to take care of everything rather than teaching and nurturing them about their ministry."

If the role of a pastor requires a paradigm shift from a minister to a 'person who saves', a laity is a demand for a paradigm shift from the current concept of a saint/believer to an 'government' or a 'paradigm shift'. The laity is not just those who act as an aid to the pastor (former pastor). The laity should be those who are prepared from the former pastor. What should be prepared for? It should be prepared for pastoral affairs. Let's look at the phrase "to make them serve." The meaning of the word "service" does not simply mean a role as an extra. In the English Bible, "service" is also called "management." Ministry refers to ministry. If so, what the laity do is the work of the ministry and service.

Thus, it is the role of the laity to establish a church.

" Above all, love covers all sins, so love covers up all kinds of love, so serve each other without resentment, and serve each other with the good Qingji, who is in charge of God's respective grace, as each is in charge of the gift." The Holy Spirit gave each of the saints a respective gift. The reason is that they were given the service of serving as a good Cheonggi with the gift they were in charge of. He gave them the gift of obedience to each other and love each other in an organic relationship. In particular, the rank of laypeople is clear in the missionary work.

What is the specific content of the priesthood of all people? It is to go directly to God first. It is not to meet God through a pastor who guides worship. This does not mean that the pastor worships to God on behalf of the laymen. Through the death of the cross, he opens the insignia of the torn temple through Christ, who became a witness, and boldly moves forward to God. All the saints who enter the new covenant are those who offer spiritual rites to God (Rom12:1-2). In the Bible, it is said that there are various rituals that the saints give to God. Evidence of the gospel (15:16 in Rome), service for praise and brothers (13:15-16), offering of martyrdom (4:6), and praying of the saints (Revelation 8:3) are all spiritual rites. In particular, these rituals are not just in the church. They are rituals given in everyday life. It is a rite that the laity can give to God directly at any time, anywhere. There is no distinction between sex, work, and duty here. It is a spiritual mountain rite that all believers who believe in Christ can do.

Another is to spread the word. It is a mission given to everyone to deliver the word. Proving the word is not only done on the pulpit of public worship. And it is not the exclusive property of the pastor in that

pulpit. Of course, the pastor declares the word at the time of public service in the sense that he has delegated the pastor to deliver the word of the church, as a person who prepares it, and in the sense of order of the church. It is not evidence of the word as the exclusive property of the pastor. "Only if the Holy Spirit comes to you, you will be empowered and will be my witness to all of Jerusalem, all of Judea, Samaritan, and Earth." Any believer who has received the Holy Spirit as a gift can testify of the word as a witness of Christ. Not everyone can do everything considering the various gifts of the Holy Spirit, but all believers are called as testimonies of the word in a broad sense. As such, if all laity knows their natural location and fulfills their duty in that location, it will become a biblical church, a healthy church, and a happy church. If the glorious name of the priest is passed on to only a few who have been called to the teaching profession, it will become a church that the Bible will never tolerate.

Of course, it is necessary to divide the roles of the pastor and the saint. The pastor should do the work of the pastor and the layman should do the work of the layman. The layman cannot do the work of the pastor and the pastor cannot do the work of the layman.

This is called job description. The pastor is not the only one who is a priest, but the pastor is a professional volunteer rather than the only priest, and the laity is a volunteer as a fellow. What is clear, however, is not that it refers to the differentiation of God as a partner, but to the separation of ministry.

Therefore, it is necessary to divide the role (役割 division 擔) as a discernment, not discrimination, in which the pastor does the work of the pastor and the layman does the work of the layman.

5. About the Partners in ministry

Looking at the position and role of the pastor and the position and role of the laity above, it can be seen that the relationship between the pastor and the laity is clearly in the relationship of the co-worker. Now, let's look at the relationship between this co-worker.

1) the idea of the same translation

Then, what does the term Dong Station mean? To find out this, I will give you an example because I think it will understand a lot if I take a practical example here.

Do you know the most powerful two-member alliance in the world? Wilson and House, they were the master combinations who reorganized the world order. Woodrow Wilson, the 24th president of the United States, and Edward House, his staff, were recorded as the "most unusual and amazing friendship" in world history. They transformed America and led World War I to victory. They were competent partners with qualities and abilities that complemented each other. A former university president, Wilson was a language magician who delivered impressive speeches. The "quiet second-in-command" House, who was always known to reign behind the scenes, was a master of strategy, not missing out on the small things. If Wilson opened up to the public, House took care of the mess. If Wilson was to move the public, House's job would be to meet, persuade, and defeat individuals. On the other hand, when House brought information and ideas, Wilson gave it a soul.

House was born in Houston, Texas, in 1858, the son of a rich family. He had a will for politics from an early age, but he did not want a position as a leader. He was cool in his evaluation of himself. House was short and physically weak. There was no moving voice, which was a prerequisite for a political leader. He decided to do politics but not

come to the fore and become an advisor. In other words, it was not the path of the supreme leader, but the path of an advisor. He was offered public office several times, but he refused each time. Although he was born with a natural talent for political strategy and had an excellent ability to evaluate the core elements of the situation with a cool head, he was satisfied with the behind-the-scenes power elite. Beyond the power struggle, he always worked at a proper distance. Of House, Wilson said, 'The most precious asset a public official can have is that he has no self-interest, and he is that kind of friend.' House's strength was accurate self-diagnosis. Combination play is based on self-diagnosis.

The word σ π υ ε ι ο υ ν) in its original language. In other words, it is "fellow - worker." In the new book Corinthians 3:9, Ma 11:28, the Lord's command.

Ma 11:28- Come to me all you hardworking and heavy burden pendulums, and I will rest you.

I am gentle and humble in my heart, so if you tell me to wear my yoke and learn from me, your heart will take rest. To tie the yoke together means the same station. (Three phases 6:1-. Two heifers on the yoke to Bethesmes)

It can be said that "the same 役" refers to having the same idea with one goal and accomplishing the work entrusted to them in each position in an organic relationship.

The hours and methods of working may differ. However, thoughts and goals must be clearly the same.

In particular, the partners are not those who do their job with each other. They are those who do God's work. It is the dynamic in Christ that targets the work of God, thinks of God, embraces the heart of God, and works together so that God may be honored with his ability as a gift given by God.

Mission in the Lay Pastors Ministry

Hoo Rak Lee

Introduction

In general, the basic spirit of Lay Pastors Ministries as we know it is to build a body of Christ by making a saint intact and having him work as a pastor to take care of his sheep. If so, it is self-evident that the LPM ministry can speak of missionary work, and furthermore, it should be seen that all the people of God are already taking on the role of missionaries.

The view that we see the LPM mission as a result of missionary work is that the LPM mission is to establish a healthy church (recovery of the New Testament church), and the church has the nature of becoming a missionary church. If we believe in the theological idea that the church is the body of Christ, the church does not own the mission, but the church itself is the mission. In this sense, this thesis aims to raise a problem in the aspect that the LPM mission is a ministry, that is, only the ministry within the church is prioritized or emphasized.

The fact that we build a healthy church means that we must balance not only the church's internal (Ecclesia) mission but also the church's external ministry (Diaspora). In other words, the church must show the appearance of a sent community that joins God's mission and builds the kingdom of God as a church that gathers and is scattered.

The status of a missionary church from the perspective of LPM

The Church of Jesus Christ (cosmic church) is like a flower or a tree in

many ways. Small and weakly started churches around the world become a new source of life, provide spiritual forms, and protect life. For the first time in human history, churches can be found all over the world, and they are providing a haven to the 1.5 billion people who call themselves Christians by confessing the Lord of Jesus Christ in this shape and shape. Now, we are standing at the point in which a whole new era in world history and Christianity is opened in the era of global discipleship, which is defined by the characteristics of access to all races and tribes on the planet.

If you want to build a church where the people of God are missionary, you must first have a new vision of the church in a special local situation. Small trees are not fully grown, but they already have the properties of big trees. They just have to grow. This new perspective opens our amazing eyes to see us do everything as Jesus Christ promised. All of God's people already have the attributes and roles of missionaries and pastors. Even if it is only seedlings and seeds, there is still a process that will become like a giant tree that has already grown. Jesus also expressed this point of view by comparing the kingdom of God to mustard seeds and yeast.

In these two metaphors, Jesus' emphasis is on what will be in the future rather than what is in the present. We must recognize that future possibilities do not just arise, and realize that the nature of the future is due to the immaturity of the present. Something is the catalyst for changing the state of the present. The dough does not swell before the yeast is touched. Mustard seeds never grow into trees until they are planted.

The powerful force through which the church is formed is due to its close connection with the subordination of God's kingdom. The strong

power of God's kingdom moves life from 'already' to 'not-yet' through God's history within the power of the Holy Spirit. The church is the spiritual body of Christ in this world. The church cannot be completed beyond the people of God, who have unity, sacredness, universality, and apostasy. However, the church was called to grow to a more full stage in his attributes.

In the dual relationship between the present state and the future to be, the status of the church in the kingdom of God infuses a unique essence that is formed not as a human effort but as a mysterious creation of God created by Jesus Christ through the history of the Holy Spirit. However, the mysterious creation of God is actually the spiritual body of Christ, and the church grows through the work of "building the body of Christ by making the Holy Spirit whole and doing the work of service" (Ep4:11-12).

Like a grain of seeds, the church already has the vitality that the seeds grow and become trees. However, in order for the seeds to grow, careful sowing and watering and caring for God to grow are required. Through it (moral care), the church is equipped with saints and established itself as a missionary church.

The Relationship between Mission and the Church

If we want to build a church that missionaries in the world, we must first think carefully about the relationship between the church and mission. The church of Jesus Christ can only reveal the true appearance of God's kingdom in the world when it makes its essence as a missionary church a part of life. As Emil Brunner said, the church exists because it is burning, just as it exists because fire is burning.

However, in this century, the relationship between church and missionary work has become the subject of many studies and conversations, but the conclusions have often been contradictory. In general, we do not consider church and missionary work to be the same. As Leslie Newbigin pointed out, in the thoughts of the majority of Christians, the two words church and missionary work refer to two different social groups. One is recognized as an institution of worship, pastoral and spiritual help, and the other is recognized as an institution that spreads the gospel and sends believers to the church. I know that supporting missionary work should be done only after the church has completed all the necessary work (work inside the church). Make sure you have any capital left before doing anything outside the church. All churches in the world should also be established as careful businesses.

Considering the close relationship between the church and the mission, which has been asserted since at least the 1930s, and the correlation between the church and the mission that we believe in, it is not desirable to reliably distinguish between the church and the mission. The most important discussion on this topic was at the International Missionary Council in Tambaram, Madras, India in 1938. At this meeting, church-based missionary studies gained great momentum.

This relationship was re-emphasized at a council meeting in Willingen, Germany, in 1952. For example, Thomas Torrance stated, "Mission belongs to the essence of the church." Johannes Blauw said, "A church that has not been sent to the world is not a church, and it is not a mission unless it is a mission done by the Church of Christ." John Stott said, "The church cannot be understood without looking at it from a missionary and apocalyptic perspective at the same time."

Usually, it is understood that the two concepts are different between

church and mission, but we are well aware that the LPM ministry we are pursuing cannot understand only one side separately by separating church and mission. The conclusion is clear. You cannot understand the mission without understanding the nature of the church, and you cannot understand the mission without overlooking the mission of the church. As New Begin argues, "The church that we do not mission is a church that has lost its essence," missionary work that does not have the true appearance of the church is not a correct expression of divine apostolicity. "A mission without a church is just a monster deformity like a church that does not mission." In other words, LPM's healthy church establishment means healthy missionary work.

Biblical Missionary Concept and LPM

1. This is for the church to become a true church.

Since the church is a church, if it conducts missionary work and the church loses missionary work, not only community but also the faith of the church, the theology of the church, and finally the life of the church. In other words, the church that has lost its mission is not just a church with a problem, but in fact a dead church.

Just as fire that lost fireworks is no longer fire, a church that has lost missionary work is no longer a church. Recently, inside Korean churches, the expression "because the church grows" is often used to answer the question, "Why do you want to do missionary work?" Here, the so-called "growth" is based on the external and quantitative growth of the church. However, what is clear is that the church never conducts missionary work on the premise of such growth. If the church tries to conduct missionary work to lead to such growth, it intends to use missionary work as a means of church growth, and in this respect, the

church makes a very serious mistake. Missionary work should not be such a means. The reason why the church continues to devote itself to missionary work is that missionary work is the life and essence that the church has.

In other words, the church conducts missions because it wants to remain a true church with missionary work as its essence forever. Therefore, the LPM mission in the 21st century must suggest how the modern church standing in the desolate field can exist without losing its missionary identity and how it can constantly challenge the world and advance into a living church.

2. Restoring the missionary paradigm.

A. We, who are saints, are all missionaries.

There is a fact that we easily misunderstand when talking about the missionary work of the first church in the first century AD. It is believed that the reason why the first church grew beyond the barriers of egocentric regionalism into a global community was because there were several heroic missionaries, such as Paul and Barnabas. Of course, the importance and missionary contribution of their ministry cannot be denied. However, the period in which the first church community stood was not an era in which several heroes stepped forward to mission. The primary church was able to achieve remarkable spiritual growth and overcome regionalism to practice the great task of missionary work because everyone who shared their lives in the community thoroughly lived the life of a missionary while obeying the guidance of the Holy Spirit. All Christians were missionaries in that era, and the only reason they existed in the world was because they had a clear purpose to practice Christ's missionary orders.

From this point of view, Korean churches today must also have deep self-reflection and missionary reflection. It would be a very dangerous idea to think that today's Korean churches have dispatched a few missionaries to the mission site, entrusted them with all of their missionary work, and fulfilled their mission. A missionary church is not a church that has sent or sponsored a few missionaries. In addition, 'missionary Korea', which we often shout as a slogan, can be achieved when all Christians in Korean churches restore their missionary minds and live a missionary life in their daily lives, thinking that wherever they stand is a missionary place.

The church does not send missionaries separately. All churches are the subject and subject of missionary work. Therefore, the church must care for and serve its neighbors and the world with the life of the cross as a community sent as a missionary by God, not an institution that sends missionaries. Therefore, just as all saints are both the subject of the ministry and the subject of the ministry in the LPM ministry, the name of the church's missionaries is also the subject of missionary work as well as all saints.

B. Church that maintains a missionary balance (Courtesy: Grand Charter)

Melvin J. Steinbron says that two streams of water of different character flow through the New Testament. They gather in a larger ocean called 'God's Love.' One stream is the Great Commission, which is our Lord's order to go and have disciples in all the tribes (Matthew 28:19-20). And the other stream will not sound familiar. It is the Great Charter, our Lord's order to take care of his (His) flocks (John 21:16). But inside the Grand Charter, which is called the best mandate, "Let me go as my father sent me" (John 20:21; 17:18), encourages his disciples to carry out full pedigree missionary work in the world.

One is a request for the church to create disciples, and the other is to take care of those disciples. A church where LPM can take place will try to make these two stems equal. On the one hand, they were called to have such gifted people to take care of disciples within ministries designed for missionary and evangelism. On the other hand, they were called to have such gifted people to take care of those who followed Christ in ministries designed for pastoral care. None can be completed by ignoring the other. It's not 'this or that', but 'both sides'. Balance is the key. In this respect, Melvin firmly believes that he caused the LPM (Pyeongsangdo pastoral meeting) to help achieve the Great Charter. That's not to reduce the mission. He also invested his pastoral energy in creating his disciples for many years. However, because the Bible places a great deal of weight on pastoral care, his emphasis has come to be placed on one line called the Great Charter.

The stream of water through the New Testament widens in Bethany 5:1-4. What does Peter, first called to be a fisherman who snatches people by Jesus and later to take care of his flock, appeal to the five Roman elders to do? Make disciples? Not this time. His appeal is for them to shepherd God's flock.

If one were to read only parts of the New Testament, which asks the saints to love each other, to look after the sheep, to look after the people of God, to look after the saints first, then we might think that we should just exhaust the church's energy with the exception of those who are outside. That is, only the Great Charter can be seen as a church mission. In other words, if one were to read only parts of the New Testament, which asks the saints to evangelize and seek for their lost soul (a metaphor for the lost sheep in Chapter 15), with a disciple in all of their clans, we would believe that the church's energy would be consumed only by those outside the flock. It could be seen that the

Great Mission is just a church mission. To avoid this absurdity of 'this' or 'that', we would have to accept God's whole counsel and believe that both are solid commands for the sake of the Church of Christ. All Christians are supposed to commit to both sides. But few can handle both. Depending on the person, they give a gift to one stem. Only God knows this, so he gives various gifts and calls each of the saints to the chosen ministry.

God's plan is to maintain a balance between these two streams. And what both sides are implemented is to move 'laos', or all the people of God, to help them discover the pastors, to equip them, to send them, and to do what God called them to do. That is to let all the people of God do all the work of God.

IV. the right posture of missionary work

There are two key perspectives of missionary work. The first is that the church is 'being' and the church is 'doing'. In other words, 'being' resembles the character of Jesus Christ and the church is 'being'. And 'doing' is what the church 'does' what it should do in accordance with the ministry of Jesus Christ.

The future of missionary work is determined by the attitude of a missionary. Existence precedes action. The appearance of a missionary is more important than the act of missionary work. In other words, what kind of fruit a missionary's mission in a specific area will produce depends on the attitude in which the missionary conducts missionary work. We can go abroad as a missionary at the request of God and attempt cross-cultural missions across languages and cultures, or we can act as a missionary who conveys the gospel to people with the same language but different worldviews and view of life in Korea.

Alternatively, as a sending missionary, you can participate in activities to support missionary work by participating in a missionary committee or a missionary organization of a local church. However, it can be said that the attitude he tries to practice missionary work is what matters in whatever way he or she joins the mission. Jesus is the true model of people who want to practice missionary work and accurately shows us what attitude we should have as we participate in missionary work.

V. LPM as a continuous mission

Missionary work in LPM is not only a missionary work, but also a mission paradigm of the 21st century. The meaning of missionary work is, above all, that the church community passionately proclaims the kingdom of God, has a missionary name (Matthew 28:19-20) and a great charter (Yo 21:15-17) in a balanced and dedicated manner to those who have received the Lord, and furthermore, it is seen as a holistic ministry that includes volunteering to serve the sick, marginalized, and vulnerable among society and our neighbors to expand the country on this land. In other words, missionary work does not end with the act of proclaiming the gospel of Christ in one way, but is completed only when it is accompanied by the cultivation of disciples through the ministry that provides converters and various pastoral care ministries.

The Lausanne Congress, which was held in 1974 by 142 evangelical leaders from around the world, was deeply aware of this position and argued that "Both evangelical and socio-political actions are the responsibilities of Christians." Missionary work requires a social responsibility that fulfills the mission of "salt and light" to transform a dark society, along with the church penetrating into society and planting the gospel. John Start said, "True missionary work is a comprehensive

action that includes both evangelism and social responsibility, and the two should never be separated." The church's mission does not end with preaching the gospel. It is just satisfying one of the missionary stations. Missionary work should include evangelism and social behavior, church development and Christian education, and the ministry of goodness and justice. The concern of the mission leads to the whole society at the same time as the individual. The missionary work without words is ambiguous, but on the other hand, evidence without deeds gives no sense of trust.

Missionary work refers to the mission of the brothers and sisters who were called by God to powerfully go out to the foreign world at home and abroad where God's rule has not yet been fully achieved and achieve a holy community (church) with Christ as its head. And to achieve this purpose, we must abandon the extremes of missionary work in a careful manner and proceed with the missionary movement in the comprehensive approach including evangelism and social responsibility. This can be said to be a "holistic mission" that Jesus, who became an example of a missionary during symbiosis, showed to his disciples and put himself into action.

In the gospel recorded by Matthew, an important statement summarizing Jesus's missionary work in one word is repeated twice. Explaining Jesus' sermon, Matthew said, "Jesus teaches in our synagogue throughout Galilee, spreading the gospel of heaven, and fixing all diseases and evils among the people" (Matthew 4:23, 9:35). This statement shows what today's church should learn from Jesus' mission and what biblical missions should include. Jesus' mission was a mission to go together as a single mass without separating the ministry of "spreading the gospel of heaven," the ministry of "teaching in the synagogue," and the caregiving service (diaconia), "fixing all diseases and

weaknesses in the people." No one is proving this missionary work of Jesus (4:18-20). In other words, someone testifies that Jesus's ministry is not only the ministry of the declaration of "to deliver the gospel to the poor," but also the ministry of "to free the captive and the pressed" and the ministry of "to open the eyes of the blind." In particular, Jesus is portrayed as someone who is deeply interested in the poor, the marginalized, and the oppressed and restores the flaws in their spiritual, social, and physical conditions.

We need to reorganize the missionary work that we need to go through this image of Jesus, and the important reason we need to do missionary work is that human spiritual life is inevitably rooted in all human conditions, namely physical, mental, and social conditions. Therefore, we need to make sure that missionary work in a nearby area (domestic) or among all ethnic groups is comprehensive enough to serve the whole human being. David Bosch says of this continuous mission.

"The church's mission includes all areas and dimensions of Jesus' ministry and is by no means limited to church development or soul-saving. Missionary work includes declaration, teaching, healing, and freeing the poor and the oppressed. Also, missionary work refers to a ministry that is sent to the world like Jesus' ministry to love, serve, declare, teach, treat, and free."

Missionary work in the 21st century should be a universal mission. A universal mission is a mission in which people who have been sent by God on all conditions of human life follow Christ's missionary orders and fulfill all missionary responsibilities, including the declaration of the gospel, the ministry of teaching, and social service, in various cultures of all walks of life.

Paul Stevens, who recently advocates lay theology, speaks of the inclusiveness of God's missionary work. First, God's mission includes urging individuals to repent based on the blessed news (Matthew 4:17), which was proclaimed and embodied in Jesus Christ. Second, God's mission is to achieve righteousness and justice for the whole society and the structure of life, empower the poor, and free the oppressed. Third, God's missionary work targets ideas and cultures that form the way people think and act. Fourth, God's mission is related to the whole creative world, resource conservation, environment-friendly development, and the restoration of the Earth. Finally, God's missionary work targets the powerful, including all structures and fallen spiritual beings that hinder the advancement of God's kingdom on earth. Missionary work is personal, social, human, and creative worlds, and has a present and eternal character.

In this respect, the LPM ministry is considered to have the same unity as having saints as a continuous mission and making them do the ministry.

VI. LPM is the establishment of a missionary church.

Until now, it can be seen from various perspectives of missionary work that LPM's mission is changing the mission paradigm of the 21st century. If so, let's look at how the 21st century's missionary work is related to the pastoral care ministry, which is the core mission of LPM. As mentioned earlier, the LPM mission can be seen as the most biblical mission among the many ministries that restore the appearance of the New Testament church. The reason is that LPM is prepared through the process of maturity in which one person called to Christ is provided, and he is established as a lay pastor (missionary), so that each of them

can work as a ministry (missionary), and it is a ministry of the entire process of forming the body of Christ. This is the reason and purpose for the church to exist.

Therefore, the church, as a community constrained in this world, must ensure that the church's goals developed from the essence of the church are established. Let's return to the Bible and remember the biblical terms that clarify why the church should exist. It takes place when the saints of the missionary church join the world through Kerigma (binding function as the proclamation of words), Leitura (the worship function of the church), Koinonia (the pagan function as the body of Christ), Didake (the educational function of the church), and Diaconia (the service function as the servant).

Seol Eun-ju expresses these biblical terms in terms of the church's existence and function. Pastor Rick Warren of Saddleback Church says this term is the purpose of the church. Missionary theologian Charles Ben Engen calls this the reason for the existence or the purpose of the church. Pastor Jang Jae-kwang of the LPM Research Institute suggested a realistic method of ministry technology called "Process Oriented Democracy" with these church attributes. In other words, through the process of evangelism (Keirigma), worship (Laiturgia), parenting (Didake), and missionary (Diaconia), a pastoral care system was developed to provide one person as a mature ministry. This system at LPM will set a framework for a realistic direction for the church to conduct mission-oriented Church through a ministry method called pastoral care.

In conclusion,

Through the insufficient space, the continuous mission in the LPM was not sufficiently expressed. However, conceptually, it is obvious that the

LPM mission we are pursuing established a church for missionary work. It is a little worrisome, but so far, the LPM mission has focused only on establishing the lay people as pastors within the church and establishing them as the subject of ministry. If so, there is a concern that it will lean only to the ministry of the church (Ecclesia), which is an aspect of the church. We must restore the appearance of the scattered church (diaspora), another aspect of the church. As a church, it can be said that the life of a person living in our entire life (social areas such as occupation, home, education, and environment) is a continuous mission. Missionary work in LPM is not only provided with each other through the church where we gather, but as a scattered church, we become the equipped people of God who handle the mission of God through the missionary life.

With the end of Paul Stevens' argument, I would like to summarize. "The church is apostolic in a double sense. First, the church is now built on the evidence and belief of the apostles contained in the Bible. Second, the church is both a tool and result of God's continuing to send into the world. The general view that the church is a tool of God's mission has made the practice of the church "sending" missionaries. However, there is a church because of its mission, not the other way around. The church is not an institution that sends, but an institution that has been sent. Participating in the mission is the result of God's mission to the people in the world because God is the source of love. Note how Paul drew the title of 以 (稱 faith) in the context of missionary work of the Gentiles. Missionary work is what God tries to bless the Nirvana through the resurrection of Christ and the pride of the Holy Spirit. The missionary station itself was not triggered by the needs of the world but was initiated by God who called and gave power. For such missions and within these missions, all the people of God gain apostolic status. The whole of God's 'Rao' is created by God's

sending, and it is a means of continuing what he sends." Therefore, all the people of God are missionaries sent by God and let them do it (Let them do it).

Parable of two Churches

LAITY FOR THE CHURCH OR CHURCH FOR THE LAITY

Resistance to the Ministry of the Laity

Robert Slocum

Many Korean Churches reject the ministry of the laity. It is important for spreading and expanding the ministry of the laity to new churches to understand why. Dr. Slocum's book *Maximize Your Ministry*(1990) was written as a lay ministry guidebook for lay leaders in our churches that would not support the ministry of the laity. "Why can't clergy and lay leaders in the church promote and encourage the ministry?" What makes a Church accept or reject the ministry of the laity?

I have studied this question, and remain largely unresolved in Korean Church. I would think two kind of churches today: "Laity for the Church or Church for the Laity?" "Laity for the Church" suggests the typical question normally asked by many churches: "How can we recruit laity to participate in church programs?" "Church for the Laity?" leads to a very different question: What kind of Church makes the laity functions more effectively for Christ and encourages and trains for effective lay ministry? As the World Church enters its Twenty First Century, I believe God's Spirit is pushing us to resolve this issue with Biblical lay ministry models such as Lay Pastors Ministry.

My explanation is found in the Parable of Two Churches. The ministry of the laity is a problem for many clergy. In my many teachings "Lay Pastors Ministry"at groups of clergy, I learned they are enthusiastic about discussing the question, "How do we get the laity involved in the

ministry of the Church?", They believe their job at the Church is to recruit the laity. When I asked the question, "How do we get the Church involved in the ministry of the laity?" they had difficulty answering this question. The clergy in my teaching avoid exploring the issue of the role of the laity in the Church. I learned two things. Designing and implementing effective "lay ministry" programs beyond traditional lay assignments in the Church is difficult or impossible for the majority of the pastors in my teaching. Second, I concluded that the issue couldn't be resolved by academic theology but must be worked out in individual congregations by clergy/laity teams who learn by seeing examples like our Lay Pastors Ministry that are used by God.

Now for the answer to, "Why don't the Korea leaders get the picture of effective lay ministry as a way to significantly increase the ministry of emerging churches of the 21 Century?" In the Parable of Two Churches there are two types of churches, the Church from Top and the Church From Below. The "Church From Above" does not embrace lay ministry. But the "Church From Below" is developing lay ministry as a style of doing church in the century.

The Church From Top

The main characteristic of a Church From Top is: they have a hierarchy, a ruling body of clergy and church professionals organized into ranks that are over the laity. The Church From Top did not get its name because it came from Christ above. It is called Church From Top because Church professionals operate the Church and are over and above the laity. The laity is the people who are members but hold no rank in the Church hierarchy. The important question for the Church hierarchy is, "How do we get our laity involved in the ministry of the Church?" Churches From Top have distinctive traditions and laws that shape, define and regulate, sometimes over regulate and dominate the

roles and functions of laity in the Church. When we are in this kind of church, we feel like I belong to the Church in some secondary sense, and the hierarchy sees me as a passive receptive object to be cared for.

In a Church From Top denomination, hierarchy controls can extend out from local, regional, national and international Church institutions or associations. The focus at all levels of church life is on the ministry of the clergy and other Church professionals. Consequently, clergy are recruited for the hierarchy by a process of ministerial training and theological education that separates the minister/preacher/priest from the people. Every Church From Top has developed a distinctive recruiting and training process that reinforces the gulf between the laity and the clergy in the hierarchy.

The Church From Below

The Church From Below exists in the shadow of the Church From Top. This is the Church From Below because the Church consists mostly of people who are considered "below the hierarchy" in the eyes of the hierarchy. The Church From Below is focused on the ministry of the laity and carries out a distinctive lay ministry and mission. Here the issue is, "How do we get the Church involved in the ministry of the laity?" The definition of the laity is of enormous significance for the Church From Below is.

The Church From Below defines the laity as the laos, the Greek New Testament term for the 'whole people of God'. The word "laity" does not have same meaning in both Churches. For the Church From Below, the laos, the whole people of God, which may or may not include members of the church hierarchy. In the Church From Above, the hierarchy is the central part of the Church, and laity is the people who have secondary functions in the Church. I will use "Laity" as the laos, the whole people

of God.

Theological discussion of the strengths and weaknesses of each Church's approach to the role of the laity must eventually face a simple New Testament assertion: there can be no Church for the Laity because the Laity is the Church. The Church From Below recognizes this claim and reflects this reality in its corporate life and ministry. The Church From Top is disturbed by this claim because it has created a church separating the hierarchy from the people.

The challenge God puts before us is to resolve the issue of the role of all the people in the Church in a way that resolves the Laity issue between The Church From Top and the Church From Below. My hope is that Christ's Spirit will lead us to a strategy for the people of God that leads to productive of both the clergy and the Laity in the congregation.

EPHESIANS GUIDELINES FOR MINISTRY OF THE LAITY

A. Proposition 1 Initiation into the body of Christ bestows membership benefits equally on each member of the Church without special allocations for Church professionals. (Chapter 1:1-23).

The Church at Ephesus were similar to those in their city. Most new Gentile followers of Christ had lived and worked in a world-class pagan religious enterprise operated and controlled by the local religious and business hierarchy. Ephesus was a "destination religious resort" featuring the temple to the pagan goddess Artemis. Conversion drew people out of the pagan religion as well as the local economy and society of Ephesus. Paul's faith in Christ had caused him to lose his job and cut him off from the religious hierarchy that had been his community. In

Ephesians 1:1-23, Paul describes for the new recruits the spiritual rights and benefits of members of the Christian community.

Paul spoke directly to people who were having hard times in daily life because their conversions cut them off from former sources of income and community. Paul's list of benefits includes adoption into God's family, grace, hope for the future and release from sins, but Paul does not list professional jobs in the Church with pay. The People's Church teaches that these benefits are available to all followers of Christ and are distributed evenly across the whole of God's people. Would the Hierarchy object to an equal distribution of spiritual benefits and argue for a special allocation of benefits for Church professionals?

A. Proposition 2 The household of God accommodates each member of the body of Christ without regard to prior condition in life or present position in the church, giving equal access to the Father in the Spirit to all of the People of God. (Chapter 2:1 22)

In Chapter 2 Paul covers what a medical insurance policy call the question of pre-existing conditions. The question is, "How does your pre-Christian life affects your rights and benefits as part of the body of Christ." Paul's has no sermon on membership limitations because there are no limitations. All who by grace have been saved by faith receive full benefits and coverage. Far off or near, Gentile or Jew, all are God's workmanship and equally valued by Him and receive equal accommodations in God's house. Because of grace there are no restrictions based on a past life, and there are no exceptional rewards based on current or future works. Paul made his point for equal access to God for all by describing the Jewish Temple and removing the dividers of Hierarchy that separate all the people from God. In the household of God, all have equal access to God through the indwelling

of the Spirit in each human life. Would the hierarchy reject this proposition and expect special spiritual benefits and increases in rank because of the good works they do in the joint ministry project?

B. Proposition 3 All members are equal heirs and equal partners in the incalculable riches of Christ with an equal opportunity to approach God. (Chapter 3)

When Paul unveils the secret plan of God in Chapter 3, it like a lawyer reading a will from the Father leaving equal shares of the inheritance to all His adopted children in the body of Christ. When Paul assigns his own personal rank as a minister of the Gospel in the body of Christ as the "least of all Christians", he is following in the servant leadership role Jesus modeled by washing the disciple's feet in John 13. Leaders are defined as servants, not hierarchy, in the community of equal heirs.

By declaring spiritual equality between Gentiles and the Jews in the new community of faith, he seals off the door to a new hierarchy within the Body of Christ. In addition to the equal inheritance, there is a distribution of spiritual power to all in the people of God. Each person is destined to receive strength and power in their inner being as Christ dwells in the hearts of everyone in the body of Christ. The People's Church teaches equal inheritance and access to spiritual power for each member on the joint ministry team. Would the Hierarchy be comfortable selecting leadership for the joint ministry team based on servant leadership skills and spiritual power rather than rank in the Hierarchy?

C. Proposition 4 Our goal is to utilize the unique spiritual gifts given to each member to equip all God's people for work in his service for building up the body of Christ so that "we all" attain the full stature of

the fullness of Christ. (Chapter 4)

Paul shares three simple steps to unity for the Church of the Hierarchy and the People's Church (called this terminology) to work together. Step 1 is a "list of ones" defining those things that are shared equally by each Church member: one body, one Spirit, one Lord, one faith, one baptism and one call to hope in following Jesus the Christ. Step 2 is a call to every member to accept their spiritual gift in order to find their place of service and ministry in the body of Christ. Step 3 to unity in the body of Christ is bringing together the call and gifts of all members into a single vision: to equip God's people for the work of ministry and service to build up the body of Christ. Since Paul anticipates that the Spirit will distribute gifts for ministry to every member of the Church, we avoid teaching that all are called but some are "more called" than others or that some of the spiritual gifts are "reserved" for any special group in the Hierarchy.

Will the Hierarchy want exclusive rights to some spiritual gifts or want to reserve special mission and ministry assignments for the Hierarchy? The goal must be to work together by focusing our spiritual gifts on a unified goal: that "we all" can attain unity of the faith, knowledge of the Son of God and the maturity of Christ. This is an expansive goal since "we all" is the Laity, the whole people of God, and not any select group in the Church. Paul's call is that the spiritual gifts be used for the good of all of God's people. The Spirit will give us unity when we focus our spiritual gifts to benefit the entire Church.

Paul is pointing out that an individual cannot achieve maturity in Christ apart from using their spiritual gifts to benefit others in the community of faith. It is essential that the spiritual gifts be recognized in every member of the body of Christ since Paul placed no restrictions

on the distribution of spiritual gifts. Since Paul places this at the central focus of the Christian enterprise, it can be suggested To ignore the "we all" in this call and restrict any spiritual gift to any subgroup whether clergy or laity borders on New Testament heresy.

Actually, for the Ministry of the Laity in the last century there have been real disappointments. The Parable of the Two Churches describes not two churches but actually one congregation with two dimensions. It is a heart break to see churches, where clergy and lay leaders in Korea hold to traditions that reject these four propositions that summarize the Book of Ephesians. They block or even crush the emerging ministry of the whole people of God. But there are Heroes people who risk their careers to encouraging the ministry of all God's

Paul directs his Ephesians letter to the whole people of God. Ephesians 4:11-13 "And these were his gifts: some to be apostles, some prophets, some evangelists, some pastors and teachers, to equip God's people for work in his service to the building up of the Body of Christ. So we will at last attain unity inherent in our faith and our knowledge of the Son of God to mature manhood measured by nothing less than the full stature of Christ."

This goal is for every person in the body of Christ. Lay Pastors Ministry is an effective model for a partnership between the Church of the Hierarchy and the People's Church. It follows this positive Biblical model of the first century church developed at Ephesus. It elevates the role of the professional pastor who supports and equips people for this ministry. The laity and the clergy of Lay Pastor's Ministry are privileged to share a great call to service for Christ in the Twenty First Century.

The truth emerges about the Laity. The Church for the 21st century

must recapture the truth about the Laity. Christianity was and is a Lay movement, mobilizing all the People of God. Jesus was a village carpenter and called 12 from ordinary life with the promise that "I will make you fishers of people in the most important work in the world."

Ministry is not just for the religious professional, but every person has an important role to play in the body of Christ - His Church! Christ had a great vision of his disciples. He saw the great value of every person in his body and he knew the when they are properly trained and equipped; they were ready to GET WITH IT in service and ministry!

Future Church

Beyond Two Churches - The Future Church

It has long been recognized that fear paralyzes organizations as much as it paralyzes individuals. If leaders of congregations are responsible for motivating and organizing a process of faithful discernment without being able to describe and define the results before the journey begins, the leaders need to understand and to cope with the fear that could paralyze the congregational system. Actually essential fears face our congregations: the fear of too much change, and the fear of too little change.

When we think of two churches with different views of the Ministry of the Laity, we can get fear. The Church of the Hierarchy saw ministry primarily as what clergy and church professionals do. The People's Church views all Christians as called to ministry, laity and clergy. I want to discuss about moving beyond the idea of two churches to develop a strategy of the Future Church. In the Seminars the pastors, mostly from the Church of the Hierarchy, asked how they could develop a strategy

for the Ministry of the Laity. The process I developed, I would like to go through the outline together.

There should be Three decisions for your church:

1. To shift our strategic focus from the ministry of the clergy to the ministry of the laity.
2. To equip the laity as disciples to serve Christ in the congregation (the Church Gathered) and in the world (the Church Scattered).
3. To provide the laity with supportive, caring transformational communities and small groups built on shared spiritual disciplines to encourage and support effective service for Christ in the world and in the church.

Pastors request example of lay ministry programs for their congregation plans for small groups, lay discipleship, lay leadership in worship and lay ministry in the Church Scattered which is the laity in marriage, daily work and the community six days a week. I then discovered a major heart break: most pastors could not do the lay ministry programs when they got back to their churches. An older Korean pastor reported to the Seminar: I will be fired if I try these things in my church.

The Vision of the Future Church. An Innovation from a Hero of the Ministry of the Laity Pastor Dietrich Bonhoeffer (German Lutheran Pastor and Seminary Professor 1906-1945). Pastor Bonhoeffer is a HERO of the ministry of the laity. He lived from 1906 to 1945 and pastored and taught seminary in the German Lutheran Church. If the vision of the Future Church is from God, we must see the goal clearly with Christ's eyes and give our lives to reach the goal.

Bonhoeffer saw his Church swerve from a great German Protestant

tradition to sell out its spiritual heritage in support of the National Socialist Party under Adolf Hitler. Over a twelve-year period 1933 to 1945 he identified five innovative steps required to set the Protestant European model church on the right course to serve Christ and become the body of Christ under control of the Holy Spirit(Maximize your Ministry, pp.250-255).

These five steps are key for all churches today wanting to develop a significant strategy for ministry of the laity.

The first step is to embrace Biblical Christology. In a time when German theologians suggested the accounts of Jesus life were mostly myth, Bonhoeffer responded with his Christ the Center lectures in 1933 at Berlin University. He quoted the apostle Paul saying that if Christ is not the Son of God, crucified for our sins and raised from the dead, we might as well close the church and go home because there is no church as the living body of Christ.

His second step introduced in teaching seminarians is discipleship. This was the first time DISCIPLESHIP had been introduced in German theological education, and I discovered it is rarely taught in Korean seminaries. His lectures appear a "The Cost of Discipleship" in 1937. I discovered that Korean pastors have difficulty making disciples because no one has disciplined them.

Bonhoeffer's third step was building Christian communities based on shared spiritual disciplines and mission. His teaching appeared in "Life together" in 1938 and was vigorously resisted at first by independent-minded German seminarians.

His fourth was to preach and teach that God's call to each Christian

is first to follow Jesus Christ as a disciple but also called all, lay and clergy, to follow Christ in daily work, the community, marriage and in the body of Christ, the church. He proclaimed that the division of life into the secular and the sacred was Biblical heresy. All things in life are in Christ, under Christ, through Christ and for Christ. This teaching was found in his last book, *Ethics*, which was unfinished at the time of his death in 1945.

The fifth step is that all Christians including church leaders must be faithful witnesses for Christ in the personal struggles of daily life. When Bonhoeffer was executed by special order of the Nazi government, his fellow pastors unveiled stone with simple inscription: Dietrich Bonhoeffer, a witness to Jesus Christ among his brothers.

Bonhoeffer's five steps were meant to bring balance to the church as the body of Christ. When any of these steps are neglected, the congregation swings out of balance. The great question is, where is Spirit of Christ present? Where is Christ real in the church? A famous Anglican Bishop once said, "If you take the Holy Spirit out of our church, 90% of our activities will continue and we will be proud of them". If the focus is only on Christ "worship and liturgy", the teaching of the Word and the building up the People of God is neglected. If the focus is only on the teaching and proclamation of the Word, the worship and the health of the body of Christ suffers. If the focus is "in the life and activities of the congregation" and the Word and worship are neglected, the body of Christ becomes unhealthy. The main symptom is that the Church is a reflection of the culture rather than a reflection of the Lord of the Church Jesus Christ. Christ calls clergy and lay leaders to balance all three areas of life so that Christ is present in all three. When a Biblical view of the Ministry of the Laity is present, it is reflected in the teaching of the Word and Worship and Christ is present in all three

areas of Church life.

The most obvious benefit of Lay Ministry is development of strong lay leadership with significant ministry skills and discipleship experience. Dr. Robert Munger told the Fuller faculty some years ago in a sermon on the Ministry of the Laity: "A major roadblock to the renewal of the church is the inability of the clergy to trust the laity with significant ministry, and consequently, the inability of the laity to trust themselves with significant ministry".(Video Tape, 1990)

As we know in Lay Pastors Ministry, when lay people are trained and given the chance to do significant ministry, they are excited and ready to go.

Gospel of John

In Search of the Role of Nicodemus in the Fourth Gospel

Kwangsong Jeon

The recent studies focused on the function of Nicodemus in the Gospel of John through the commentaries have revealed that Nicodemus functioned as a hero of its Jewish Christian members. It points out that he is described as actually a type of the true Israelite who progresses in faith from seeing the sign, to finally confessing Jesus openly.¹

By contrast, some New Testament scholars have proposed that Nicodemus should be considered as a typical type of the unbelieving Jews,² although he is not hostility toward Jesus but sympathetic attitude

¹ John Bligh, "Four Studies in St. John, II: Nicodemus," *HeyJ* 8 (1967): 40-51; Sandra M. Schneiders, *Written That You May Believe: Encountering Jesus in the Fourth Gospel* (New York: A Herder & Herder Book, the Crossroad Publishing Company, 1999), 117-125. Schneider sees Nicodemus as "the very type of the truly religious person" (119); Ernst Haenchen, *John 1: A Commentary on the Gospel of John*, by translated by Robert W. Funk (Philadelphia: Fortress, 1984), 205. Haenchen mentions that "the Fourth Gospel Evangelist intended to convey to his reader: the correct faith."

² Marinus de Jonge, "Nicodemus and Jesus: Some Observations on Misunderstanding and Understanding in the Fourth Gospel," in *Jesus: Stranger from Heaven and Son of God* (Missoula, MT: Scholars Press, 1977), 29-42. De Jonge describes Nicodemus as a representative of the Crypto-Christians (12:42-43); Raymond F. Collins, "Jesus' Conversation with Nicodemus," in *These Things Having Been Written: Studies on the Fourth Gospel* (Grand Rapids, Michigan: Peeters Press, 1990), 66. "He is truly a man of Pharisees, a Jew who does not have an authentic faith in Jesus. His faith remains that of the one whose exegetical arguments will never produce authentic and life-bearing faith." Collins sees Nicodemus as a teacher of Israel; yet his faith is inadequate. Wayne A. Meeks, "The Man from Heaven in Johannine Sectarianism," *JBL* 91 (March/1972): 44-72. Meeks defines Nicodemus as a representative of Jews of inadequate faith who evolve into "Potential Christ-Killer" (2:23-24; 8:30-59). Cf. Wayne A. Meeks, "Breaking Away: Three New Testament Pictures of Christianity's Separation from the Jewish Communities," in *To See Ourselves as Others See Us: Christians, Jews, "Others" in Late Antiquity*, ed. J. Neusner and E. S. Frerichs (Chico, CA: Scholars Press, 1985), 94. Meeks describes Nicodemus as a representative of the fearful leaders (12:42). Sean Freyne, "Vilifying the Other and Defining the Self: Matthew's and John's Anti-Jewish Polemic in Focus," in *To See Ourselves as Others See Us: Christians, Jews, "Others"*

toward Jesus, of those whose faith was inadequate based on and terminating in the signs (3:2), or of those who knew who Jesus was but would not confess him openly because of fear of persecution (12:42).

One scholar group suggests a positive evaluation of Nicodemus' faith, but another takes a negative position. Differing opinions cause me to consider Nicodemus as an enigmatic, ambiguous figure.³ This work is not meant to be exhaustive in its exploration of both positions, or to go significantly beyond the interpretations others have proposed. My thesis' focus is rather on the contrasts and the convergences that demonstrably bind the diverse interpretations together. The method of my reading is not formal reader-response, although I am indebted to them in ways that will be obvious.

The purpose of this paper is to examine the person and place of Nicodemus. In particular, I will focus on the role of inherent ambiguity of surrounding Nicodemus from the perspective of reader response criticism. I propose that two main questions are addressed in 3:1-11: (1) what is the function of ambiguous Nicodemus in the Fourth Gospel? (2) what is the function of this narrative with respect to its original and modern audience? To support and strengthen my thesis, I will compare Nicodemus, a Jewish Pharisee and a member of the Jewish council with a woman of Samaria. The dialogue between Jesus and the Samaritan woman is the longest single section of John 4:4-42. The Gospel seems to hold these figures as parallel or opposites.

The narrative of Nicodemus appears only three times in the Gospel of John and nowhere else in the New Testament Gospels. The narrator encourages his reader to connect all mentions of Nicodemus, since he calls his reader's attention to the initial conversation between Jesus and Nicodemus at John 3:1-11 (or possibly 3:1-21).⁴

in *Late Antiquity*, ed. ed. J. Neusner and E. S. Frerichs (Chico, CA: Scholars Press, 1985), 140. Freyne sees Nicodemus as sympathetic Jews (6:60-66; 7:3-5; 8:31).

³ Cf. Julette M. Bassler, "Mixed Signals: Nicodemus in the Fourth Gospel," *JBL* 108/4 (1989): 635-646. Bassler suggests that Nicodemus is defined as neither fully a "Jew" nor fully a disciple, but somehow bearing traits of both (643).

⁴ I consider John 3:1-12 as a unit of narrative material. This means that verse 12 is the last verse of the real discourse between Jesus and Nicodemus because we can see "you"

He reappears on the scene at John 7:50-52. He defends Jesus before the Pharisees, indirectly though. Nicodemus's final appearance in the Gospel occurs after the crucifixion when Joseph of Arimathea asks Pilate for the body of Jesus (John 19:38-42). My specific focus in this work will be John 3:1-11; 7: 50(45)-52, and 19:38-42.

I. Nicodemus's Identity and Ambiguity (3:1-2)

The dialogue begins when a "man of the Pharisees, a ruler of the Jews" comes to Jesus by night. The narrator associates Nicodemus with the Pharisees and the rulers of the Jews, and the rulers, like Nicodemus, receive an ambiguous treatment in the Gospel (7:26, 48-52; 12:42). The term "the Jews" (hoi Ioudaioi) referred in a variety of contexts in the Fourth Gospel is a complex and widely investigated topic in Johannine studies.⁵

The identity of the "Jews" in the Gospel of John is multiple; sometimes the "Jews" are the religious authorities, sometimes Judahites, sometimes all the Jews who refuse Jesus' message or believe in Jesus. Adele Reinhartz argues that the Fourth Evangelist identifies the Jews as a historical people with the negative pole of his dualistic rhetoric, and that while later anti-Jewish interpretations have read the Gospel through the lens of a priori attitudes, these interpretations are not inconsistent with the rhetoric and tone of the Gospel itself.⁶ In this way, Nicodemus stands in the midst of the presumed anti-Jewish context. Nevertheless, Nicodemus, their ruler is portrayed most sympathetically, commended for "coming to the light" (3:21), even if his faith falls short of that of the

as the last usage—i.e., Greek term, σοι). There is a shift into the third person at the verse 13. The verses 13-21 are added by the implied author.

⁵ Stephen Motyer, "The Fourth Gospel and the Salvation of Israel: An Appeal for a New Start," in *Anti-Judaism and the Fourth Gospel*, ed. R. Bieringer, D. Pollefeyt, and F. Vandecasteele-Vanneuville (Louisville: Westminster John Knox Press, 2001), 93. "The Jews" appear frequently (sixty-eight time, no less), notably as those who first "persecute" Jesus and plot to kill him (5:16-18), who call him demon-possessed (8:48) and throw his follows out of the synagogue (9:22), and finally cry for his crucifixion (19:2). John Ashton, "The Jews in John," in *Studying John: Approaches to the Fourth Gospel* (Oxford: Clarendon, 1994), 36-70; Margaret Davies, *Rhetoric and Reference in the Fourth Gospel* (Sheffield: JSOT, 1992), 290-301. U. von Wahlde, "The Johannine 'Jews': A Critical Survey," *NTS* 28 (1982): 33-60.

⁶ Adele Reinhartz, "'Jews' and Jews in the Fourth Gospel," in *Anti-Judaism and the Fourth Gospel*, ed. R. Bieringer, D. Pollefeyt, and F. Vandecasteele-Vanneuville (Louisville: Westminster John Knox Press, 2001), 214.

Samaritan woman.⁷

Unlike many of the other characters whom Jesus meets in the Gospels, Nicodemus is neither nameless nor faceless. The narrator calls Nicodemus *άνθρωπος*, a “man” or “person” of the Pharisees (3:1), may be inconsequential, but “a Pharisee” would have been simpler; this term appears nowhere else in the Fourth Gospel linked with the Pharisees in the genitive. The narrator probably employs the term here to make explicit the connection with the “people” whose hearts Jesus knew in 2:25.⁸

The “ruler of the Jews” title (3:1) connects him the elite authorities who oppose Jesus in the Fourth Gospel (7:48)—witnessing that in John’s narrative world, even some of the Jewish representatives can ultimately become Jesus’ followers as a secret believer (19:39). One other bit of evidence supports this suggestion, the narrator describes Nicodemus as ‘a ruler’ and connects him with the Pharisees, which could serve to link with the rulers in 12:42 who believed in Jesus. But because of the Pharisees he did not confess it for fear they would be put out of the synagogue.

In the same vein, when Nicodemus first speaks in 3:2, he does not speak only for himself, but speaks also for those whom he represents. Here Nicodemus uses the first person plural, “οἶδαμεν,” to assert that you are a teacher from God. Thus Nicodemus is a man for whom identity and Jewish community are closed bound. Interestingly he comes to Jesus with a generous openness, acknowledging that Jesus has come from God. The Pharisee “comes” (*ήλθεν*) to Jesus in 3:2, recalling the disciples’ “coming” to Jesus in 1:39, 47.

In this context, Nicodemus calls Jesus “teacher,” which is a correct term for disciples to employ (1:38; 11:28; 13:13-14; 20:16), even if it is not a complete Christology by itself. Moreover, Nicodemus’s confession before Jesus (“Rabbi, we know that you are a teacher who has come from God”) functions as an echo of the preceding passages: “Rabbi,”... “We

⁷ Motyer, “The Fourth Gospel and the Salvation of Israel,” 97.

⁸ Cf. The definitive article (2:25) denotes the noun, *άνθρωπος* (mankind as a whole). In contrast, in 3:1 “a man” is without the article. The significance of the omission of the article is that Nicodemus was one of the many who believed (2:23), a sample of the humanity whose inmost thought Jesus could read.

have found the Messiah" (1:38-41) and "Rabbi, You are the Son of God" (1:49). Indeed, Nicodemus's words contain a key sight that is missing from other professions of faith: that Jesus has "come from God"⁹—which is certainly not a confession of Jesus' pre-existence, but a recognition that God was peculiarly with him, very much as he was with Moses or Jeremiah (Ex.3:12; Je.1:19).

At his initial appearance (3:1-11), he seems to be a negative figure. Jesus sharply accuses him of misunderstanding: "Are you a teacher of Israel, and yet you do not understand these things?" (3:10), "Truly, truly, I say to you, we speak of what we know, and bear witness to what we have seen; but you do not receive our testimony" (3:11). But later on Nicodemus defends Jesus to his fellow Pharisees by saying, "Our law does not judge people without first giving them a hearing to find out what they are doing, does it?" (7:52). Finally he comes with an enormous quantity of spices to anoint Jesus' body after his death (19:39). It is never clear whether he openly becomes a believer, but he has obviously gone some distance toward faith.

Contrary to his positive description, in the verses 2:23-25, immediately preceding the narrative, the implied author has explained that Jesus would not trust himself to those who believe merely on the basis of signs.¹⁰ Namely, Nicodemus is described as one of those Jews, whose faith is based on the signs. At the beginning of pericope, we can consider him as an inadequate believer. Yet the careful reader is left wondering just what distinguishes Nicodemus's sign-based faith from that of the disciples, whose faith seems to rest, initially at least, on a similar experiences of Jesus' miracle (2:11).¹¹

Moreover, Nicodemus comes by night. Why Nicodemus comes to Jesus

⁹ Bassler, "Nicodemus in the Fourth Gospel," 637. Bassler indicates that "Nicodemus's initial profession of faith, though not as profound perhaps as Andrew's or Nathanael's, is at least as substantive as Philip's." Cf. Schneiders, "Born Anew," 190. Schneiders suggests that Nicodemus is 'suspended' in the text between Nathanael, the true Israelite who immediately abandoned his skepticism and confessed Jesus as Rabbi (or teacher), Son of God, and King of Israel" (1:49).

¹⁰ Cf. Haenchen, *John 1*, 199. Haenchen sees the passage of healing of the blind man, only as a positive evaluation of miracles in the Fourth Gospel (chapter 9). The man born blind could only be healed by a divine miracle.

¹¹ Bassler, "Nicodemus in the Fourth Gospel," 637-638.

at night is uncertain. Jewish teachers often studied at night, especially those who had to work during the days.¹² But as a ruler, Nicodemus would not have to work during the day. Another possibility would be that his fear of the Jews determined the kind of visit he made to Jesus. More likely, he comes at night to avoid being seen (cf. 7:51-52; 12:42-43; 19:38); night was the time for secret deeds and whatever one wished not to be known.¹³

Nicodemus remains a secret believer at this point, not fully a disciple. Nicodemus here remains in solidarity with those who fear to confess Jesus lest they be expelled from the synagogue (12:42). Similar to light's separation of night into day, the coming of Jesus into the world divides the cosmos into two distinct camps: those that do evil, preferring darkness, and those that do what is true, preferring the light (3:20-21).

What is even more provocative is the reference to Nicodemus coming to Jesus at night in v.2, a point the narrator recalls to the reader's memory in 19:39 where Nicodemus bears the description of the one 'who had at first come to Jesus by night.' Yet if it is true that Nicodemus came by night, it is equally true that he came to Jesus, that is, to the light that "shines in the darkness" (1:5). This suggests a positive evaluation of Nicodemus, for only one "who does what is true comes to the light, that it may be clearly seen that his deeds have been wrought in God."¹⁴

By contrast, another possibility would be that the Fourth Evangelist leads his reader to remind of it later on, in a note which in fact characterizes Nicodemus as the one who came to Jesus by night. This casts a certain suspicion over him, because of what is said in the dialogue itself about the division between people who come to the light and those who remain in darkness (3:19-21). Nicodemus does come to the light, but he is depicted as one who does not perceive that light very clearly, and who is hesitant and unable to make the decisive step from darkness to light.¹⁵ Therefore, the characterization of Nicodemus is fraught with

¹² Cf. D.A. Carson, *The Gospel According to John* (Grand Rapids: Inter-Varsity Press, 1996), 186.

¹³ Judg 6:27; 1 Sam 28:8; 2 Kgs 25:4.

¹⁴ Bassler, "Mixed Signal," 638.

¹⁵ Meeks, "The Man from Heaven in Johannine Sectarianism," *JBL* 91 (1972): 54.

ambiguity.¹⁶

Also, as the chief priests and Pharisees berate the temple police for their failure to arrest Jesus, Nicodemus appears a second time (7:45-52). Nicodemus appeals to the Law of Moses to defend Jesus before his fellow Pharisees. This is his positive action. But he still depends on the Law of Moses. The Pharisees ask the temple police a question fraught with ambiguity: "Has any one of the authorities or of the Pharisees believed in him?" (7:48). The query may be ironical: that is, the Pharisees are wrong again for here is a Pharisee who believes in Jesus.¹⁷ Or, it may be a true statement: no one, not even Nicodemus, has believed in Jesus. Thus Nicodemus is not a follower who has "believed in him," for he has not made a confession of faith in Jesus. Nicodemus is somewhere in-between disciples and the leaders. The characteristic of Nicodemus is ambiguity.

As the blind man confesses, "If this man were not from God, he could do nothing," also Nicodemus confesses a faith in Jesus; for no one can do these signs that you apart from the presence of God." Unlike him, Nicodemus is unable to comprehend the identity of the Son of Man (9:35; 3:13).¹⁸

Finally, in 19:38-42, Nicodemus appears in the company of Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews. Nicodemus shows for himself capable only of burying Jesus, ponderously and with a kind of absurd finality, so loading him down with burial as to make it clear that Nicodemus does not expect a resurrection any more than he expects a second birth. This is the sign of his inadequately faith and misunderstanding.

Joseph is also an ambiguous character. In Mark 15:43, the narrator is defined by "a respected member of the council, who was also himself waiting expectantly for the kingdom of God. In Luke 23:50, he is presented as "a good and righteous man." Thus, to define Joseph and by association Nicodemus as secret disciples who acts (or do not act) out of "fear of the Jews" would seem to define them in terms of totally

¹⁶ Bassler, "Mixed Signal," 643-646.

¹⁷ Paul Duke, *Irony in the Fourth Gospel* (Atlanta: John Knox, 1985), 80-81.

¹⁸ Meeks, "Man from Heaven," 55.

inadequate faith, in short, in terms not far different from the initial assessment of the figure of Nicodemus (2:23-25).¹⁹

II. Nicodemus and the Samaritan woman

John's narrative featuring a woman of Samaria in dialogue with Jesus bears some likenesses to the Nicodemus account. Like Nicodemus the Samaritan woman meets with Jesus. But the relationship between the two characters is more marked by the contrast between them than by the similarity.

John characterizes Nicodemus as a ruler of the Jews and a Pharisee. Contrast to him, the Samaritan woman as one of marginal persons is estranged from God. Also she is portrayed as a marginal character within the narrative because she is sexually dishonorable.²⁰ Unlike his case, she draws closer and closer to faith through the narrative, which culminates in the fruitfulness of her testimony about Jesus. Nicodemus comes in the dead of night, and the woman comes in the heat of the day (4:6).

First, she uses polite protocol, calling him "sir" (4:11). The second "sir" (4:15) suggests that Jesus has more status in her eyes. Perhaps "lord" would be a better translation to show her increasing respect. Then, she begins to call him "prophet" (4:19), a religious title. For the Samaritan religion the word "prophet" was significant, since Samaritans believed that a type of Moses would arise to deliver them in the last days.

Nevertheless, she also uses the terms "Messiah" or Christ to describe the kind of knowledge Jesus is showing (4:25). Finally, Jesus discloses his own identity to her, using the highest title found in the gospel, "I am" (4:26). She has journeyed from deficit to discipleship. She now goes far beyond what Nicodemus accepted in chapter 3. By contrast, Nicodemus does not suggest Jesus is a prophet, still less the prophet or the

¹⁹ Bassler, "Nicodemus," 641. "This unsettling conclusion has been largely avoided by interpreters of the Gospel, who tend to force Nicodemus into either the positive mold of true faith or the negative one of sign faith"(643).

²⁰ Luise Schottroff, "The Samaritan Woman and the Notion of Sexuality in the Fourth Gospel," in Fernando Segovia, ed., *What is John?: Literary and Social Readings of the Fourth Gospel* (Atlanta: Scholars Press, 1998): 157-81 (John 4). Cf. the Samaritan woman was, according to her culture and social context, marginalized on the basis of her gender, ethnicity, ritual impurity and moral conduct.

Messiah, but simply a teacher mightily endowed with God's power. The reader sees in this woman of Samaria a depth of response that obviously surpasses that of Nicodemus.

III. Nicodemus's Misunderstanding (3:3-8)

Jesus responds with a stern and unequivocal declaration. Using the doubled "Amen" of John for the first time, Jesus takes the initiative by saying that birth "ἀνωθεν," (from above) is required to "see the kingdom of God (v.3) ²¹ The function of the doubled-Amen sayings considers whether these sayings provide the central theme for specific speeches in the Fourth Gospel (3:3,5,11). The level on which 3:3 responds directly to 3:2 is a summons to a great depth of insight.

The Greek term "ἀνωθεν" is intentionally ambiguous, as it can be reasonably mean either "again" or "from above." John uses the double meaning as a part of the technique of misunderstanding.²² Nicodemus chooses the former, but the correct answer intended by Jesus is "from above," which here establishes the difference between "born of flesh" and "born of water and spirit" (vv.5-6). Nicodemus, of course, chooses the temporal meaning, and take it as a reference to physical birth (v.4). Jesus employs the word "pneuma," which has a double meaning, in order to overcome the surprising lack of comprehension on the part of Nicodemus. It may mean wind, but it can also mean the divine Spirit.

²¹ Cf. Dorothy Lee, "Restoring Glory: The Symbol of Jesus' Flesh," in *Flesh and Glory: Symbol, Gender, and Theology in the Gospel of John* (New York: A Herder and Herder Book, 2002), 37. "In John 3, Jesus uses the word "flesh" in the context of the symbol of birth, responding to Nicodemus's misunderstanding of his challenge to conversion. Nicodemus's failure to comprehend birth as a metaphor of entry into eternal life is clear from his assumption that the adverb *anōthen* means "again" in a literal, biological sense rather than spiritual meaning it has for John"; cf. Meeks, "Man from Heaven in Johannine Sectarianism," 48. "Above all there parallel, slightly varying formulations of similar thematic dialogue ("Unless one is born *anōthen* he cannot see the kingdom of God"/ "Unless one is born of *water and spirit* he cannot enter the kingdom of God," 3:3,5) to whole compositions that seem to be alternate interpretations of the same group of themes belonging to different stages of the history of redaction of the gospel" (ch.14//chs.15-16); cf. Before chapter 3 it has been used only once (1:51) in response to Nathanael, to assert that the way to God is soon to be seen to be only through Jesus.

²² Raymond E. Brown, *The Gospel According to John*, 2 vols., of Anchor Bible, ed. William F. Albright and David N. Freedman (Garden City: Doubleday & Co., 1966), 130.

With this misunderstanding he makes it clear that he does not comprehend Jesus. I propose that John leads us to recognize his inability as the teacher and representative of Israel. This does not mean that I intend to evaluate Nicodemus negatively because of his misunderstanding regarding Jesus' message as a case of the Samaritan woman.²³ It is doubtful that whether Nicodemus could possibly be aware of this nuanced usage of "άνωθεν" to be able to answer the riddle correctly. Ambiguity still surrounds Nicodemus. The evangelist wants to make clear in what respects the faith of the group represented by Nicodemus fell short of the true Christian faith and why their understanding was in fact misunderstanding, putting them outside the community of the true believers of Jesus Christ.²⁴ Moreover, although Nicodemus will construe "άνωθεν" only as "again," John's audience will understand that Nicodemus has missed the spirit-begetting.

In this passage Nicodemus becomes a foil whose misunderstanding allows Jesus to clarify his point for John's audience (cf. 14:5, 8). Although Jesus does not accept Nicodemus' faith as adequate, he does commit himself to the Pharisee to the point of opening the truth of the kingdom to him (3:3; 3:5). Nicodemus's misunderstanding does not alter the truth of Jesus' assessment of his need.

And as Jesus' speech grows in length his audience expands: in 3:3, Nicodemus is addressed, in 3:7 a collective group (ύμας) is envisioned, here, the plural form "you," it is not really Nicodemus as an individual who is addressed, but Nicodemus as a representative of all those Jews who stand on the threshold of Christian faith, and in 3:16, 19 the world (κόσμος) is the subject of the discourse. Nicodemus could not comprehend Jesus' analogies because he lacked experience with the Spirit; just as one not yet born from above could not even see God's

²³ The dialogue between Jesus and the Samaritan woman at first centers on his ability to give her living water, which will never leave her thirsty (vv.10-15). In v.10 Jesus tells her, "If you knew the gift of God, and who it is that is saying to you, 'give me a drink,' you would have asked him, and he would have given you living water." Much like Nicodemus in 3:4, the Samaritan woman misunderstands what Jesus says and interprets his words to be about things concrete and earthly. But the narrator does not describe her character negatively.

²⁴ Marinus de Jonge, "Nicodemus and Jesus: Some Observations on Misunderstanding and Understanding in the Fourth Gospel," in *Jesus: Stranger from Heaven and Son of God*, 39.

kingdom (3:3), one could not grasp the origin of the Spirit-born any more than one could grasp the origin or destination of the wind (3:8).

IV. Disappearance: Nicodemus's Misunderstanding (3:9-11)

It is at this point in the dialogue that John introduces a subtle change. Verses 10-and 11a are addressed to Nicodemus, but in verses 11b and 12 the plural takes over. Verse 7 has already prepared the reader, "Don't be astonished that I said to you (singular form), you (plural form) must be born from above." Nicodemus's use as a foil through whose questions Jesus will reveal insight to John's audience is nearly complete, so Nicodemus offers a final, general, "How can these things be?" (3:9).

Nicodemus's response to the parable of the wind and the Spirit indicates he still does not grasp the truth of the new birth. Jesus expresses astonishment at Nicodemus's continued lack of understanding. At the same time, Jesus' shift from addressing the "the teacher of Israel" (3:10) to "you" (plural) who do not receive our witness" (3:11) suggests that Jesus addresses the community of which Nicodemus at this point remains a part. Nicodemus nowhere recurs after this point, but Jesus' words profits the reader.²⁵ In 3:1-11, Nicodemus withdraws into confused silence. Nicodemus is portrayed as a benighted man, seeking out Jesus but finding him distance and incomprehensible.

After a misunderstanding he disappears silently and anonymously, while after a conversation that includes misunderstanding, she becomes a public witness (4:28-42). Nicodemus should be able to translate earthly analogies into heavenly categories, but he is unable. Therefore, heavenly things remain hidden to him also. The narrative ends as it began with Nicodemus in darkness.

V. Conclusion

The Fourth Gospel is filled with ambiguity. Nicodemus represents any group, it is one that can not fully be characterized as disciples, but is not tightly bound to 'the world' either. The ambiguous words (and misunderstanding) in the Fourth Gospel are a class of riddle that separate "outsiders" from "insiders." The insiders, those who include

²⁵ Robert Kysar, "The Making of Metaphor: Another Reading of John 3:1-15," in *What is John?* *Readers and Reading of the Fourth Gospel* (Atlanta: Scholars Press, 1996), 36.

Johannine Jesus and the Johannine community, get the meaning while outsiders, those who in many cases are the Jews, do not understand the special meaning of the riddle.

In the Fourth Gospel 3:1-11, Jesus' answers are just as ambiguous as his questions. His answers cannot be deduced logically from the questions. Within the narrative world of the Fourth Gospel, Jesus' riddles do not meet the "criterion of solvability" because they presuppose a belief that Jesus is from the Father (John 1:14; 13:1-3) and speaks the words of God (8:37-38). Nicodemus cannot answer riddles that concern "heavenly things" because he is "earthly" (3:12). Thus, the text 3:1-11 is filled with the ambiguity of irony.

The most important function of ambiguity (and misunderstanding) around Nicodemus is to teach the reader how to read the Gospel. The Gospel of John leads his reader to experience both identification with and distance from Nicodemus. Nicodemus as an ambiguous character encourages his reader to raise the question, "Do we Christians really understand Jesus' words in the Fourth Gospel? Your faith is based on the sign, isn't it? Finally, ambiguity focused on the dialogue between Nicodemus and Jesus provokes us to make strange the reader's stale perception of reality and open up a fresh perspective on the world. The reader learns to rule out literal, material, worldly, or general meanings. Jesus' audience and John's readers are constantly challenged to consider the earthly and heavenly.²⁶

²⁶ A similar play between the physical and spiritual occurs in the dialogue between the Samaritan woman and Jesus. Jesus offers the woman "living water," which she apparently believes is a flowing stream that will make her task of fetching water easier, while Jesus uses the terms its spiritual, non-literal sense. The ambiguity makes strange what humankind calls "living."

Root and Thanksgiving

(Psalm 100)
Kang Wan Kun

Good morning everyone. Welcome all of you to this worship service.

Today, I would like to discuss about 'origins and gratitude' and go over on why and how we should thank god on this thanksgiving service.

There is a saying that a stone, though cleaved, does not lose its firmness, and that red soil, though turned over, and retains its color. Thus, essence is not changed, while appearances sometimes do.

By the same token, different churches and denominations in different countries show different worship styles; sometimes different theological doctrines are emphasized. And yet, when it comes to the essence of Christianity, all local churches and Christian members should show consistency on the essence of the Christianity.

In some churches, they prefer to pray loudly with a drumbeat; in others meditative silent prayers are preferred. Some denominations let the congregation examine the candidates for pastorate, while others have the regulation that prelates or bishops select and dispatch each pastor to a local church.

This kind of difference is sometimes ascribed to the lack of the fiery presence of the Holy Spirit, or to the politicization of a denomination. But none of the differences can be a right criticism.

After all, these differences come from various ways in which to get the more important things or essential parts. Therefore, we cannot decide which worship style or denomination is preferable. What is important is how efficiently we can use such methods to reach ultimate goals.

There is an indispensable part each real Christian is supposed to possess. What is it that only Christians can have? It is not a worship or prayer. It is not love, either. These are crucial parts of Christianity. But they are to be found in other religions too, such as Buddhism, Islamism and Taoism.

Then what is it that only Christianity has? What should we, as Christians, emphasize and cherish? It is God as the Trinity.

As opposed to the other religions, our worship is directed to God the Trinity, which makes our worship a Christian worship. Likewise, our prayers should be based on what God teaches us, and our love should imitate God's love.

This is where we Christians should thank God who has given us the best model and direction for our practices. We are not thankful to him for visible gifts such as money. Instead, our gratitude is directed to God Himself who is the giver of all good things.

God is the root of our lives and existence. And yet, more often than not we tend to forget the presence of this origin, and to be only interested in the fruits coming from this root. That is, we may overlook the most precious privilege of walking with God, and pursue the only visible things that non-Christians also seek after.

We may desire some things at the cost of our gratitude. So sometimes our gratitude depends on whether our wishes are fulfilled or not. Christian gratitude should excel what is given. Christians are expected to give thanks to God always because of His presence and the fact that we have been saved.

Not too long ago, my wife and I planted a couple of trees in the front yard of the parsonage. Later we realized that the trees had been planted too closely to each other. It seemed as if the trees were struggling with each other. The smaller tree began to wither and finally looked dead.

One day I felt somewhat guilty for the dead tree and wanted to take a look at it. Then, I was surprised to find that the tree was not dead, but was still alive with the most important part preserved. It looked as if it were crouching waiting for a day to rise again.

I tried to imagine how difficult the tree had been to strive to survive with another tree nearby. In the height of the battle, the tree succeeded in preserving its most crucial part, namely its root, which would enable it to rise again.

Without the beautiful flowers and fruits, it seemed like the tree was dead but by preserving the root it will rise again when the time comes.

This is what life is all about. We may sometimes hit the very bottom in our lives because of our failures, but we still have the hope to rise again as long as we dwell in God who helps us to rise again and makes something new in our lives.

The Israelites became captive to Assyria and Babylonia because of the divine punishment for their sins. Their lives were at stake. At the bottom, however, they did not forget to remember God and seek His favor.

Then, God led them back to their own country in a miraculous way and they rebuilt the Jerusalem temple out of gratitude. Psalm 100 is written at the completion of the temple:

Make a joyful noise to the LORD, all the lands!
Serve the LORD with gladness! Come into his presence with singing!

They are so happy because Yahweh is their God who created the universe. In other words, they are so deeply moved by the fact that they are God's sheep and God's people. Like the fruitless and flowerless tree in the front yard of the parsonage, they have been deprived of every good thing. They have been slaved and they had to worry about their existence itself at the bottom of their lives. Thus, they can be so thankful at the mere fact that God who is the fountain of life is with them and joyful at the hope that sometime they can rise again. In other words, their experience of the most wretched life let them regard divine presence as incomparable joy.

Too often, we come near to God relying on our confidence that comes from "religious rites" and "our achievements." Sometimes, we mistakenly believe that our magnificence of worship or our sacrificial service itself is our faith. And yet, Christians become genuine Christians through seeking relationship with God alone.

We become genuine Christians when we take off our prides from forms and positions, and humble ourselves before God. Only then we can see our sinful natures, contradictions, and jealousy. More importantly, we can give thanks to God, who still loves and guides us sinners.

Hermann Hesse, the famous German writer, was already world-famous when he published one of his best writings, titled "Demian." But he did not want to achieve success though his fame. He wanted his work to

be valued by its worth alone. So he made it published under the penname of "Emil Sinclair."

I have to ask all of you whether you have ever bothered to stand before God without any disguise. Who are you when the veils of "ethical citizen, conscientious intelligent, sacrificial believer" are uncovered? You may find a very small and narrow-minded person in yourself. Even so, that fact enables us to be the thankful to God who still sustains our lives and gives us another chance.

There was a young painter in a rural village in France. He loved to paint the beautiful sky and grass waved by the wind. Those who saw his pictures were moved by his clean pictures and encouraged him by saying "Go to a city and you will earn a great reputation."

That made him puffed up and happened to go to Paris. But his paintings were not sold because his style was different from which was popular in Paris. He started to worry about his own bread, not to speak of any reputation as a painter.

At last, he had no other choice but to draw nudes to sell them to rich noblemen and flattering portraits. His pride as a painter was sacrificed for the necessity to draw cheap pictures to please the taste of noblemen. He could not express his own artistic passion coming from the heart.

"This is not what I am supposed to do. I can't do this anymore . . ." The young painter spent every night in agony blaming himself. And he was shocked when he overheard his fellow painters gossiping about him, "That fellow is nothing but a third-rate painter who cannot draw anything but a nude.

He cried and agonized over and over again. He thought his life was over. In his tears, he began to think of his future. Should I recover myself as an artist, or should I go on selling myself for bread?"

Finally, he decided to become an artist that he wanted to be, even though he may be taken the bread out of his mouth. When he came back to his hometown, he could see the sky, the earth, the people, and the landscape, again. He continued to express his God-given talent and passion on the drawings.

One day, the skies were lit up with the glow of the setting sun, and he happens to see people giving thanks to God in the field after finishing their daily work. Inspired by that scene, he draws one of the most natural and religious pictures which sublimates the beauty of labor into art. The "Angelus" by Jean-Francois Millet is so created.

In a similar way, we often forget ourselves when we are deviated from the essence of life and faith. But remember that the wise do not miss the essence. Just as Millet's own characteristic talent moved others, so Christians can make their lives moving and powerful when we are Christian-like and carry on our uniqueness in Christian faith.

What, then, does it mean to be a genuine Christian? We become genuine Christians through our confrontation with our naked selves before God, and by realizing our limitations, and giving thanks to God. Then, our ability to give thanks will extend wider and wider until we can rejoice always, because that gratitude enables us to stand firm in the face of difficulties. Thus, our love for God can be the stronger because we love the presence of God, which is the root of our lives, rather than what is visibly given by God. Only when we are transformed through this process of gratitude, can we be a real Christians and remain in the essence of Christian identity.

Most people don't see what they are not used to. Hopefully, this Thanksgiving will be different from usual. During the Thanksgiving, let us take time to stand before God alone, and give thanks to God by finding great things that God can give alone.

Review of
Lay Pastors Ministry



Equipping & Caring

Volume 2
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Church Growth Through Lay Pastors Ministry

Tom Corbell, President of LPMI USA

The laity are the strength and the key to a healthy and growing ministry.

Let me share a story that comes from Frazer United Methodist Church in Montgomery, Alabama.

Dr. John Ed Matheson shared this story at a conference on Lay Pastoring.

The youth at his church had been praying about how they could minister to a group in Montgomery. They told their youth pastor that they wanted to do something for the fair workers who would be in town for ten days.

They went to the Fair manager and said that they would like to serve them supper. The man was taken back. No one messed with his dirty, greasy people. Why serve them a meal? The kids said that Jesus served and that they wanted to do as He did.

The manager said *"OK. You just bring your hot-dog sand hamburgers"....."No, No,"* said the kids.*"We are going serve them steak!"* *"They never had no steak,"* said the manager.*"Well they are going to that night!"*

The manger said he would supply the paper plates and plastic ware. *No, we will serve them on china and silver ware."* The manger looked at them like they were crazy.

The next day the 400 fair workers came to a tent expecting to wait in line as usual. Instead they were seated at beautifully set tables. Each woman, as she came in, was given a pink carnation. The kids were

wearing tee-shirts that said, *"Frazer Youth Fair Workers Friends Forever."* They also gave tee shirts to every fair worker. The fair worker swore these shirts all the days while in Montgomery!

As the youth served the meal that had a bunch of bracelets with colored beads on them. Each color represents a part of God's Plan of Salvation. Many of the workers asked what those bracelets meant. *"Glad you asked....."*, said the young person. There they made a simple witness for Jesus Christ.

Before the meal was over the kids asked the workers if they'd like to have a Bible. Instead of a paperback Bible they gave them genuine leather Bibles. The workers were completely taken back. *"Why would these young people give them the best Bible?"* They were used to second-rate stuff. The youth explained that, *"Jesus gave them the best! Jesus gave himself. Not a second-rate version of God's Grace."*

John Ed said that he had no idea where those 400 fair workers were today. But they know.....they know..... that God loved them! These kids were *"Love with skin on!"*

Every great ministry began as an idea in the mind of a person who was searching and trying to discover God's will.

These young people give a powerful example of a creative idea that came about because they wanted people to know about Jesus Christ.

Church growth through Lay Pastors Ministry is a byproduct – not the goal – of LPM. If my purpose in equipping lay people to give pastoral care is to try and increase the active membership of a church then I may be trying to manipulate God's Spirit for my own gratification and needs.

Church growth is the result of the work of the Holy Spirit. It is not something that you or I can cause to happen.

With that said Lay Pastors Ministry can give a sense of purpose that can be very exciting and cause others to want to learn more about caring in the name of Jesus.

If the numbers of people increase then we give the glory to God!
It is not something you or I can take credit for. It is a response to a holy work that the Spirit of God has provided!

In 1978 our beloved Founder Mel Steinbron was moved to act upon a great idea that came from the Holy Bible. He had a vision where all of God's people would receive Christ-like care.

After months of studying, praying and planning, a group of lay people with Dr. Steinbron, launched the Lay Pastors Ministry in Cincinnati, Ohio.

On the Lay Pastors Ministry, Inc. website Dr. Steinbron writes:

The Lay Pastors Ministry is a system of congregational care by laypeople. It's the way hundreds of Christian churches on four continents are fulfilling Christ's command: "Take care of my Sheep." The traditional system of ordained clergy pastorally caring about and for each individual of their congregations has failed. No church can hire a staff large enough to do this.

Besides this reality, God never intended the spiritual leaders (the ordained clergy) of their congregations to also be the shepherds for each individual believer. For the one-on-one, personal, continuing care, there are "pastors in the pews." Many "people in the pew" have unused pastoral gifts with which to shepherd individuals while their spiritual leader is shepherding the congregation as a whole preaching, teaching, envisioning, creating space in the church's life for lay ministries such as the Lay Pastors Ministry, equipping laypeople for their ministries and giving them support.

Here I am in South Korea. I stand literally around the world from my home in North Carolina, USA. I see hundreds of excited, seeking, and

hopeful faces as you work to “equip lay people for the work of ministry.”

I see men and women who have sacrificed to obtain knowledge and skill to literally be “love with skin on” to people who need the love of Jesus Christ. I cannot begin to tell you how humbled I am to be a small part in this world-wide movement of pastoral care by lay people. Rev. Byeong Chea has asked me to talk about LPMI in America.

We have divided the United States into ten regions. There are regional directors who serve to minister and help equip local congregations to either begin a Lay Pastor’s Ministry or help them in their present ministry. The regional directors are made up of LPMI board members and other dedicated people who want to see the ministry grow.

We have a small office in Lumberton, New Jersey staffed by Else Grundeland. By the way, she sends her greetings to you. She was so privileged to be with you two years ago. From this office we send materials such as Dr. Steinbron’s two books, manuals on different materials on Lay Pastoring, brochures, video tapes, etc.

We also have a website – .On this site we have articles about Lay Pastoring, the history of LPMI, the Plan of Salvation in Jesus, resources and upcoming events. We want to see LPM ministry grow in America and around the world. There are a number of factors that affect how capable any organization is in terms of how it grows. I want to take a few minutes to describe where LPM is in America. I suspect that our goals and problems are not unique to us.

LPM has a basic problem in America in that we don’t have information on all of the churches that have the Lay Pastor’s Ministry established in their church. Let me explain part of the problem. I will use myself as an example. Over the past ten years I have taught 35 Equipping Seminars in North Carolina, South Carolina, Virginia New Jersey, Tennessee, Texas, etc.

I have personally equipped more than 100 churches who have attended the seminars over the years. However, my primary calling is to be the pastor of St. John's Lutheran Church in Statesville, NC. I am not alone. Without exception the others who do equipping seminars have other work responsibilities that take up most of their time. Because of this reality, we have not been able to do all of the follow-up work that is necessary for each congregation who participates in an Equipping Seminar. It is one thing to acknowledge a limitation. It is another thing all together to identify and work on a solution.

To that end, LPMI is working on getting grant money to hire a fulltime Executive Director whose primary responsibility will be:

1. Identify churches that have been trained in Lay Pastoring.
2. Follow up on these congregations to see if the ministry is active. We will have to call each congregation to see if their ministry is well and growing.
3. Bring encouragement to continue in the ministry. If we find that a congregation has stopped using the LPM ministry then we need to see if we can discover the reason why. Once that is accomplished, there needs to be encouragement to restart the ministry. That would probably include some further training in the local congregation. It certainly would include getting the pastor to support and be involved in the training and ongoing ministry.
4. It is expected that the Executive Director would take the basic model across the country in what is called Half-Day Seminars. Here both lay and clergy gather in a particular city for a morning session to introduce them to the basic concept of Lay Pastoring and actually teach one of the topics that is taught in a regular Equipping Seminar.
5. Before they leave the Half-Day Seminar they are given information on a full Equipping Seminar that is usually taught within two months

after the Half-Day Seminar. It is expected that the same church that hosted the Half-Day Seminar would also host the regular Equipping Seminar. Eventually the Executive Director would train others to teach the Half-Day Seminars and the Equipping Seminars. We have to establish the biblical principal of "equipping the saints for the work of ministry" on a wide scale if the work is to be accomplished.

6. Fundraising would another responsibility this person would have. We cannot depend on grant money. Local churches must actually write LPMI into the annual budgets. When a church takes this step they create an "ownership" of the ministry that gives the church a sense of "missionary support." They are supporting a ministry that is literally taking the message of Jesus out into the world to care for God's people.

How is the ministry in America? It is evolving church by church. The potential for growth is incredible. The reason for that is that there are so many people who need the caring ministry of Jesus in every church.

No church has enough money to hire pastors to cover every pastoral need in the church. That is not practical. That is not possible! That is not biblical!

Rev. Byeong's love for LPM is a model for all of us to respect and follow.

His vision for South Korea and the world is utterly amazing. The LPMI Board in America all stand in awe and respect for the way Lay Pastors Ministry in South Korea, Pakistan, Africa, Australia, Canada, the Bahamas, and the Philippines has grown. We are proud to be numbered among you as followers of Jesus Christ working to "equip the saints for the work of ministry."

S+S+S+S=Success

Melvin J. Steinbron

Founder of Lay Pastors Ministry

"...then you shall have good success". God gave Joshua the formula for successful leadership. Read it in Joshua 1:8. Are you among those who are searching for the formula which will guarantee a successful Lay Pastoral Care Ministry?

In my travels to many churches for seminars and consultations I have discovered a four-point common denominator of problems with their ministries:

- 1. Whittled-Down Significance**
- 2. Wobbly Structure**
- 3. Weak Support**
- 4. Wishy-Washy Supplication**

I am finding that these problems are either congenital there from the birth of the ministry-or environmental there from the decline imposed by such degenerative elements as carelessness, busyness, and deprioritization.

Let's turn these problems into a formula for a successful ministry, successful in the sense that we will "Tend the flock of God"(which is your charge, I Peter 5:2) in the way God wants it tended. We want the success measured by His standards, not just ours.

SIGNIFICANCE

People come into the ministry because they believe it to be significant to them, to the people they pastor, and to their church. If they do not have this vision at the beginning, we have not created the right ministry image. The ministry of pastoral care is important.

Whether to do it is not an option. God has given us the charge to "Tend His flock. And He has given some of your people the pastoral gifts with which to do it. God has made this ministry significant. Ways to maintain its significance in the minds and spirits of our lay pastoral care givers are: **(1)** Preach and teach it., **(2)** nurture your people in this part of the faith, **(3)** write it up in the newsletters and/or church

publication, **(4)** celebrate the ministry by an annual gala event, **(5)** provide personal and public motivational pats on the back.

STRUCTURE

Like a building, the organizational part of our ministry needs a lot of attention. Sometimes a good cleaning, a touch of paint here, a loosened nail tapped there, a leaky faucet fixed, sometimes a major repair, or even an addition. Maintenance is not as exciting as building.

Don't try to run a ministry without careful selection of people, adequate equipping, policies and guidelines, reports and meeting. I know of no effective lay pastoral care ministry in the country which does not have a committed and competent leadership group of four to fourteen people who, along with the pastor (or pastoral staff member), "own" the ministry. Their collegial commitment is, "God wants this ministry in our church so **we** have got to make it go! The more the ministry leadership group builds on "**The Twelve Foundation Blocks**" given in the Winter 1989-1990 Network News the less wobbly it will be.

SUPPORT

We all need someone we love, respect and trust to whom we can turn at times. Lay Pastors, Shepherds, Ministry Leadership Group Members and Professional Pastors are no exception. Samuel Southard, who pioneered lay pastoral most of what we pastors do The task of pastors is to **equip** these persons for ministry and **support** them..."

Research among social workers disclosed their need for support in these ways: **(1)** shared responsibility for cases, **(2)** support in difficult cases, **(3)** help with problems. And they are professionals! Our volunteers need the same kind of support. (Read "You Are Not Alone", another article in this issue.)

You can give support in these ways: Respond to their reports, leaders' contacts and conversations about them and their ministry, established availability to dialogue specific cases, provision for continuing equipping, and well-timed verbal or written affirmations.

SUPPLICATION

In other words, prayer. We all believe in praying. And we all do it. But, we need to grow in it and maintain daily faithfulness.

Prayer is often called a "discipline" because, if we are to be faithful and not wishy-washy, it takes self discipline. Often it is inconvenient.

Sometimes we are not in the mood. Occasionally we may question its value. Again.....discipline!

So, we who lead need to model, teach, remind, motivate and expect our Lay Pastors to pray regularly for themselves and their ministry. And we must hold them accountable. Some operational ideas are: **(1)** prayer partners, **(2)** reminders and teachings written for the monthly newsletter, **(3)** a seminar on prayer, **(4)** leadership group pray for the Lay Pastors name at their meeting and tell them of it.

Praying is like dieting and exercising; there are a lot of starts and stops, many resolutions and failures, and a lot more talking about it than doing it. I don't know what you will do about encouraging your Lay Pastors to pray. But what I do know is that no individual's or church's lay pastoral care ministry will be effective (successful) without it. I also know that Jesus said, "Without me you can do nothing"; and, "if you remain in me you may ask what you will and it shall be done for you." (John 15)

A good model for all of us who pastorally care for people within a structured ministry and/or who manage the ministry is Samuel. His commitment to pray for the Lord's people is seen in I Samuel 12:23, "As for me, God forbid that I should sin against the Lord in ceasing to pray for you."

"...then you shall have good success." "Then" means Significance, Structure, Support, and Supplication.
ssss = Success.

Please Note: If you have read this and are doing something you see working in your ministry with one or all of the S'es, **please mail or phone it to me so I can share it with the Network in the next issue.** I'll give the credit by telling where it came from. Also, if you have specific questions, mail or call them to me and I'll answer them in the next issue. We can support one another this way.

EQUIPPING THE CALLED FOR A CARING MINISTRY

Marie Parma/Boardmember of LPMI USA

Equipping lay people for a ministry of caring is more than an 8, 10 or 12 hour seminar. It is a process that begins with affirmation and continues as long as the ministry continues by providing assistance in acquiring ministry skills and motivation through quarterly training and support.

A definition of equipping is: to supply with the necessary materials for an undertaking. Equipping for caring is a process of preparing people for pastoring. The word "process" is the major point. The equipping process is guided by three basic assumptions: (1) that God has already equipped every believer to be a minister with the gift of His spirit. (I Cor 12:7, 11) (2) that the approach should be people and process oriented rather than program oriented. (I Thess. 2:8, Phil. 3:12) and (3) that the content should be biblically sound (II Tim. 3:16, 17).

When those three assumptions are examined we see that God has given us what we need for ministry through:

1. Pastors & Teachers (Eph. 4:11-12)
2. The Holy Spirit (Acts 1:8)
3. Scripture (2 Tim 3:16, 17)

WHO ARE THE PEOPLE WE ARE EQUIPPING?

If your church is like mine, you will be working with ordinary people whom God has called into this ministry...people with fears of being rejected, of not being able to meet the needs of their people, of feeling insecure because they are "just a lay person." We must continuously combat this prevailing inferiority complex. It is good to be reminded that God used ordinary people for His work...a shepherd boy, a fisherman...ordinary people like you or me who become extraordinary when we allow God to use us. A couple who served as Lay Pastors at Frazer Memorial UMC shared this experience from their ministry.

Last summer my husband and I had the privilege of being Lay Pastors to a beautiful Christian lady who was dying from cancer. This is an experience we will never forget.

A couple of weeks before she died I was sitting with her. She hallucinated all day and was not in touch with reality. Late in the afternoon she was in extreme pain. The nurse gave her a shot. I stood by her bed, held her hands, and tried to calm her until the shot could take effect. I began to sing "Jesus Loves Me" and she joined in. We sang it about 9 or 10 times until she drifted into a peaceful sleep. Even though she was not aware of the real world around her that day, she did not miss a word while singing about Jesus. There's power in the name of Jesus!

WHAT IS IT WE ARE ASKING PEOPLE TO DO?

Dr. Mel Steinbron defines pastoral care as "giving oneself to a relationship in times of weakness and in times of strength." Christian love is a giving love and people need somebody who cares for them consistently, both when they are in need and when all is well. Dr. Steinbron has coined the phrase "love with skin on it" to illustrate this line of reasoning.

Equipping people for caring ministries will provide the confidence, content, and motivation to be love with skin on to those assigned to them. The acronym AIM provides structure to the concept of equipping for caring:

A -- Affirmation

I ---- Information

M — Motivation

Within this structure are 5 essentials of the equipping process. These essentials are based on the assumption that the person-in-the-pew is as much a "true pastor" as the person-in-the-pulpit.

1. Affirming the call
2. Acknowledging the gifts
3. Attending the training

4. Authenticating the sending forth
5. Accepting the support

AFFIRMING THE CALL:

The equipping process begins by the affirmation of a person who feels the call of God to the ministry. Ministry is not initiated by us but initiated by God. John 15:16 says, "You did not choose me, but I chose you and appointed you that you should go and bear fruit." To have an effective ministry God's people must believe that they have been called by Him.

The call to pastoral care is essentially a calling to nurture God's people -- to live out the love relationship that is commanded by our Lord. It is stirring up others to good works. It is encouraging and building others up through words and deeds. In short, the call to pastoral care is to stand with God's people in all of life, the peaks as well as the valleys.

In my role as Director of Lay Ministry at Frazer Memorial UMC, I began the equipping process by sending a letter of affirmation to a person when I received their name as a potential Lay Pastor. Included with that letter were two enclosures: (1) an information sheet on what a Lay Pastor does, and (2) a personal information sheet. The personal information sheet was returned to me and sent to our Calling Forth Committee who would schedule an interview with the prospective Lay Pastor. The interviewers were two Lay Pastors - people who ministering themselves -- who had been through caring situations. They would share what Lay Pastoring is all about and answer any questions.

An important part of the interview, which usually lasts 15 to 20 minutes, is sharing their witness about their personal relationship with Christ. The prospective Lay Pastor would share the call they feel to the ministry. These few minutes are an important time of affirming God's call to ministry--the first part of the equipping process.

ACKNOWLEDGING YOUR GIFTS:

The believer is not only called to ministry but is also gifted for ministry. It is important to identify the gift with which all Christians are endowed -- the gift of the Holy Spirit!

Let there be no doubt that every believer has been given the gift of the Holy Spirit ...God with us! The Spirit continues the presence of Christ upon earth through Jesus' followers as Paul said, "It is no longer I who live but Christ who lives within me." (Gal 2:20). That is our hope and power as ministers!

It is essential for us as believers to know that the Holy Spirit is with us and available to us in all situations as we find ourselves extended out on that limb of pastoral care. With this knowledge we can be assured that the Holy Spirit will provide the words, the right attitude, the tenderness, the firmness...whatever is needed for that particular situation. Through the guidance of the Holy Spirit, the Lord will use our unique personalities to accomplish the work of ministry. Too often we "gaze at the stars" wishing and hoping that we could say or do something like someone else while God is quietly whispering to us that He desires to use us just as we are.

Henri Nouwen gives us insight into the often overlooked gifts for ministry that lie within each of us:

Every human being has a great, yet often unknown, gift to care, to be compassionate, to become present to the other, to listen, to hear and to receive...Those who can sit in silence with their fellowman not knowing what to say but knowing that they should be there, can bring new life in a dying heart. Those who are not afraid to hold a hand in gratitude, to shed tears in grief, and to let a sigh of distress arise straight from the heart, can break through paralyzing boundaries and witness the birth of a new fellowship, the fellowship of the broken."

It is important that God's people believe they have been gifted in specific ways and that they are helped to identify those gifts. Ray

Stedman describes the blessing that comes with the assurance of giftedness:

“To become aware that God himself has equipped you - yes, YOU - with a uniquely designed pattern of spiritual gifts and has placed you exactly where he wants you in order to minister those gifts, is to enter a whole new dimension of exciting possibilities. In all the world there is no experience more satisfying and fulfilling than to realize that you have been the instrument of the divine working in the lives of others.”

ATTENDING THE TRAINING:

This is the information part - the content. The initial training is approximately 8 hours usually on a Saturday. The objectives of the training sessions are:

The Concept of Lay People Pastoring: to illustrate in practical, real life ways that lay people can pastor. It's important to give testimonies. It is encouraging to hear what Lay Pastors have to say about their ministry.

The Biblical Basis: to define pastoring and provide scriptural references for a lay pastor's model. (Exodus 18:18-23)

Who needs it? to establish that everyone needs pastoral care and that lay pastoring is the way to provide it.

What a Lay Pastor Does: to identify the responsibilities of a lay pastor and ways to provide ministry and build a relationship through the acronym PACE. P – Prayer; A – Availability; C – Contact; E – Example.

Listening and Ministry Skills: to discuss, teach, demonstrate, and practice effective listening and ministry skills with particular attention to the nature and necessity of confidentiality.

Spiritual Challenge: To stress the need for spending regular time with God and walking in the Spirit. To emphasize the importance of “being” as well as “doing.”

It must be stated that the process/people oriented training does not happen quickly. It takes time to build a relationship, an atmosphere of grace, and acceptance that invites risk, all of which is to say that it takes time to develop trust in God and in one another as true brothers and sisters in Christ. Another way of saying it is that caregiving is not dispensed in packages but is nurtured in the community of Christ.

Accountability: The equipping seminar would not be complete without addressing the issue of accountability. Some form of accountability is essential for the integrity of the ministry. Individual churches are challenged to design their own way of calling their people to accountability for their ministry whether through monthly written reports, email reports, verbal information or person to person discussion. All reporting is confidential and provided only to appropriate ministry leaders. Accountability is important as a reminder to the Lay Pastor of their commitment to PACE their assigned families. It is equally important to the church as a means of keeping a pulsebeat on the ministry and as a source of encouragement in seeing the ways in which God is touching lives through the prayers and actions of the Lay Pastors.

AUTHENTICATING - SENDING FORTH: (John 15:16)

We are not called, gifted or trained for our own comfort but for the purpose of being sent to a world that desperately needs healing and hope. Jim Garlow (Partners in Ministry) helps us understand what it means to be sent and the church's role in sending forth when he writes:

Being sent for ministry does not mean I'm going "around the world." It may mean I'm merely going "next door." Regardless of our ministry - whether it is preaching to thousands or sweeping the basement Sunday School rooms - it is exciting to know that we are sent by the church. Being sent means we are, with the support of the Christian community, placed in a position where we can continue the ministry of Christ.

The Sending Forth is authenticated during the worship services by commissioning the new Lay Ministers. They stand at the altar and are asked, "Will you pray for your families daily, be available to them, keep in regular contact, and be a Christian example for them?" There is a prayer of dedication. The Commissioning service assures those being sent of the connection and support of the congregation and it is a visible reminder to all of the importance of ministry.

Equipping doesn't end here. As the ministry begins-real equipping takes place.

ACCEPTING SUPPORT:

Very few of us can sustain enthusiasm for ministry on our own over long periods of time. To be in the trenches of ministry guarantees opposition which can come in a variety of forms such as confusion, depression, fatigue, rejection, criticism, answerless problems, spiritual oppression from the evil one and many more. That is why the fifth element of ministry, (support) is absolutely essential. Without support the people and ministry perish. Mel Steinbron talks about the importance of support:

"Two primary words come to mind when thinking of support. They are encouragement and accountability. All ministries need a balance between the "soft" side of encouragement and the "hard" side of accountability. As a wise person once said, "Cared for people care for people." Everyone needs encouragement because we all need to know that we are valued and what we are doing is important. Encouragement can come in an unlimited number of ways. It can be a prayer, a hug, a smile, an affirming word, a gift, a note. . .you name it. But the essential element is to insure that all of God's ministers are encouraged!

When a person agrees to participate in a ministry area they need to know that they will be held accountable for fulfilling their commissioning vows. This accountability does not "just happen" but takes structure and perseverance on the part of the ministry leaders. As Gary Sweeten,

former Minister of Christian Growth at College Hill Presbyterian Church, says, "It's not what is expected that gets done but what's inspected." The people in the ministry must come together to talk and listen about what they are doing, to ask questions, to receive and give feedback on how the ministry is going, and, ultimately, to be challenged to "keep at it." Holding one another accountable is a major factor in supporting ministers.

Another factor in the accountability arm of support is to expect each Lay Minister to participate in on-going training. Each minister should consider, as part of his/her call, the commitment to continue learning, developing and growing the knowledge and ministry of Christ. Leaders need to plan carefully for the support of people in ministry, otherwise their heart and desire for ministry will soon be broken. Support is providing the living water which keeps the ministry alive much like an oasis provides life for those marching through the desert. (Mel Steinbron)

To summarize, equipping is a process. Remember the acronym AIM. A - Extend affirmation; I - Provide information(content);and M - Motivate by support, ongoing training and encouragement.

Equipping lay people to tend the flock of God is a tremendous challenge for the church today. A quote from Elton Trueblood says it best:

If the average church should suddenly take seriously the notion that every lay member - man or woman - is really a minister of Christ, we could have something like a revolution in a very short time.

Elton Trueblood

Training for Lay People

Daniel Patrick

SCRIPTURE TEXT: *"And He gave some as Apostles and some as Prophets, and some Evangelists, and some as Pastors, and some as Teachers. For the equipping of the saints for the work of the ministry to building of up of the body of Christ, until we all attain to the unity of faith, and of the knowledge of the son of God, to a mature man to the measure of the stature which belongs to God the fullness of Christ".(Ephesians 4:11-13 NASB).*

INTRODUCTION

God has called both the clergy and the laity to serve Him and His People in the Body of Christ. The laity and clergy are called by God to work together in the Church together as partners in ministry with God (1 Corinthians 3:9). The equipping, training and mobilization of the laity or lay leaders for a significant ministry is the central key to church growth, health and renewal. The primary role of the clergy is to equip, train, encourage and enable the laity or lay leaders to discover, develop and exercise their spiritual gifts and skills for the work of the ministry²⁷. Biblically, every Christian has been called by God to participate in the ministry of the church. Every Christian is called and gifted for the work of ministry in the body of Christ. The prime role of the clergy was to equip and mobilize the laity for ministry, rather than doing the entire ministry alone without the help of the laity or laity involvement(Ephesians 4:11-13).The Laity or lay Leader is to be trained,

²⁷ James L.Garlow,*Partners in Ministry* (Kansas City: Beacon Hill Press, 1998),p.89

equipped and mobilized for ministry rather than merely been a passive recipients of ministry. According to Apostle Paul, in his letter to the Ephesian Church above, it is noteworthy to that God has entrusted in the hand and shoulder of the clergy and Church of Christ with the primary responsibility or duty to equip, train, empower, mobilize, enable and enlist the laity or lay leaders in the body of Christ for the work of ministry (Ephesians 4:12). Biblically, Lay leaders or laity does not need to be ordinary spectators in the Church, but must be involved in a significant ministry in the Body of Christ as to enable the whole body of Christ to function properly, effectively and grow into healthiness, prosperity and maturity to the fullness of the stature of Christ. But over the years, this primary responsibility or duty of the Clergy to equip and train the laity or lay leaders for the work of the ministry has been neglected by the Clergy and few church professionals, who occupies the church leadership position in the most churches of Christ around the world over the last 250 years till this our present contemporary times. It is against this background, that there is a great need to equip and train lay leaders for the work of ministry in the church as to fulfill the biblical command given in the book of Ephesians. (Ephesians 4:11-14).

Over the years, one can see that in most churches around the world, only few ordained clergy and church professionals are doing the work of the ministry themselves alone, while the laity or lay leaders become mere spectators in the body of Christ. The clergy and few church professionals have been doing the work of the ministry without involving the laity or lay leaders into a significant ministry within the body of Christ. In this sense the clergy and the church are not able to adhere strictly to the biblical call for the clergy to equip and train the laity for the work of the ministry which is the primary duty of the clergy and the church at large. Therefore in order to bridge this gap that exist between the clergy and the laity in the leadership of the body

of Christ, and rekindle the call and duty of the clergy and the church in the 21st century, to assume their proper responsibility of equipping and training of the laity or lay leaders for the work of the ministry in the body of Christ, so that the whole body of Christ will be builded up to attain the unity of faith, have true knowledge of Christ and grow into maturity to the full measure of the stature of Christ (Eph. 4:11-13). It will be extremely pertinent at this time in the history of the church to develop a training and equipping pathway or system through which the lay leaders or laity can be properly and effectively trained and equipped very well to face the challenges of ministry and become partner in ministry with the clergy in the leadership ministry of the church thus helping build up the entire body of Christ into maturity and fullness of the stature of Christ. In this discourse my task will be to boldly present a pathway that will be used to effectively equip, train, empower and enable the lay leaders or laity to assume a significant ministry in the body of Christ without fears for the common benefit of the entire members of the body of Christ. In order for the lay leaders or laity to be well trained and equipped for ministry, it will be imperative to understand the true meaning of lay leadership, evaluate the biblical basis for lay leadership, stress the essential biblical principles, characteristics and qualifications necessary for effective lay leadership ministry in the body of Christ and suggest the basic practical steps that will enhance lay leadership effectiveness and excellence in the body of Christ.

THE TRUE MEANING OF LAY LEADERSHIP

This is a kind of leadership process or system where ordinary matured and gifted Christian person or group of persons with or without seminary training, have no church ordination, serves and provides authentic leadership in the body of Christ. In this case each gifted

member of the body of Christ contributes their leadership gifts, skills and talents to the body of Christ in partnership with the ordained clergy, thereby helping building up the body Christ for the common benefit of the entire body of Christ.

And in order to understand the true meaning of lay leadership very well, it will be pertinent to first understand the terms "Lay" and "Leadership" respectively.

The Meaning of Lay or Laity

The term "*Lay* or *Laity*" originates from two Greek words "*Laikos*" and "*Laos*" meaning "*lay person*", "*in the sense of uneducated masses, a person who is not a specialist, and one who knows little about the subject matter*"²⁸. In contrast to that of "*Laos*" meaning "*people*". In the New Testament, it generally mean "*the whole people of God*". It is important to underscore that the word "*laikos*" (Uneducated Masses) never appears in the New Testament repeatedly uses the word "*Laos*" meaning "*people of God*"²⁹. In this sense the term "*Laity*" or "*Lay*" means "*the whole people of God*", this includes both the clergy and laity.

The Meaning of Leadership

There are various meanings given to the term "*Leadership*" from both Secular and Christian circles. Prominent among the available meanings of Leadership are as follows:

²⁸ James L.Garlow, *Partners in Ministry* (Kansas City: Beacon Hill Press, 1998), p.41.

²⁹ Garlow, *Partners in Ministry*, p.41

The word "*Leadership*" refers to the process of leading or concept of leading other people towards achieving a set goal. According to *Oxford Advanced Learners' Dictionary of English Language*, the word "*Leadership*" may be defined as "*the state or position of being a leader*" or "*it is the ability to be a leader*"³⁰. A Critical review of this dictionary definition of leadership will underscore that the definition focuses on position (singular or collective), tenure and ability of leaders to influence other people. And as such it misses the key points about the purpose and hallmark of effective leadership entails in biblical perspective. According to John Maxwell, in his book entitled "*21 Irrefutable Laws of leadership*". He vehemently and boldly defined the word "*Leadership*" as "*Leadership is influence, nothing more and nothing less*"³¹. This definition of leadership moves beyond the position of defining the leader's position, to the looking at the ability of the leader to influence others towards achieving its objectives or goals, which is one of the major core and essential qualities of leadership. Furthermore according to Oswald Sanders, in his book entitled "*Spiritual Leadership*", defines the word "*Leadership*" that "*leadership is influence, the ability of a person to influence others to follow his or her lead*"³².

Thus this definition underscore that Leadership is the capacity and will to rally others towards achieving a common goal, objective or purpose. Leadership is that quality of character that inspires sufficient confidence and trust in the led or others as to be willing to accept the leader's

³⁰ A.S Hornsby, *Oxford Advanced Learners Dictionary* (Oxford: Oxford University Press, 2006), p.839.

³¹ John Maxwell, *21 Irrefutable Laws of Leadership* (Gorgia: Equip, 1998), p.17.

³² Oswald Sanders, *Spiritual Leadership* (Chicago: Moody Press, 1994), p.27.

views and vision and carry out the commands of the leader towards accomplishing its desired goal. Therefore Leadership can be said to be the ability of a superior to influence the behaviour of others led, persuade them to follow a certain and particular line of action towards achieving a set objective or goal. From the above definition, one can deduced that Leadership is the art of influencing and directing people in such a manner that will win their allegiance, loyalty, obedience, confidence, respect and cooperation towards achieving a set goal or vision or purpose or objective of the group. And according to Myles Moore, in his book entitled *"Becoming a Leader"*. He defines the word *"Leadership"* as *"The ability to lead others by influence"*³³. Leadership includes the ability to inspire and motivate others towards achieving a common goal. It is the organizing and coordinating of resources, energies and other relationships in a productive way for the purpose of achieving desired objectives. Leadership is the ability of the individual to influence and motivate, inspire and enable others to contribute towards the effectiveness and success of the group or organization. Thus Leadership is the ability of the individual to move forward ahead of others and show them the way of achieving group goal and set an example for others to follow and lead them in front to achieve their group's objective. Leadership can come from individual or collective group of people. Leadership implies a relationship of power to guide others towards achieving organizational goal in general.

Finally, according to Bennet E.Niboi, in his book entitled *"Practical Leadership skills for Christian Ministry"* defines the word *"Leadership"* as *"the ability to influence others to work through common action"*³⁴. It is

³³ Myles Moore, *Becoming a Leader* (Marryland: Pneuma Life Publishing, 1993), p.15.

³⁴ Bennet E.Niboi, *Practical Leadership Skills for Christian Ministry* (Accra:

the quality of behaviour of the individual whereby he or she guides others to produce and achieve their aims through organized effort. It is the ability to raise, maintain, sustain and work with a team towards achieving a set goal. Leadership is influencing and enabling a group or others to engage together in the process of developing, sharing vision and living it out until goal is accomplished.

Having critically evaluated all the above definitions of leadership from different authors and scholars, I observed that most scholars and authors points and emphasized that Leadership means influencing others towards achieving a particular vision and common goal of the group or organization. I therefore tender my own definition to supplement the aforementioned definitions of Leadership quoted.

To me, the word "*Leadership*" means "*the process and ability of an individual or collective group of individuals to positively influence, motivate, inspire and guide others towards working together as team to achieve a given vision and desired goal, for the common benefit of the group or organization or nation*". Leadership may be said to be the process of influencing others positively for the purpose of performing a task to achieve a goal for the common good of all people involved. It requires that the person or collective of individuals positively direct, coordinate, and motivate others in the group in order to get the assigned task and goal accomplished.

General Meaning of Lay Leadership

By combining the two definitions of the terms "*Lay*" and "*Leadership*", one can deduce the true meaning of the term "*Lay Leadership*". Lay

Challenge Enterprise of Ghana, 2004), p.6.

Leadership means a system whereby ordinary matured, gifted and un-ordained Christian person or group of persons share the task or take up the responsibility of leadership with the clergy in service to God and People of God in the body of Christ. Lay leadership further means a leadership system or process whereby ordinary un-trained and un-ordained matured Christian person or group of Christian persons share and serve in the leadership ministry of the Church, by using their spiritual gifts and other human resources in service for the common benefit of all the members in the body of Christ.

Who is therefore a Lay Leader?

A lay leader is an ordinary matured and un-ordained Christian Person, who may or may not have received a seminary training, who volunteers his or her gift, talent and skill in the service of the body of Christ. He or she serves in the capacity and function that best suits his or her gifts and other resources for the common benefit of the entire body of Christ. Lay leaders may or may not have received formal seminary training and also may have not been ordained, but chooses to volunteer his or her service to the church of Christ. He must be matured, experienced and spirit filled Christian person called by God and gifted by the Holy Spirit to lead one or two families or other activities in the body of Christ. The Lay Leader is equipped and trained by the clergy, mobilized and enabled to share in the task of leadership together with the clergy in the leadership of body of Christ. The lay leader can be an Elder, Deacon or Lay Pastor or any other church professional or officer etc

BIBLICAL BASIS FOR LAY LEADERSHIP

The biblical basis of Lay leadership entails the nature or portrait of lay participation in the leadership ministry of the people of God during the Old Testament and New Testament era. This will inform us about the origin, practice and necessity of Lay Leadership involvement in the Church of God from the days of the old to this our present generation.

1) OLD TESTAMENT ERA

In the beginning of times when God made Himself known or revealed to humankind, He chooses and called ordinary untrained insignificant lay people to be leaders over His people Israel. For example, in Exodus the Bible says that God chooses and called Moses out from the burning Bush at Mt. Horeb to be leader of over His people Israel and to deliver them out of Bondage. (Exodus 3:1-10). Moses was an ordinary Lay Person without any formal seminary training and ordination, but was called and chosen by God to lead His people to the Promise Land. Also through God's spirit direction from Moses Father –In-Law Jethro, Moses was directed by God through the In-law to choose able bodied men of good repute in the congregation of Israel to help him govern, guide and lead the people of God (Exodus 18:21). This men selected and chosen by God through Moses for shared leadership in the congregation of God's people are to help share the burden and responsibility of leadership with Moses. Thus lay leadership was evident in the Old Testament times.

2) NEW TESTAMENT ERA

In the New Testament which was where the Christian Church begins, The Lord Jesus called and chose among the peasant and common fishermen, who were un-trained and un-ordained in any formal way to participate in the leadership ministry³⁵. This un- trained and un ordained

disciples later become the leaders of the first Christian Church in the New Testament times. Jesus Christ selected and called His disciples, equipped and trained them through daily activities among them. And through observation, they were trained and equipped for the work of the ministry. In same way, the church of the Apostles in the book of (Acts 20), in which Peter and other Apostles lead the Church of Christ, also select and chose able bodies men to share the task of leadership in the body of Christ and serve with church leadership for the common benefit of all members and promote God's glory.

3) GENERAL OBSERVATION ON THE OLD AND NEW TESTAMENT ERA

It is very pertinent to note that the people of God in the Old and New Testament fulfill the biblical command to train and equip the Lay leaders and enlist them into significant ministry among the people of God. In this way, it is also imperative for the churches of Christ today to also imitate the Apostles and return the ministry to the laity. This will help both the laity and clergy to share the leadership responsibility thereby fulfill God's will and command for the church as to enable it to attain the unity of faith and maturity to the stature of Christ.

ESSENTIAL BIBLICAL PRINCIPLES NECESARY FOR EFFECTIVE LAY LEADERSHIP IN THE CHURCH:

1) SERVANTHOOD

The core principle for effective lay leadership ministry in the body of Christ is servanthood. Christ modeled this type of Leadership. For a lay

³⁵ Melvin J. Steinbrom, *Can the Pastor Do it Alone* (Carlifornia, Regal Books, 1987), p.40

leader or leadership to be effective and to achieve the desired objectives according to God's will for the church, the lay leader must be prepared to serve others and God with total humility and obedience (Mathew 20:27). Lay Leaders must know that they are servants of God and His people. A true servant seeks the interest of those he or she serves willingly without compulsion. Not just because of what reward he or she may receive, but in a sacrificial manner. Servant hood is the lay leader's true nature biblically, if one must be a true Lay Leader. As a lay leader, you must seek the interest of the Lord and those under your care first with all our heart, soul and spirit, and with a true heart of a servant not loosing sight of true servanthood, nor caring for your own personal indolence and fame, but dedicating yourselves and service to the work of God and serving other people in truth, love and sacrifice. Service is a core principle to all Christian Leadership. For lay leadership to be effective and fruitful, it must be characterized by humble and loving sacrifice to serve God and His People.

2) SHEPHERDING

A true lay leader must be a good shepherd of the flocks of God under his or her care. (1 Peter 5:2-4). He or she must be able to provide, guide and protect the flocks of God under his or her care. According to New International Bible Dictionary, The term "shepherd" means "one who is employed in tending, feeding and guarding the sheeps". This means that Lay leaders or Christian Leaders are called by God and entrusted with the responsibility of caring, tending, protecting and feeding the flocks of God's people under his or her care and leadership. A good shepherd must be strong, devoted, courageous and selfless. He or she must sacrifice his or her pleasure and life for the flocks (John 10:11). The shepherd kind of leadership is the approved biblical way of achieving greatness and effectiveness in leadership setting in the body of Christ. A

lay leader must strive to shepherd the flocks of God under his or her care in true love and sacrifice.

3) STEWARDSHIP

The true lay leader must be a good and faithful steward. According to Oxford Advanced Learners' Dictionary of English Language, the term "*stewardship*" means "*the act of taking care or managing. For example property, organization, money or valuable objects*". The Lay Leader must be a good and faithful steward for his master and Lord's resources committed in his or her care. A lay leader is a steward to God and His people. (Genesis 43:11-19). A "*Steward*" in other words means "*one to whose care is committed the management of the household or resources or estate*". A steward is responsible over something entrusted to them by someone else, who demands caring and accountability for the resources entrusted to his or her care (Matt 25:14-21). He must be sincere and faithful at all times. He must take good care of the belonging of the master. The Lay Leader must be a good and faithful steward if he or she wants to succeed in His leadership ministry over the flocks of God under his or her care in the body of Christ.

4) UNIQUE AND ORIGINAL

A lay leader must be unique and original at all times. For a lay leader to be effective in his or her leadership vocation, he or she must be unique and original. He or she must not be a copy of another person. He or she must be himself or herself³⁶. He or she must trust and

³⁶ Melvin J. Steinbrom, *Can the Pastor Do it Alone* (California, Regal Books,

believe in oneself at all time. God has chosen and ordain you to bear good fruit (John 15:11-13). God want lay leaders to be themselves at all times and not to be a miniature of others. An effective lay leader is always unique and believes in him or herself. God want us to use our natural and spiritual gifts, talents and resources endowed on us to achieve His perfect will for our life and ministry in the body of Christ. You cannot be an effective lay leader when in your leadership you are trying to be like another person rather than yourself. God has called us to be unique and original in our leadership vocation as lay leaders to enable us to be successful and accomplish God's will for our life and ministry in God's economy.

5) DIVINE WISDOM

A lay leader must posses wisdom from God in order to be effective in his or her leadership vocation in the body of Christ. Wisdom, knowledge and understanding heart are major keys to lay leadership success and effectiveness. Without wisdom from God, the Lay leader cannot make impact in his or her leadership ministry. Though there is earthly wisdom, it is limited and cannot achieve great success and fruitfulness. But there is another superior wisdom from God known as supernatural or divine wisdom, which God gives to those who diligently seek Him. This kind of wisdom begins with the fear of God and granted to the recipient who longs earnestly for it in leadership (Proverb 9:10, 24:3). Solomon, one of the kings of Israel in the Old Testament Era, succeeded in His leadership vocation through gaining divine wisdom from God and applying it in his leadership vocation (1 kings 3:8-12). In the same manner every Lay leader needs divine wisdom from God to be able to guide and lead the flocks of God under his or her care into truth, righteousness and

1987), p.95.

fulfillment in Christ.

6) GOOD MOTIVATOR AND INSPIRER

A good lay leader must be a good motivator, encourager, and inspirer. He or she must direct the confidence and trust of the flocks under his or her care to Jesus Christ. He or she must be able to motivate, encourage and inspire others under his or her leadership and guidance to move forward in faith, irrespective of the conditions in life and ministry. To motivate is to stimulate and inspire interest of people and compel them to act in a positive manner in consonance to the perfect will of God for the common good of all the members of the body of Christ. Motivation and encouragement includes informing and inspiring people to get moving forward by faith in a certain direction irrespective of surrounding situations. Motivation is the act of inducing a person to do something. It is the process of inducing the members of your flocks positively in accordance to the perfect will of God for them and for their common good. Motivation is very important principle for success and effectiveness in any leadership endeavor. Therefore Lay leaders must possess motivational skills, so as to know how to encourage and motivate the flocks of God under their care to concrete hope and trust in God in the times of difficulties, trials and tribulation, as to stay focus until victory over the problem is accomplished or achieved.

7) EFFECTIVE COMMUNICATOR

For a lay leader to be effective and successful in his or her leadership vocation, he or she must be able to communicate clearly and freely with the flocks of God under his or her care. He or she must be a good and effective communicator. All his or her vision, plans and strategies

for leadership and goal accomplishment must be simply, clearly and effectively communicated to the entire flocks of God, to their understanding in order to achieve a good success and effectiveness in life and ministry (Habakkuk 2:2-3). Effective communication is one of the core and essential principle to all leadership activity to accomplish its vision and goal of effectively and brings the flocks of God to righteousness and fulfillments.

8) VISIONARY

The lay leader must be visionary oriented, for him or her to achieve success and effectiveness in Lay leadership vocation. A lay leader must be focused and visionary. He or she must have a clear sense of direction and purpose. Being visionary is the ability to read and anticipate the future expectation in consonance to the perfect will of God for your life and ministry in advance. A lay leader who is visionary must correctly anticipate the challenges and opportunities ahead that futures presents. He or she must saw the future in advance and move ahead to accomplish their God given purpose and plan of God for their life and ministry. A good and effective lay leader must have vision that is realistic, specific and measurable. (Nehemiah 2:12). If the lay Leader has the vision of what God intends for him or her to achieve in life and ministry, then he or she can be effective and successful. But if the lay leader has no vision, he or she will definitely have no direction and will not have a great achievement, but will be confused and achieve less in her lay leadership vocation. A lay leader with a vision is a lay leader with a future and success. The success of your life and leadership ministry is dependant and determined by what you are able to see now regarding your future in life and ministry according to the perfect will of God.

ESSENTIAL CHARACTERISTICS OF EFFECTIVE LAY LEADER OR LEADERSHIP

There are many characteristics of spiritual maturity which God seeks to develop in every Christian leaders to enable the leader excel and succeed in his or her leadership vocation in the body of Christ. Thus every lay leader must possess these character traits which are evident in the life of Christ and other leading biblical leaders. The prominent characteristics of lay leaders are as follows:

1) GODLINESS: (Exodus 18:21)

Godliness is one of the essential characteristics for leadership effectiveness and success in divine economy. A good and effective lay leader must be a person who fears God and lives a godly life. It is through the fear of God that God bestows the necessary wisdom, insight, and gifts necessary for lay leadership effectiveness and excellence to the lay leader. This is one of leadership quality required of every spiritual leaders in both the Old Testament and New Testament era (Exodus 18:21). This leadership quality is also required of lay leaders of today as well.

2) TRUTHFULNESS: (Ex. 18:21)

The lay leader must be a person who likes the truth and cherishes truth in life and ministry always. He must not be a liar or deceiver. He must dwell in absolute truth and defend truth at all time. The bible says that we shall know the truth and the truth shall set us free (John 8:32). This virtue was one of the essential virtues ascribed for would be and already made leaders in the both the Old and New Testament period. It is still a valid virtue to be cultivated in the life of leaders of today for effectiveness and success in leadership to be accomplished.

3). FAITHFULNESS :(Matt 25:25, 1 Cor 4:2)

One of the prime qualities of effective leaders is that the lay leader must be faithful at all times. The Old and New Testaments uphold this virtue as most important of all. Jesus at the parable of the unfaithful servants in the Book of Mathew describes that what is required of stewards to be faithful to the end. Therefore lay Leaders must be faithful to the core in order for them to succeed and achieve effectiveness in leadership (Matt 25:21). God does not consider stewards or leaders successful and effective because of their education, natural ability or personality or gifts, but because of their faithfulness. Thus the main requirement of a lay leader is that they are faithful. (1 Cor 4:2, Matt 25:14-30).

4) IMPARTIALITY AND NEUTRALITY: (Deut. 1:16)

The lay Leader must be able to judge neutrally without prejudice or favoritism.

He or she must be neutral at all times without compromise. He must not be biased in judgment and giving justice. He must possess a good sense of sound judgment at all times. A good lay leader should always aim to be consistent in his attitude towards other people irrespective of their social, academic, social and spiritual background or status. They must endeavor to treat everyone alike. He must be neutral and impartial at all times, treating everyone alike with fairness and equity. A lay Leader should never have favoritism in church and society.

5) EMPATHY:

Empathy is the ability to identify in an understanding and

compassionate manner with the thoughts and feelings of others. It is the capacity to put yourself in the other person's place and be able to fully understand their perspective and point of view or problem³⁷. Jesus was touched with the feelings of our infirmities. He understands our needs and reaches out to us in empathy. Every lay Leader should have true concern and compassion of others in their hearts.

6) INTEGRITY AND HONESTY:

Integrity is the inner honesty, moral excellence and soundness of one's character. It implies a firm and consistent honesty and adherence to high moral principles and ethics. It is the credibility gained by consistent honesty and reliability displayed under various circumstances over a long period of time. To be a person of integrity means to be someone utterly true to themselves and others at all times. A person who can be relied upon and trusted in all matters and dealings. A man or woman of integrity is one who has undivided, unrelenting loyalty to his or her moral beliefs, values and principles and would strictly adhere to them under all circumstances without making any exemption of himself³⁸. The central virtue in leadership is Integrity. To be a man or women of complete integrity, Biblical philosophy of leadership emphasized the importance of traits like integrity, humility, fidelity (2 Corinth. 1:12.). Integrity is essential to Christian leadership.

7) OBJECTIVE AND VISIONARY:

³⁷ Melvin J. Steinbrom, *Can the Pastor Do it Alone* (California, Regal Books, 1987), p.8.

³⁸ Trinity Journal of church and Theology, Vol XV No: 1(January 2005), p.35.

To be objective is to be well focused to the dreamed goal or vision. To look at things in unbiased and impartial manner. This entails the importance of recognizing and defining the ultimate objective and determining all policy in the light of ultimate fulfillment of the objective. The lay Leader must have a good sense of focus or direction. He or she must know where he or she is heading and what he or she wants to accomplish. It is to make decisions which are based on facts rather than feelings. The lay leader must possess this virtue as to enable him or her to be effective leader.

8) CONFIDENCE AND TRUST:

Our confidence is in God and not in our self. Lay Leaders must believe and trust in God completely at all times without any iota or doubt. And also believe that they can achieve their goal no matter the obstacles on their way. Just like Joshua and Caleb when they went to spy the promise land. They were confident in God completely and trust in the power of God that they can be able to accomplish their goal with the help of God in their life and ministry. Jesus Christ says without me, you can do nothing (John 15:6). Effective lay Leaders trust and depend in God completely for accomplishment of their goals and vision in Leadership and ministry. David is one the greatest leaders in the Old Testament period trusted and depended in God in everything he does and God declares him as a man after His heart. Lay Leaders must totally depend on God at all times for success and effectiveness in leadership, because without Him we can do nothing (John15:5-6).

9) HUMILITY:

Humility is humbleness of the mind and heart. It presumes a modest restrains and self control befitting a servant and is most beautifully

exemplified in Jesus Christ (Philippians 2:7, Colosians 3:12). Humility is a key quality common among effective leaders. Leadership of lasting value cannot exist without this virtue. God Exalts the Humble. He is most fit to carry responsibilities and command who most resembles God in character and humbles him or herself, in goodness, mercy, and loyalty to the cause and work of God. No one must seek exaltation. The more humbly we move and work, the more we will be exalted by God (1 Samuel 2:5).

10) CREDIBILITY AND TRUSTWORTHINESS:

The Effective lay Leader must be Credible and Trustworthy. For a lay leader to be effective and successful, the lay leader must be credible and trustworthy. A good lay leader wins the confidence, trust and admiration of his followers and other people. A lay leader needs credibility and trust in order to be successful and effective in his or her leadership vocation. If a lay leader lacks credibility and trustworthiness, he/she cannot make any impact on the life of the followers and will not have a good success. A good and effective leader must have earned trust and confidence of others within a considerable period of time in order to be effective and achieve success in life and ministry.

11) COURAGEOUS: (Joshua 1:6-9)

A Lay Leader must be courageous at all times. In Old Testament period God always admonishes his servants to fear not and be courageous (Joshua 1:6-9). To be effective is to be courageous no matter the situation or condition of things. A lay leader must face the future with courage and hope, trusting in God at all times to help him or her to accomplish his goal or vision. Without courage a lay leader cannot lead

God's people to their destination or promise Land of success and victory. Fear is opposite of courage. A lay leader who fears cannot lead God's people effectively. Therefore both already made leaders and leaders in training, must not allow fear to engulf their ability and anointing to accomplish God's will, purposes and goal in their life and ministry.

QUALIFICATIONS FOR LAY LEADERS

The bible list of qualifications for Christian leaders as enumerated in 1 Timothy 3:1-13 and Titus 1:5-9 respectively are essential and standard biblical qualifications required of would be lay leaders or already Christian Leaders of all times. According to biblical requirements and standard, the criteria for appointing leaders are very clear. We realize that the prophets of Old Testament and Apostles of New Testament were more concerned about a leader's character and reputation than anything else. The lay leaders are to exhibit the following qualifications for effective leadership vocation in the Church and society. According to Myles Moore in his Book entitled "*Becoming a Leader*", maintains that the quality of leader's character is the measure of the leadership effectiveness³⁹. Therefore these qualities enumerated in the book of (1 Timothy 3:6-9 and Titus 1:5-9), are actual essential biblical attributes that God has ordained to be in every leader in the church for both the clergy and laity. The lay leader must be example by being first partakers of the fruits of the spirit (11 Timothy 2:6), that he or she may lead all the flocks of God which he or she is an overseer of into a holy godly life and fulfillment in Christ.

³⁹ Myles Moore, *Becoming a Leader*. (Marryland: Pneuma Life Publishing, 1993), p.15.

1) **A True Lay Leader must be above Reproach:** (1 Timothy 3:2, Titus 1:8)

The lay Leader must be a person who likes the truth and cherishes truth in life and ministry. He or she must not be a liar or deceiver. He or she must dwell in absolute truth and defend truth at all time. The bible says that we shall know the truth and the truth will set us free (John 8:32). This virtue was one the essential virtues ascribed for would be and already made leaders in the both the Old and New Testament period. It is still a valid virtue to be cultivated in the life of leaders of today for effectiveness and success in leadership to be accomplished.

1) **A True Lay Leader must be a Husband of one Wife or a wife of one husband :** (1 Timothy 3:2, Titus 1:6)

The lay leader must be a husband of one wife or wife of one husband. He or she must not be a bigamist or a polygamist. He or she must maintain a faithful monogamous married life. Polygamy, divorce and remarriages poses a serious dilemma in the light this qualification. The unfaithful in marriage does not qualify to be an elder or lay leader in the body of Christ. The placing of someone in Leadership position in the church who has divorced or with many wives or husbands is a serious matter and must not be done.

2) **A True Lay Leader must be Temperate:** (1 Timothy 3:2, Titus 1:7)

The word "*Temperate*" means calm, dispassionate and circumspect. A Christian Leader must not easily move to anger. He or she must be a stable and balanced person avoiding extravagance and excesses of all kinds. He or she must be slow to anger and abiding in love and peace with all people. A lay leader should adopt and establish a lifestyle that

is modest and moderate and yet decent.

3) **A True Lay Leader** must be Vigilant

He or she must be watchful and cautious and not careless about things of God regarding himself or the flock under his or her care. A Lay Leader must be awake and watchful concerning the needs of the flock. He or she must be watchful for those who enter the fold and make havoc of the flock. The care of the flock is a constant burden even as the Paul spoke of that which was upon him daily, the care of all the churches.

4) **A True Lay Leader must be self controlled:** (1Timothy 3:2, Titus 1:7)

This means to be sober minded, serious and earnest. To be self controlled, these mean a person who takes absolute control of his or her emotions, knowing what to do at the right time. There is no room in Christian Leadership for those who cannot take things seriously or who cannot control themselves when face with challenges (Proverb 11:32). The lay leader must exercise self control in speech and action and free from substance abuse. He or she must be prudent and sensible person who acts with foresight and moderation and yet decent. A Lay leader requires being self controlled in order to be able to care and lead the flocks of God very effectively.

5) **A True Lay Leader must not given to wine:**

The Lay Leader must not become a drunk. He must be well balanced in his thinking, moderate in all things and self disciplined (Romans 5:1, Hebrew 9:14). This expression literally describes one who sits too long at

wine, that is one who drinks so frequently that he or she becomes intoxicated and quarrelsome by the influence of alcohol. These type of attitude if not checked and dealt with will disqualify a person from Christian leadership. This category may include all alcoholic beverages. He or she must be filled with the Holy Spirit instead and not alcohol (Ephesians 5:18).

6) A True Lay Leader must be Respectable (1 Timothy 3:2)

This qualification portrays someone who is dignified, that is one who by conduct, speech and reputation commands respect. A Lay Leader must be someone who must be orderly, disciplined and honorable person. The Lay leader must demonstrate in lifestyle what is desirable in all believers, the fruit of the spirit. (Galatians 4).Orderliness must permeate all the dealings and lifestyle of the person of God. A Leader who is not able to live a life worthy of respect and emulation will find it difficult leading the people of God very effectively.

8) A True and effective Lay Leader must be hospitable : (1 Timothy 3:2, Titus 1:6)

He or she must be able to accommodate others in time of need. The home of a spiritual leader must always be open to such as have needs. This goes to the modern convenient customs of showing hospitality to friends and guests. He or she must enjoy the company of people in his or her home.Hospitality is a virtue required of all Christians and leaders alike. It is advised biblically to practice hospitality (Romans 12:13). Practicing hospitality is a mark of Christian love, friendliness and generosity. The lay leader is said to be an example in the practice of hospitality, not only to Christian brothers and sisters but to people outside the body of Christ.

9) A True and effective Lay Leader must be able to Teach: (1Timothy 3:2)

This indicates that the lay leader must be able and skilled in teaching the word of God and good moral ethics of daily living. This connotes the office of the Christian minister in instructing believers in sound doctrine and truth of God' word. This requirement seems to be a constant of all the type of leadership quality presented in the bible and especially in the great commission to make disciples. Christian faith is built on the scripture which is the infallible word of God. He or she must be able to teach. He or she must teach the undiluted truth of God's word and apostolic doctrine to his people. The Lay Leader has the responsibility of feeding the flocks of God and protects them from the contamination with the false gospel and doctrines by teaching the undiluted word God and absolute truth of God's word.

10) A True Lay Leader must not be Violent: (1 Timothy 3:3)

This means not bruiser or a striker or one who is always ready with a blow. Nor one who is contentious and quarrelsome. A striker is one that refuses to cooperate unless things go his or her own way. One that rebels against authority. This described one who does not go around causing trouble. A lay leader should not be a fighter, but must be a good shepherd who can leads his flock to pasture peacefully and bring them in safely without strife and destruction.

11) A True Lay Leader must be Gentle: (1 Timothy 3:3)

The expression used is contrast of violent. It describes one who has a fair and reasonable spirit, not one who is making a determined stand

for one's right. The Lay Leader has to be a patient and tolerant person. A gentle person willingly yields and gently makes allowances for the weakness and shortfall of others. A gentle person is considerate and refuses to retaliate and does not insist upon his own rights. He or she is a person who seeks to forgive and live at peace with all men⁴⁰. The fruit of the spirit is evident here. Not one that has love to fight with either words or fit.

12) A Lay Leader must have Patient at all times:

The Lay Leader must be one who possesses patience in the heart. This quality is very important in the office of a Christian Leader to help the stumbling ones and the feeble find their way in the body of Christ.

13) A Lay Leader must not be a lover of money:

This is one who is not overly fond of silver and gold. Because money is the root of all evil. If a Lay leader loves money, he or she can be deviated from focus on the vision of Christ by the love of money. The word of God warns Christians about the love of money. Bible says it is the root of all evil. (1 Timothy). The love of money has the power to lure people away from the faith. The leader must have control over his desire for money. For those who serve for the sake of money cannot serve God faithfully and adequately care for the flocks of God under their care.

1) A True Lay leader must rule his or her own family well:

⁴⁰ Bennet E. Niboi, *Practical Leadership Skills for Christian Ministry* (Accra: Challenge Enterprise of Ghana, 2004), p.63.

The lay leader should be able to manage his own household if he is going to manage the church of God very well. He or she must be one who ruleth well in his own house. What a man is in his own house is likely what he will be outside or anywhere., if his wife and family walk in the order of God, he will have no trouble leading the church. Christian leaders ought to be able to have their own children under control. The Lay Leader should be able to engender in his own children development towards maturity that will show respect for authority and reverence for the things of God.

2) **A Lay** Leader must not be a recent Convert or Novice:

One who has just been converted recently from the world to the church should not be given leadership responsibility hastily. He or she is an inexperienced person. If given leadership may be overridden with pride and ambition. He or she must not be a new convert because of the danger of being lifted up with pride, which brings about the fall of such as that of the Devil (Proverb 16:18). Though no limit is set, but certainly there is need for years of growth through training are required.

3) **A Lay** Leader must have a good reputation with outsiders:

This is a person with good report, a good witness or testimony with unbelievers, all the while maintaining integrity. He or she must have a good report outside the church, of good reputation, one of honesty and faithfulness. He or she must have an honest report, held in high esteem and respect because of his honesty and good character. In all the lay Leader must take his office in the spirit of submission and love for the flocks, not as a duty to be performed, not for money or for what he will get out of it, but of ready mind, not as lords over God's heritage, but a leader that loves God, His people and truth.

BASIC PRACTICAL STEPS TO LAY LEADERSHIP EFFECTIVENESS AND EXCELLENCE

1) The role of the church

- a) The church must help members to discover, develop and utilize their gifts for the work of the ministry.
- a) The church must encourage members to participate in one ministry or the other in the church to discern and discover the gifts.
- b) The church must train and empower its members to share in leadership responsibility in the body of Christ.
- c) The church should provide guidance as to how they can discover and identify their gifts and use them in the ministry.
- d) The church must be open to Holy Spirit directed change for mobilization of the church members to volunteer for any church work in order to enhance their participation and practice in ministry and leadership.

2) The role of the clergy

- a) The Clergy must assume the responsibility training and equipping the laity for the work of the ministry⁴¹.
- a) The Clergy must help the lay leaders to discover their gift and use it in ministry by enlisting them into significant areas of ministry in the body of Christ as to boost and develop their gifts better.

⁴¹ Melvin J. Steinbrom, *Can the Pastor Do it Alone* (California, Regal Books, 1987), p.55.

- a) The Clergy must share leadership responsibility with the lay leaders as to increase lay participation in leadership and ensure significant growth in the church because more heads are better than one heard (Ex. 18:20-28)
- b) The Clergy must encourage lay leaders in the world and acknowledge their contribution to leadership, if possible develop ways to appreciate, reward them to encourage them to more effectiveness in their work in the church.
- c) The Clergy must also lead by example just like Christ leads his disciple by example and show the right and partway to effective leadership which is leadership by example, service, stewardship and faithfulness.

3) THE ROLE OF THE LAY LEADER

The Lay leader should be a salt and light in the world. He should live to practice what he or she teaches other s to do, he must be a leader who leads by example, humility, faithfulness, integrity and commitment and Christ like love.

VIII. CONCLUSION

The training and equipping of Lay Leaders for ministry is one of the principal task or responsibility of the clergy and the need of the Church. The clergy are to equip, train and enlist the Lay Leaders for ministry in the body of Christ. By so doing the Lay Leaders will assume their proper place in the leadership ministry of the church and exercise their spiritual gifts and leadership potentials in the body of Christ as commanded by God, thus contributing to the building up of the body of Christ in health and growth, in unity of faith and maturity to the full stature of Christ, which is the perfect will of God for His Church.

(Ephesians 4:11-13).

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20. All Scripture quotations are taken from American Revised Standard Version of the Holy Bible.

LAY PASTORS MINISTRY

Rev. Ogillah/ Keyna, East Africa

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

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

It is this understanding that has brought about a distinction and grading of the clergyman and the layman so that it seems as if there are two grades and grades and categories of Christians; the laity and the clergy, with the clergy having the job of running the church, the ministry of deciding the doctrines and administration, and preaching the sermons and above all setting a good example. They have to be first in moral standard ads. But the laity, who might be classified as a second class, are imposed with as it were not having quite the same status in the church or probably in heaven hereafter, nor do they have the same responsibility for the church or for their moral standards.

Unfortunately, many churches, church organizations and ministries are growing smaller every year because the clergy has failed to decentralize leadership among the gifted laypeople within the

congregation. It is in this regard that the lay pastor's ministry has come in to train and equip the laity among African churches.

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

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

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

In the biblical definition, there is no clear distinction or grading

between clergy and laity, between skilled and unskilled, white and black, well educated and half educated ,male and female, Jews and gentiles ,top and bottom people, All are the people of God.

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

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

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

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

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

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

This training has to begin a guideline which leads the individual to personal assurance of sins forgiven, of eternal life, and of positive relationship and of positive present possession in Christ. There should

be a positive awareness training of responsibility to glorify God, to bear witness and have fellowship one with another, to read Gods word, and to spend time in prayer to obey Gods word and His known Will for their lives. Full surrender and true Christian commitment to the unctonal guidance and obedient to the Holy Spirit.

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

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

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

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

No matter how we look at it the successful witness and ministry of the church is impossible without a total mobilization of the whole people of God in this ministry to the world in all capacities, capabilities, and ramifications for the glory of God and salvation of souls. **The training of laymen in Christian ministry and witness is the master key in church development.**

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

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

local languages which they can best understand.

[2] High rate of poverty and food deficiency levels. Poverty level in African communities and especially within East Africa is steadily growing with over 78% living below poverty level. With the same % earning less than \$ 1 a day or nothing at all, this has really affected this ministry negatively especially during training seminars, conferences, forums etc where we ask them to donate a very little amount for the upkeep during the training. Many lay pastors can not afford to contribute financially because of high rate of poverty level in this region.

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

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

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

wednesdays; we hold small trainings within the office.

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

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

Characteristics of LPMI

Chand Analyser

I have been touch with LPMI for four years. In early days, I thought that LPMI is new denomination from USA and they want to build their church in Pakistan. They will gather people and will preach them their teachings. After a month I ask Byeong chea that what do you want me to do here for you. He cleared me that he doesn't want to do anything for LPMI in Pakistan but LPMI wants to do something for Pakistan. I was surprised. I asked again that what is their interest actually? I was told that they don't have any interest but they are interested in our all churches and all denominations, also I was told that LPMI is for all people, amen. Then I called my friends and family members to told them about the mails what i received by Byeong Chea.

We decide to request some books related LPMI, So, with in one week LPM Korea sent books at once. So, we have been sitting at our home which is the main office of LPM of Pakistan. We have been sitting in our office and reading those books daily. I have been translating to all members of those books. When we have finished those books. We were all inspired and decided to walk with LPMI. Then Byeong and me were in daily contact , he has been teaching and equipping me by emails and I gathered my members and interpreted them about those mails. Soon, I told Byeong Chea that I have life time commitment with LPMI. Because LPMI having the main message of Bible. LPMI has selected the main words to follow what Jesus gave to Peter as his "Will".

LPMI is making good Sheep and good Shepherds.

LPMI having both teaching, physical and spiritual cares and depending on Prayers.

LPMI have all what churches need.

LPMI has all searched what useful to help to equipping the churches.

I have been visiting many churches in Pakistan i was asked by people that what is the planning of LPMI for Pakistani churches. I told them that LPMI has planning:

to equip pastors to handle their people

to grow small sheep of all churches

to equip all people that may Pastor not alone.

to train small sheep to ba a good Shepherd and to be good sheep to their Shepherd.

LPMI has planning to give pastoral care to all people.

LPMI has a great concern with the people of God.

LPMI has planning to create an atmosphere where people can grow in love and care.

Prayer is the first tool of LPMI

We gave LPM to our pastors and people to taste it, they tasted and they liked cause they need it. Pakistani pastors were saying that If people will have the training and equipping of LPM then churches will never die and then churches will work and serve like a family. If all people having the same spirit what pastors has then it will be a great revolution in the church history. That is what LPM want.

LPM has introduced a proper pastoral care.

LPM members can spend their gracious time to other churches to grow.

LPM is very serious to help all churches and pastors.

LPM know the problems of all Churches and ready to solve them.

LPM has designed a new Vehicle with modern and actual technology according to the Bible, now Pastors can drive it and can satisfy their passenger and passengers can enjoy a journey with their Pastors.

LPMI has advanced knowledge, skills helpful in fulfilling the great commission. LPMI is providing positive peer and mentor relationships, allowing for courageous ministry visions to take shape.

I don't know about American and south Korean churches but I know that our pastors and churches need equipping what LPM has designed. Once a time, some pastors came to me to talk about LPMI in my office, I will not explain what we have talked cause it was three days meeting, but i will tell you the result of that meetings, after three days meetings, they confessed:

"LPMI has remain committed to Biblical and theological standards and LPMI is challenge and empower pastors to pursue their full potential as gifted servants of the church, called to lead their congregations into excellence in mission and ministry as they connect people to Jesus".

after one month, A Bishop and his team came to have meeting with me, that why i have started a new mission with new faith. They told me that now a days there are many many new faiths are coming from many countries. I requested them that they should stay at my home for two or three days to talk about LPM. I told them that the pastor who came here to planting LPMI he has no church himself(i am talking about Byeong Chea) if am person who has no his own church how can he tell us to start a new church here? Although, the bishop and his team were not in good mood when they came, but after our meetings they have decide to be as our board of directors. Hallelujah, praise God. Now, they are more active LPM members than others. I want to share their words after our meetings. They said "LPM can give a new Spirit and a new life to Churches".

One more thing i want to share with you that LPM Pakistan has decided to open a LPM Seminary in Pakistan. This is the sign that How LPM is essential for churches. Our team and me have life time commitment with with LPMI through LPM Seminary, amen. Please I request all people to help us to build this Seminary and for monthly operating. 150 students will complete their training every year in this seminary. This seminary is not only for Pakistan but this seminary is for 12 countries, if you are interested to read about LPM seminary in details I have some photo copies please contact to Rev. Byeong Chea Seo after

this meeting. We need people to help this seminary. Lord Jesus called me here in South Korea to request you about this Seminary. Thanks to listen

God Bless you all, amen

Sermon: Tend my Flock!

Chand Analyser

It is very very blessed that I got a chance to talk with lovely and kind people of South Korea. In Pakistan, Korean people are very famous in to having a great interest in Christianity and serving our Lord Jesus day and nights, amen.

In now-a-days it is very very essential that we focus our heart and mind on God's flock. I think that the land of South korea is already very active in these activities. I must confess that the South Korean people are the chosen one. This a very blessed thing by our Lord Jesus for Korea. It is very blessed that they are that part of the God's flock and they are leading role in God's flock. Today, we will talk about that how we can a good part of God's flock and how we can tend the God's flock in a good way.

1) Concept of shepherd

2) Two types of care to tend

3) why jesus chose Peter?

A Good Sheep Can be A Good Shepherd

Jesus has been living as a sheep for 30 years and three years as a Shepherd, when he was living as sheep, he did obey his parents, He has been celebrating all the feasts and the days what were written in the Bible. He bowed his head in front of john the baptize, he surrender himself to the people to be tortured, he did slain himself to be killed

like a innocent sheep. Just imagine ! if a sheep get chance to become a Shepherd, of course sheep knows each and everything about sheep so

A Good Sheep Can be A Good Shepherd, For example, Jesus chosen Tom Corbell as the president of LPMI and i have to follow him as sheep, then Jesus chosen me as the president of Pakistan LPMI, Tom is mine shepherd and me the shepherd in Pakistan. If i am walking and following him faithfully and honestly like a good sheep then i will be a good shepherd in my country.

After 30 years, Jesus has started to serve as a Shepherd, now he knows the problems and feelings of sheep. Now he will not ignore even the problem and feelings of a small sheep . Now i want to move your attention on the word "small" John 21: Jesus told peter to feed his sheep three time. The translation according to our language, when jesus told him second time he said" take care of my small sheep" So, the message is That_

A good Shepherd never ignore the small sheep. If he will ignore new born sheep in his flock, surely, sheep will die, if sheep dies it means Shepherd doesn't love his flock. Lack of love can be the cause of death of a sheep. That's why jesus asked peter again and again "do you love me?" cause jesus didn't want to ignore even a small sheep of his flock. Whenever a artist draw the picture of a good Shepherd he tries to show a small sheep or a new born sheep in his hands and the rest of them on the ground. As you can see in the monogram of LPMI. This is the real picture of a good Shepherd. What common Shepherd does? the common shepherd always like to have big sheep in his hands cause the big one has no need of care. Where there is the need to care that is ignorance and where there is no need to care that is intensive care. I feel that I am a small sheep of God's flock. Thanks Jesus that I am not ignored. I appreciate the spirit of LPMI. Although I was a small sheep and was very far from South Korea, I just send a email to Rev. Byeong Chea and he was with me, he didn't ask any question to me and he was in Pakistan at my home and Planted the Plant of LPMI. Now we

will talk little bit about the types of care: A good Shepherd has to care in two ways.

Two types of care

- 1) Physical Care
- 2) Spiritual Care

Physical Care:

In physical care we can see that Jesus has a great concern with the problems of his flock, He done uncountable miracles for his flock. He gave a good wine to drink, he gave a new life to the dead, he gave light to the blinds, he opened ears of the deaf, he gave bread in hunger, he wept on the death of Lazarus, he spent his gracious time with the people and didn't mind are they good or bad cause they were part of his flock. These holy signs are his great concern to his flock. If we have not concern to our people then we can't say that we love them and either that we love Jesus. Love with Jesus is conditional with his people. Ohhh that is the sing of a lovely father , Hallelujah. amen. Jesus proved that he has concern with our physical problems and feelings.

Spiritual Care:

Jesus taught new and important teaching to his people, like, he said them to love their enemy, he taught to have good relations with Samaritans, he taught the real meaning of prayer and fasting. I think if i touch this topic in deep it will take months and years. But i want to clear that he has great concern with our spiritual growth, as we can read in John 3: verse 10- For God so loved the world that he gave his one and only son, amen. In final, he died on Cross for his people, Hallelujah, praise God. Now the question is that How we can die to prove that we are following our Lord Jesus? Yes, we can die, if we kill our personal desire, if we crucify our desire which are the belong to this world, we can die, if we finish our selfish ambitions. We can see that disciples had finished their selfish ambitions and followed Jesus faithfully. There is a very important thing what Jesus instructed again

and again, and that is "Prayer" This is the main tool. If we will depend on this tool then we don't have to worried about anything. So, spiritual care is also important as physical care. A good Shepherd can't ignore any of them

Why Jesus Chose Peter (me) Peter was a very faithful, innocent and a active sheep of Jesus and also Peter was the president of Ministry of Jesus Christ after him. Now , there is a question why Jesus has chosen Peter for his ministry when he has very talented and qualified disciples. John was very qualified, Thomas was very genius person and Jesus knew the talents and qualities of all his disciples. Because Peter has very burning heart, he always desperate to do something for Jesus on any cost. He was with simple faith with no question. He had a very good concept of a "Lord or a Teacher" He has a very strong concept of "Respect" as you know on the Last supper when Jesus was washing the feet of his disciples, when he came to Peter, Peter refused Jesus to touch his feet. This was only the cause of respect of his Lord, but when Jesus explained him about the secret of this act then he requested to gave him full bath. The story of in Gethsemane garden, when people were going to arrest his Lord Peter attacked one of them, it was a natural reaction by Peter, cause he couldn't bear that some one did insult his Lord. Again you can see his simple faith in (acts of Disciples 10: 9-) when he was with fasting, Lord provided something and told him to kill and eat! He replied" surely not Lord i have never eaten anything impure or unclean. although this story has another meaning but also the story of his simple faith. Peter was use to follow what was written in the Bible he just trust and follow, without any question.

So, come on folks, we don't have much time to think but this is time to act and follow what Bible says. And Bible says "Tend my flock" Let us pray that may lord Jesus help us to become a good sheep and a good shepherd of his flock, amen.

Let us pray that may Lord Jesus help us to give a heart and mind like Peter, amen.

A Hopeful Future

Rev. Angela Palacios

"For I know the plans I have for you? to give you hope and a future?
Jeremiah 29:11

Now that is quite a promise. What do you need to give you hope at this time? Do you need financial blessing to assist you to get out of a ghetto situation, or to save your home, educate your children or pay your bills? Someone, after reading, this will hear God whisper that a kind deed needs to be done, and may be your answer to prayer.

I often hear stories of how a person in need gives a donation to another person's worthy cause, and in turn, receives from God an unexpected gift to meet that person's own need. We are each other's blessing.

Let God give you hope and future as you continue to trust, as you examine your needs to see if they are able to be answered in a way you have not yet considered, or if they are truly immediate needs.

Let us see if someone else has a need that we may be able to exchange the gift of answered prayer with them. I may have a car to take you shopping, and you may be able to baby-sit for me to go to a concert like the Anglican Diocesan Youth Choir's excellent performance at St. George's Church.

What else may be of concern to someone today? Hope for a relationship, hope for a job or a better job. Hope for a cure, hope for a new attitude to life. Each day brings a new chance to see God at work. Jesus Christ is a hope and a future that is available to all of us.

This is the hope of a better way of living and loving as a child of God. Hold on to the hope that God will always give you hope that speaks of

a future. Become a hopeful person as you invite God to work in your situation.

Easter is all about hope. It is about glimpsing the future in the present. It is about an empty death-defying tomb; it is about hollow eggs that remind us of what Satan cannot prevent, that is, the release of new life from old restrictive circumstances.

Easter is about symbols of hope like lilies from bulbs that seem dead in the ground, and butterflies that come out of tomb-like chrysalis shells. It is about not seeing who Jesus really is until He calls your name as Mary Magdalene experienced outside of the empty tomb.

God's plans include the hope of heaven while you are on earth, and the future of a life lived with God. They also include: your forgiveness of sins, your inner healing and physical healing in many cases, your call to ministry as a lay person or ordained, your growth in the Body of Christ and so much more that will be revealed as your hopeful future unfolds.

Meditation for April 5, 2007

Rev. Angela Bosfield Palacios

Tongue of Prayer

Maundy Thursday is the day that we find Our Lord and Saviour Jesus Christ in the Garden of Gethsemane, praying for inner peace to fulfill God's purpose for his life. There we are also.

We are invited to enter the prayer closet of the Son of God, to see Him in most intimate communion as He wrestles with the forces of doubt, and fear, and dread. Three hours we are told He laboured so that He could endure what was perhaps a fifteen hour ordeal, from the arrest in the garden to His final breath on the cross. That is a ratio of about an hour in prayer for every five hours in agony. Is this what we do?

Prayer is so necessary to spiritual survival that it is no wonder that we are tempted by the Enemy to neglect it. It is prayer that focuses our attention on who it is that is on our side. In fact, it reminds us that we are on God's side if we want to do what is true and loving. We become strengthened with the power of prayer as we allow God to be God in us. Just sit quietly and be open to the quiet strength that comes from being still, and acknowledging the presence of God in your life.

As you remember that God is with you and within you, your thoughts begin to clear, and you have access to the wisdom of the ages. This creates a gentle awareness that you will be more than equal to the task if you allow the inner voice of conscience, and the Holy Spirit, to lead your thoughts.

The sense of direction is offered you one step at a time, as one attitude change to contemplate. It is gradual, sometimes slow, hardly measurable, but a change is occurring. Prayer changes you first of all before it teaches you how to accept or change your circumstances.

The new you, now confident and poised, ready for action as you stand firm on the solid rock of Jesus Christ, this new you can do the impossible. Your heartbeat now regulated by inner serenity, your gaze fixed on the heavenly target, your spirit humbled to rely totally on God, you leave your prayer closet able to bear any cross. Christ is carrying it for you long before you see it face to face.

Comforted by God's grace, and strengthened by faith in the One who is fighting for you, your tongue of prayer speaks words of praise and thanks to God, and messages of peace and encouragement to others. Now you are a prayer warrior able to survive Good Friday until the Easter experience blesses you.

The Call

"Then you will call upon me and come and pray to me, and I will listen to you." Jer. 29:12

There comes a time in most of our lives when we have to call out to God. On a television program where people are pleasantly surprised by a new interior design in their home or the acquisition of a prize, the expression "O my God" may be used. This is not the kind of call that I mean.

It is not a call of the name, but a plea to the Person. The coming is the active indicator of an intentional move to approach God in prayer. It is the coming to worship, the search for a place to pray, the shifting of the focus to the presence of God.

The guarantee given is that we will be heard. We will be listened to in an accommodating way. Isn't that a hopeful assurance? What do you need to say to God today if you know that you will be listened to, and responded to, in some way? Open your heart and cry out from its depths. I will be praying for God to touch every reader in a special way.

In fact, let us all join together in a prayer that the heart-cries of all who call out to God today will be felt by all of us as a burden to carry for each other. Let us pray to be a part of the solution if God desires for us to be. Let us pray for consolation and comfort for all in pain.

Let us make a collective cry on behalf of this nation and every nation in every conceivable area. Let us pray: Lord Our God, we your children cry out to you even as the Hebrew slaves cried out to you and you delivered them from Pharaoh. Lord, we, the descendants of slaves and slave masters, the people of this land whom you have called to be your people, come before you in prayer to intercede for those who are broken in body, wounded in soul, bruised in spirit. We need peace in our hearts and homes, love in all of our dealings, joy in our approach to grateful living, and mutual respect in political differences.

Allow the spirit of Easter, O God, to dwell within us forever that we may be a resurrection people, empowered to turn your world upside down. May we continue to call out to you each day as we open ourselves to know you more intimately. Lord hear our prayer, and let our cry come unto thee. Amen.

Entrepreneurial Church

Dr. Robert Slocum
President of ECI, USA

Over the last year I have been asked to put together a plan that summarizes my thinking on a major initiative for encouraging and implementing the Ministry of the Laity. These requests came independently from the Knox Fellowship, the Presbyterian Lay Committee and the Lay Pastors Ministry of Korea. I have collected my thoughts and ideas as a Creative Dreaming plan in the form of a Phase I Proposal for the Entrepreneurial Church Institute. In a Creative Dreaming exercise you do not ask, "Is it a good idea?" or "Do we want to do it?" The correct first question is, "What would it look like if we did it?" This permits a strategic vision to take form before decisions are made.

The 'Entrepreneurial Church Institute' is a virtual organization I used to develop my vision for Ministry of the Laity. Phase I consists of a feasibility study and concept definition for a set of specific Ministry of the Laity initiatives. Phase I also includes preparation of selected teaching materials and conducting pilot projects. In Phase II, tasks judged feasible and ready for implementation as Models for Ministry can be activated and implemented by those who are interested and committed. The Phase I proposal is presented as a shopping list where one, some or all work tasks/sub-tasks could be selected for action. The merit and desirability of an actual rather than *virtual* Entrepreneurial Church Institute can be judged by each reader of the Phase I proposal. ECI will stand or fall on its own merit as God wills, and He raises up actual resources to bring ECI to life with an evolving organizational structure and mission. I see this Proposal as a shopping list for informal partners in the Ministry of the Laity, and anticipate ongoing developments as discussion and feedback begins.

Personal Agenda – I was also asked to identify that tasks within the ECI 'big picture' plan that was part of personal agenda for the Ministry of

the Laity (See Task 1 in the proposal). My own understanding of the Lord's guidance for me is to initially concentrate on the ECI strategy, planning and resource development and stay out of other people's actual ministry operations. I selected the following five specific sub-tasks described in the ECI proposal that I feel initially called to 'work on to completion' (in rank order):

Task 1.2 Lay Scripture Teaching Ministry (LSTM) Program Training Materials and Training Process

Task 3.3 ECI Strategic Alliance Partner Recruiting

Task 5.4 Pilot Projects for Training and Equipping Events (Planning & Directing with Knox/PLC etc.)

Task 1.1 *Maximize Your Ministry* Re-issue

Task 1.3 A new Ministry of the Laity Training Text-*God's Vision for His Church in Desperate Times*- Charter for the Entrepreneurial Church Institute – Encourage and enable innovation in the Ministry of the Laity by creating Models for Ministry, strategic alliances and productive environments where the Laity and the Holy Spirit can be productive for the Kingdom of God in the Church Gathered and the Church Scattered.

Church is not a community of souls, as is maintained today. Nor is Church merely the proclamation of the Gospel. In other words, Church is not the merely pulpit, but the Real Body of Christ on Earth.

Dietrich Bonhoeffer 1938

Our Lord said to His disciples, "Behold, we go up to Jerusalem." There are a great many things that are legitimate, but if they are not on our way to Jerusalem, we do not do them.

Oswald Chambers 1916

- 1. Build on islands of health and strength.*
- 2. Work only with the receptive and only on what's trying to happen.*
- 3. Go big or go home.*
- 4. Focus, don't do driblets and drabs.*
- 5. Giving is not a result – changed lives are.*

6. *The fruit of my work grows on other people's trees.*

Peter Drucker Principles of Non-profit Management paraphrased by Bob Buford

Part 1 Identification, Significance of the Problem and Opportunity

PROBLEM – The Church entered the 21st Century employing contemporary and historical Church models that focus on the Ministry of the Clergy and minimized or exclude the Ministry of the Laity. These Clergy focused Church models are proving to be increasingly ineffective and are characterized by declining Church performance as measured by both spiritual and numerical standards. Attempts to address the problem of the Ministry of the Laity by reconstructing the history of the Ministry of the Laity are informative and historically significant but have no strategic significance for the Church in today's world. Upon close examination, any Clergy-focused Church model that historically has diminished or negated the role of the Laity, the real Body of Christ consisting of all believers in Jesus Christ, can be considered a candidate for designation as a New Testament heresy.

IMPORTANCE – Ministry of the Laity has emerged in the 20th Century in fragments within para-church movements, minor denominations and as sub-ministries of mainline denominations. Initiatives to restore the Church to a focus on the Ministry of the Laity is no longer an option, it is a major issue for the World Church in the 21st Century. A major challenge for the Church today is shifting from a focus on the Ministry of the Clergy to the Ministry of the Laity. The important task of the Entrepreneurial Church Institute is to develop and implement an innovative Ministry of the Laity initiative and strategy based on new Testament principles for the Church today.

Part 1 Identification, Significance of the Problem and Opportunity

(continued) – *Entrepreneurial Church Institute*

OPPORTUNITY – **Entrepreneurial Church Defined** - Management philosopher Peter Drucker pointed out that a original French definition of a true entrepreneur is someone who shifts resources from low-yield,

low-productivity uses, to high yield, high-productivity applications. *An Entrepreneurial Church shifts Church resources from low-yield, low-productivity applications to high-yield, high-productivity applications for the Kingdom of God. The Entrepreneurial Church model identifies the two most underutilized resources in the Church as the Laity and the Holy Spirit.*

- The Entrepreneurial Church initiatives include development of education and training materials and methods as well as innovative Models for Ministry and Best Practices Programs for the Church Gathered and the Church Scattered. The goal of these initiatives is to re-form the organic Church around productive and effective New Testament lay ministry principles for the Church Gathered and the Church Scattered.
- The Entrepreneurial Church Institute is a vehicle for forming strategic alliances between those individuals, congregations, groups, ministries and missions committed to practicing and developing Ministry of the Laity initiatives in the local Church and World Church.
- The Entrepreneurial Church Institute (ECI) is a 'servant society' fellowship whose purpose is to serve the Church by developing and encouraging innovative models for effective lay ministry. ECI has no political or denominational goal or affiliations and will serve any Church group committed to practicing the Ministry of the Laity.
- The Entrepreneurial Church Model and processes serve to improve effectiveness and introduce innovation into the Ministry of the Laity.
- The Entrepreneurial Church Institute has as its charter development and implementation of effective models for ministry of the laity in both the church Gathered and the Church Scattered. The Entrepreneurial Church Institute will support and encourage Church leaders as they shift and redeploy these underutilized resources, the Laity and the Holy Spirit, for innovative and effective ministry and mission. The Entrepreneurial Church Institute accepts the Ministry of the Laity as a New

Testament mandate and develops strategies and supports operational plans to implement and support the Ministry of the Laity.

- The Entrepreneurial Church process creates a structure where the laity and clergy can jointly develop a unified strategy for forming modules of lay ministry and lay mission both in and beyond the Church building. As a servant ministry, those who will benefit from the ECI initiatives are believers in Jesus Christ who see the death and resurrection of Christ as the key to forming the Body of Christ, made up of all believers, gifted with the Holy Spirit and called to be about His work in the world today. In order to serve the World Church, the ECI stays with the bounds of traditional New Testament orthodoxy
- During Phase I, eight Strategic Ministry Objective elements listed below (on the next slide) for the Entrepreneurial Church Institute will be defined and developed. The desirability and feasibility of meeting these objectives in Phase II will be established by investigation, collaboration and pilot projects.
- During Phase II, Lay Ministry initiatives selected to meet the Ministry of the Laity Objectives defined in Phase I by the Entrepreneurial Church Institute will be initiated and carried to full implementation.

Part 2 Phase I Ministry Objectives – Entrepreneurial Church Institute

The overall Phase I Ministry Objective of the Entrepreneurial Church Institute consists of eight ministry initiatives shown below as Ministry Objectives. The eight Phase I Work Tasks describing the work required to meet these eight Objectives are explained in Part 3. The eight Ministry Objectives, when met, will establish the feasibility of launching each of the eight Ministry of the Laity initiatives. The Phase I effort includes strategic planning, networking with Strategic Partner candidates, initial pilot projects and development of Ministry of the Laity resources in preparation for Phase II. The results of Phase I will be used to implement and institutionalize these MOL ministry projects in Phase II.

The initial Ministry Objective for the ECI Strategy includes the following eight elements of the ECI Ministry Objectives:

Ministry Objective 1 MOL Books-Articles-Training from R. E. Slocum – Selection of MOL resources to be prepared by Robert Slocum defined and prioritized as to relative importance to the overall ECI Objective. Publication and distribution options identified and schedule prepared for publication. These MOL resources include books, articles, lectures, training materials, training event designs and Models for Ministry projects to be used to introduce and implement ECI Ministry of the Laity initiatives in Phase II.

Ministry Objective 2 MOL Publications and Resources – Selection of MOL resources to be prepared by authors and teachers in the field of the Ministry of the Laity defined and prioritized as to relative importance to the overall ECI Objective. Resource providers recruited and publication and distribution options identified. Schedule prepared for publications. These MOL resources include books, articles, lectures, training materials, training event designs and Models for Ministry projects to be used to introduce and implement ECI Ministry of the Laity initiatives in Phase II.

Ministry Objective 3 ECI Strategic Alliances – List of potential Strategic Alliance Partners prepared, initial contacts made and initial commitments obtained. The ECI Ministry Alliance is a supportive fellowship of ministries, missions and individuals practicing and promoting MOL. The ECI Strategic Alliance purpose is to provide mutual support for independent MOL groups and supply additional resources to develop innovative Models for Ministry for Ministry of the Laity programs.

Ministry Objective 4 MOL Models for Ministry and Best Practices Programs – List of entry level Models for Ministry prepared for use as entry-level Ministry of the Laity projects. These entry level MOL Models for Ministry projects cover core competencies identified and prioritized for both the Church Gathered and Church Scattered. Church Scattered initiatives cover arenas of Daily Work, Community/Government and

Marriage. Best Practices Programs, the most innovative Models for Ministry, can eventually be certified by the ECI and made available to Churches and other ministries.

Ministry Objective 5 ECI Conferences and Training Events – Operational plan completed for developing ECI sponsored MOL conferences and training events. The Phase I effort will include pilot projects and events focused on high priority MOL Models for Ministry and introduction to the Ministry of the Laity initiatives. The pilot events may be sponsored by ECI directly or by independent ministry organizations in the ECI Strategic Alliance.

Ministry Objective 6 – ECI Church Leadership Development – Strategy developed and process designed for regional and local fellowships to equip, support and train lay and clergy congregational leaders for implementing and practicing MOL. Leaders include committed laity and clergy in both Protestant, Independent and Roman Catholic parishes and congregations working for new and transitional MOL models for ministry. ECI Church Leadership Development is an equipping strategy for forming local and regional teaching fellowships to provide resources for MOL in congregations and parishes.

Ministry Objective 7 School for the Ministry of the Laity – Requirements for educating and training clergy and lay leaders for teaching and implementing the Ministry of the Laity initiatives completed. Programs of study are designed for clergy and laity interested in teaching, pastoring and practicing MOL models for ministry. This educational program selection should consider residential instruction at seminaries or colleges, D Min special MOL programs, distance learning and tutor-assisted video instruction from a central or distributed sites.

Ministry Objective 8 ECI Venture Partners – Sponsoring Venture Partners for the ECI are identified and a covenant is developed and accepted by the partners of the fellowship. ECI Venture Partners are those organizations and individuals committed to managing and supporting

the ECI organization with staff, board membership and financial resources Candidates for Venture Partner will come from members of the ECI Strategic Alliance.

The Sphere of the Ministry of the Laity

Robert E. Slocum. Ph.D.

One thing that pushes lay ministry team members to “think outside the box” is Biblical Reality. Recently a colleague, a scientist with no faith background of any kind, asked me a startling question. “What do they (Christians) mean by *revelation*?” I replied that the world and often the Church prefer to view reality as two spheres, one sacred with church-like things and one secular with marriage, daily work and life in community. Revelation occurs when the two spheres are merged to form a single sphere, and we learn things about God that we cannot see when the two spheres are separated.

Our HighTech world seems to be comfortable with the two-sphere model. The Church can dominate its spiritual sphere without being accountable to the other, and those in the secular sphere are comfortable carrying on without being accountable to the spiritual arena. Christians are often caught in tension, moving back and forth between the two spheres, until they finally give up and settle into one ‘compartment’ or the other. Dietrich Bonhoeffer challenged the two-sphere model in the 1930s by claiming that a disciple of Jesus sees only the one-sphere made up of four divine mandates drawn from the Bible: marriage and family, Church, daily work and government. Each of these divinely inspired Biblically mandated tasks shall be through Christ, under Christ, directed towards Christ and in Christ.

As I develop a personal Biblical worldview of the single integrated sphere, I have been helped by a simple prayer each morning to anticipate that Christ will be present in all my arenas of life: Lord, what shape does my obedience to You take today in all four arenas of my life?" Somehow, the pull of these competing "compartments" is lifted, and Christ's Spirit appears real to me in all four arenas of life. The one-sphere view of my daily work is freeing me from "two sphere" issues and questions concerning 'faith in the workplace' and 'success or significance' in my daily work. Questions like, "Does the workplace exist solely for the purpose of evangelistic witness, or so that my work itself might be done to the glory of God?" morph into a new question that reflects a Biblical worldview. "How can I discover and do God's will in all four arenas of life this day?"

Oswald Chambers speaks to my personal world of defense contracting today with a workplace story from the Scottish Highlands at the beginning of the 20th Century. Chambers knew a godly shepherd, John Cameron, that God marvelously used as he came in contact with people in ordinary life. Whenever he talked to them about their souls, they would get saved. Chambers was taken by surprise when Cameron said one summer, "If you get a chance to talk to my plowman about his soul, do." Chambers replied, "Why don't you talk to him yourself?" Cameron made clear his position, "Didn't I say, "If you get permission'? If you don't know about getting permission, you don't know anything about the Holy Spirit. Do you think I talk to everyone I meet? If I did I would make God a liar. No, I have to get permission before I talk to a soul." Cameron's response holds the key to combining 'body work', building up the body of Christ, and effective 'daily work':

Over the next three years Cameron and the plowman worked his 'agro-business', moving sheep over the hills each day while Cameron

talked to people on the trails and hillsides and they got saved. But Cameron did not talk to the plowman. One day near the end of his employment the plowman burst out, "For God's sake, talk to me about my soul, or I'll be in hell." Cameron did talk and the plowman was saved. The plowman's final question was why Cameron had not talked to him earlier. The answer, of course, was that he did not get permission.

Life integrated in a single sphere in Christ *is* reality. A phone call last Friday from an old friend and former coworker caused me to reconnect with my work at the high tech company Texas Instruments. I thought of one eventful day when I was the new research manager and my friend was the manufacturing manager for a Navy electronics system department. During my morning quiet time, I discovered and put into practice Sam Shoemaker's morning prayer: "Lord, keep me in the Stream of the Spirit this day". After our weekly Manager's Meeting later that morning, my new acquaintance asked me to step into his office. He said simply that he had real problems because he and his wife had separated that week. As he looked across the desk at me, all I could get out of my mouth was the thought that, if he wanted to put the marriage back together, I knew of spiritual and technical resources that would help. He said slowly that he was not a religious person, but the night before he had gotten down on his knees and prayed, "God, if you are out there, I sure could use some help". Rebuilding his marriage came first with competent counseling, and a few weeks later he came to me with a "plowman's question". "What do you think the Christians mean by 'commitment'?" Following my explanation of the gospel, the reunited couple knelt by their bed that night and put their lives and marriage in Christ's hands.

As we worked together, now brothers in Christ, our daily work

continued to grow in significance as we helped managed the Division in the company with the largest sales volume and highest profit of any at Texas Instruments. But we now had 'permission' to live our lives 'outside the box' beyond 'secular' or 'sacred' compartments in a single sphere of reality where Christ is interested in all arenas of our lives. Here we can work together on building radars, growing personal faith and strengthening marriages.

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Case Study:

Lay Pastors Ministry of Hallelujah Church, Korea

Byeong Chea, Seo

Hallelujah Church started with one family (8 members) September 9th, 1980, located downtown Seoul Korea. Today, there are 7,000 members of Hallelujah Church. In March 1991, the Lay Ministry Academy was opened and in June, 2000, the Lay Pastors Ministry Conference (a historical event for Korean Church history) was held.

Lay Ministry Academy

Rev. Kim Sang Bok (called "David Kim") studied, taught, and pastored in the United States for 20 years until he was invited to Hallelujah Church. On June 17, 1990, he became a Senior Pastor at Hallelujah Church where he opened the Lay Ministry Academy (LMA) a year later.

LMA's purpose is to instruct lay people in three Biblical principles: Bible (10 credits); Theology (10 credits); Ministry (10 credits). To graduate LMA, the academy requires a minimum of 30 credits to be a lay pastor.

LMA's first graduation was in June 1991, where there were 1,473 graduates. There have been almost 33,000 graduates from 1991 through December of 2003. Lay people come from different churches to participate. One third of students come from Hallelujah Church and the other two-thirds come from other churches. There is great interest in Korean lay people about the concept of lay ministry. People are longing to learn the Word of God, and they are passionate about the lay ministry. LMA's focus is to teach the above stated principles of the Bible, but even after graduating, lay people still do not understand lay ministry.

There are some Korean pastors who do not agree that lay people can also minister. David Kim has been criticized for letting lay people minister. These Korean pastors believe that to minister is the pastor's job, not laity, and should be performed only by clergy. They allow lay people to serve, but not pastor.

To say lay people serve, but do not minister is contradictory. Serving is ministering, as ministering is serving. There is no difference. David Kim received his conviction of this from Ephesians 4:11-12. All people are given gifts to serve and minister to God's people and it is up to the pastor to equip the saints for this work. This is the ministry philosophy of St. Paul. David Kim preached this passage last week at the Dedication Ceremony a new church building. It took 12 years to complete. (Hallelujah Church won first place for the most beautiful church in Korea out of 60,000 churches in Korea.)

There exists a paradigm shift in the lay ministry at Hallelujah Church. The shift in lay ministry began in 1991. This marked the beginning of the lay ministry. The second stage is started in June, 2000. The first Lay Pastors Conference was held at that time sponsored by the Hallelujah Church and the Lay Pastors Institute. This conference was a historical event in Korean Church history. Keynote speaker was Tom Parrish, the General Secretary of LPMI, USA. The conference's theme was taken from the Ephesians 4:11-12, and titled "*The Church Will Come Alive When We Build Up Lay People.*" There were four main speeches: 1) What LPM is; 2) How to start LPM; 3) Why the church needs LPM; and 4) How to train lay pastors as well as ten different workshops and workshop leaders.

The Lay Pastors Ministry was started in Korea by myself, Byeongchea, and I was able to introduce the ministry to Hallelujah church in November 1999. I started formally the LPM Institute in July 1, 1999. When I open the Institute , I sought council with David Kim because of his zeal for equipping the saints for ministry. David Kim became very interested in LPM Korea and I shared LPM materials with him. I also arranged for David Kim to speak to the founder of Lay Pastors Ministry, Inc., USA , Dr. Melvin Steinbron (Dr. Steinbron is currently 83 years old and is still active in the ministry). After speaking with Dr. Steinbron, myself and reviewing the LPM materials, David Kim chose to adopt the lay pastors ministry. David Kim sent 10 members of his church, along with myself to the International Lay Pastors Conference in St. Louis, Missouri, USA in 2004. Upon return, the decision was made to hold a Lay Pastors conference in Korea.

The people who went to the conference brought back the message "Partners in Ministry." They also returned with a sense of what "lay pastoral care ministry was about." The Korean church has attempted pastoral care ministries over the last century, but the efforts have not been effective.

LPM Training Center

After Lay Pastors Conference (June 2000), Hallelujah church opened LPM Training Center. The LPM training centers objectives are to: 1) produce lay pastors; 2) provide seminars for lay pastors ministry; 3) base ministries on LPM; 4) build up the LPM system; 5) spread the teachings of LPM; 6) continue to study the Biblical principals of LPM; and 7) hold national and international seminars.

The main purpose of the training center is the ministry of lay pastoral care. This is a broad lay ministry. They have formed a Ministry Leadership Group. This is a small group that has ownership over this ministry. There are nine members (Senior Pastor's wife volunteered). The members have learned about LPM, especially on PACE ministry. PACE is the task of lay pastors.

P prayer

A available

C contact

E example

The members also provide proper training curriculum and ministry system.

David Kim (Senior Pastor) began to equip church leaders. He trained 15 elders (PACE 12 modules). Most of the elders were positive about the ministry, but some were not convinced at first. After some time and study, all the elders were positive about he ministry. The training continued with 38 deaconess, 22 deacons, 9 youth leaders, 8 elders, 28 men leaders, 199 women leaders. Almost all the leaders in the church were trained in PACE.

Most of the congregation understands LPM and PACE ministry(about 5,000 people). The first day of 2001, Dr. David Kim preached John 21;15-17 to the congregation and announced "Twenty-first century is the

era of lay ministry." Since then has spoken, preached, and taught on many occasions about LPM.

There are many church leaders that have received Lay Pastors Ministry training. They adapt the PACE ministry the cell groups, bible studies, and teaching groups. PACE is the core of the ministry and it is being used to care for the congregation.

There will be three stages: 1) June 2000-June 2001, call it "study and preparation". 2) June 2001-December 2002, call it 'clinical and expansion.' 3) January 2003-present, call it 'settlement'.

Questionnaire of the ministry

In early 2003, a questionnaire was sent out about LPM. 547 members responded. The results showed that: 45.9 42.7% for women prayed two to two and half hours per a week and in using the PACE ministry: 44.2 54.1 % for women do this ministry.

Possibilities of Lay Pastors Ministry

How effective the Lay Pastors have been to the congregation! According to the Research, the congregation feels it is 70% as effective as a Senior Pastor. (Melvin, *Can the Pastors...*, pp. 147-149).

Lay Pastors are as effective as Senior Pastors are. Isn't it wonderful? This ministry is building up the body of Christ.

Book Review

"The Lay Driven Church"

How to empower the people in your church to share in the task of the ministry"

Author: Dr. Melvin J. Steinbron

Reviewer: Rev. Daniel C. Patrick

Dr. Steinbron's Book: "The Lay Driven Church: How to empower the people in your church to share in the task of the ministry", is a noble and eye opening attempt to deal with a critical and sensitive ecclesiological and theological subject on empowering, equipping the laity for ministry and the possibility of returning and giving the ministry back to the laity. His main concern and interest is to correct the imbalance that has resulted from an overemphasis on the ministry of the clergy at the expense of the ministry of the laity by today's Christianity. He argued responsibly in his book that "for a theology and practice of ministry which will take care of the ministry of the church, without a commensurate shared pastoral care and leadership with the clergy by the laity is incomplete". Having appreciably outlined and discussed the changing pattern of ministry in its wider ramifications, Steinbron's courageously explored, observed and underscore the multiple components and importance of ministry of the laity with in the Old and New Testament. He maintained vehemently that to enable and equip the laity to provide pastoral care to the congregation must be the priority and prime duty of the clergy in every church setting.

He further stressed that every church member deserves to receive pastoral care and shepherding from a gifted, experienced and trained layperson. This confirms the principle of ministry approved by the scripture in the book of Ephesians 4:11-14, which emphasizes on the equipping and empowering of the lay people by the clergy to do the work of ministry in the church.

His emphasis on the authenticity of the ministry of the laity underscores that the basic idea of a clergy doing the entire ministry alone is unbiblical approach to doing ministry in the church, which churches of this age can no longer afford to venture into. Going through this book,

one can see that it provides a practical know-how on how to equip, train and mobilize the laity for a significant, lasting and fulfilling ministry of pastoral care and leadership of the congregation. He maintained that balance between principle and practice of lay ministry in any church setting is the best. He further moves the Lay Pastors Ministry from vision to reality, bringing it to experience and practice of the laity, thereby liberating the laity to do the work of the ministry and using their spiritual gifts in serving God and his people in the body of Christ as in enshrined in the Holy Scriptures. More importantly he saw pastoral care by lay people as decentralization of leadership from the clergy to other gifted and experienced lay people in the church. According to Sreinbron, Moses provided an example of decentralized pastoral care and leadership of Israel in the wilderness, by taking wise counsel of Jethro; he decentralized the care and leadership of Israel by reducing it to caring and shepherding size of 20, 10, and 5 people per leader etc. Steinbron's further underscore and maintained in his book, that underlying function of the lay pastors or the central activity of a lay pastor lies in the acronym known as P.A.C.E.

P.A.C.E from his book introduction remains the underlying responsibility of every lay pastor of all time. According to Steinbron, 'P' stands for Praying regularly for the members of the Lay Pastor's flocks either 5, 10, 20, 30, 40 or 50 household, depending on the capacity of the Lay Pastor. 'A' stands for Available, the Lay Pastor being available for the people intimates of need and celebration. 'C' stands for Contact, the ability of the Lay Pastor being able to contact and visit his flocks regularly at least a minimum of 1 month and finally 'E' stands for Example, being that the Lay Pastor must be a Christian example to his or her flock members.

Steinbron further outlines in Part 1 of his book "What kind of Church does it take" to implement a successful Lay Pastors Ministry. In Chapter 1 through 7, he examines various kinds of church it takes to establish and implement a successful lay ministry in any church setting. As he moves forward in Chapter 1 of his book, he starts by stressing that "A Need Conscious Church", must be a church that acknowledges the need for enabling the laity to share in the task of the ministry. Without a

church seeing the need to venture into equipping and enabling the laity for ministry, lay ministry cannot thrive well in any church setting.

In chapter 2, he stressed about a church being "A Gift Oriented Church", he maintained that the churches that will operate their churches on the basis of spiritual gift is a true biblical church. And that every member of the body of Christ had received a spiritual gift of some sort from the Holy Spirit and that this spiritual gift are to be used and exercised in serving God and his people in the body of Christ. He argued further that a church which acknowledges and helps its laity to discover, identify, develop and exercise their spiritual gift in the ministry is a church after God's heart and is a gift oriented church.

In Chapter 3, he stressed that the church of God must be an egalitarian in nature. There must not be any difference between the laity and the clergy in any way at all. In actual sense, the difference if any must be in the function, not an order. He stressed that the difference between the laity and clergy are not in order, but function, therefore the clergy is to be understood to be a function and not an order. He stressed further that the church of God everywhere must acknowledge, teach and practice the priesthood of all believers, which is the credence and equality for all in the body of Christ. He stressed that priesthood of all believers was acknowledged and practiced by the early New Testament Church, and suddenly it disappears. But in these days, some churches or congregations and multitude of church leaders worldwide are breaking free, by re-discovering what had been lost from the New Testament model of church ministry, wherein every Christian is a minister and that the differentiations between Christians is functions and not order. According to Steinbron, the awakened church today is winning the struggle and releasing the power of the laity by giving ministry back to the laity and releasing a new power in the clergy by restoring the clergy's function of equipping the laity to do the work of the ministry.

The church can once again be classless including both the clergy and laity in one order-Laos.AsLaos, clergy are now fulfilling their divinely-ordered roles or as ministers, not as the ministers, but as a minister whose function is to equip and train other Christians for the ministry. As Laos, laypeople are now fulfilling their divinely-ordered roles,

doing the ministry for which they have been called upon by God and gifted to do in the body of Christ.

In chapter 4, Steinbron maintained that "A Ministry Oriented Church" is what it takes to be a church of purpose, meaning and fulfillment for all, both the clergy and laity. He stressed that the church which the Lay Pastors Ministry can happen will strive to equalize the two streams of the Great Commission(The mandate of our Lord to go make disciples of all nations).And the Great Charter (The mandate of our Lord to take care of his sheep).These means that the church will deploy those gifted and called to make disciples in ministries designed for missions and evangelism and on the other hand they will deploy those gifted and called to care for Christ followers in ministries designed for pastoral care. He maintained that neither is done at the neglect of the other, not "either- or" but "both"- and Balance is the key.

In Chapter 5, he maintained that "A Biblical Church" is what is needed to have and implement a successful Lay Pastors Ministry that will promotes growth and health in the body of Christ. He stressed further that the church in which the Lay Pastors Ministry can happen is the church that is word-driven in nature or it must be a bible-centered church for Lay Pastors Ministry to flourish and spearhead the church to rapid growth, health, and spiritual prosperity. Seeing that lay pastoral care in the bible is the key to having a growing, healthy and spiritual prosperous church, he maintains that so long as the Lay Pastors Ministry is biblical, it worth given a trial and allow to strive in the church for the purpose of multiplication of ministry in the body of Christ.

In Chapter 6, he stressed further that a church where Lay Pastors Ministry can happen, strive and flourish well, must be "A Mobilized Church". A mobilized church is a church that believes in multiplication of ministry, by empowering and helping his people discover and exercise their spiritual gifts in ministry and using the lay people in every sphere of ministry to do the work of ministry. According to Steinbron, it takes all the people of God to do all the work of ministry. One person cannot do it alone. He maintained that God's work is so important and so large that it cannot be done by a single person or small group of people. He stressed that Moses for example as a leader of Israel

centuries ago, who decentralized his leadership and care of his people to other gifted and experienced people in Israel, gives the twentieth century church a model for the total mobilization of all God's people for the work of ministry. Secondly, Moses in building the Tabernacle uses all the skills, talents and materials of all the people of God to accomplish the task. The same is to pastor or clergy of today's church; he or she needs the gifts, talents, skills, abilities and personality of all the people of God to do the work of the church effectively. Without mobilization of all the people of God for his work, the clergy accomplishes little, but if all the people of God are mobilized, each contributing his or her quota of service, gifts and capabilities, there will be increased in productivity, achievement and abundant harvest in the church. Let lay people do it by mobilizing your congregation or church for the work of ministry. Mobilization of the laity for ministry, activated and sustained by commitment is the engine that drives ministry of the church. Finally mobilization of the congregation is the key to effective ministry and commitment is the key to mobilization according to Steinbron.

Finally the author in chapter 7 of his book maintained that it takes "A Failure- Resistant Church" to build a solid and formidable Lay Pastors Ministry that stands the test of all times in any church setting. A Failure-Resistant Church meets the needs of the people and is aware of the unfelt needs of many people, which is not known by the regular pastoral care or the clergy. He maintained that to have a Failure –Resistant Church that church must commit to quality and excellence. He stressed that because we do the ministry in the name of Christ; we must do it correctly and very well from the largest task of designing the ministry to the smallest task of managing this ministry, must be committed to quality and excellence. This must be our goal if we are to have a Failure- Resistant Church. He stressed further that the third way to have a Failure-Resistant ministry is to use Steinbron's well developed Twelve Foundational Blocks, which provides a solid base for beginning a ministry in the right way and perspective. These foundational blocks can be used as evaluative instruments to expose possible weakness for established ministry, so that corrective measures can be taken on time before the ministry begins to decline. He stressed that effective ministry is a combinations of unity of many contributing factors like vision,

ownership, design and other foundational blocks and each one of these factors are essential to sturdiness of this ministry.

Steinbron then devotes the Part 11 of his book, which in Chapter 8, to discuss what kind of people does it take to unleash a successful Lay Pastors Ministry in any church setting. He stressed that it takes people who have an idea about their spiritual gift and have a sense of calling in their area of ministry to do an effective and lasting lay ministry. As he concludes that it takes seven qualities; to being people who are aware of the need for pastoral care, who focused on spiritual gifts by preaching, studying and using it, creating a ministry friendly environment for volunteer ministers by concentrating on lay people doing ministry, committing to the great charter as well as the great commission, entrusting the grass-root ministry of pastoral care to lay people will transform the split-level church into a one level body of believers. He maintained that accepting the biblical great charter "tend my flock" and "equipping the saints for the work of ministry", should be the basis for a successful lay pastors ministry in any church setting.

Furthermore in Chapter 10, Steinbron stressed that the kind of person it takes to have an effective Lay Pastors Ministry is the person who posses any of the three specific spiritual gifts among the 19 cluster of gifts mentioned in the Bible, that is the gift of mercy, the gift of encouragement and gift of service. He maintained that mercy is the inner awareness or feelings of compassion for others, wanting to bring help, being sympathetic or emphatic; the feelings or thoughts ignited by another person's life situation. Encouragement is to come alongside of another to comfort, console, embolden, inspire, reassure, cheer and give courage to the needy person. It includes a touch of admonition, confrontation and exhortation for the purpose of strengthening or helping the needy, while service is attending as servant to aid or relieve another to offer care to express Christian affection and love in a practical ways, bestowing comfort and help in time of need and celebration.

In Chapter 11, Steinbron maintains that Lay Pastors can pastor flocks of people under their care because it is biblical and God has given the ministry to the laity and spiritual gift to the people, God has given the

ministry to them and the church should as well give the ministry to them by recognizing, commissioning and enlisting the lay pastor for the work of the ministry, because they can also hear, remember and counsel others unlike the vocational clergy can do.

The above remarks notwithstanding, Dr. Steinbron deserves commendation for this important contribution to the on going discussion and theological debate on relationship between the laity and the clergy in ministry, its theology and necessity for returning the ministry back to the laity according to the Bible.

This book will be valuable for vocational clergy as well as for volunteer lay people, who want to start a Lay Pastors Ministry in their congregations, and to those who want to maintain existing healthy ministries, will in this book discover the steps and blue print to attain this important goal. This book will also be a continuing useful resource to those who already have a Lay Pastoral Care Ministry in place in their congregation, and to those contemplating the possibilities of having one, and to those who are starting Lay Pastors Ministry in their congregation. It will undoubtedly be useful resource material for churches, theological students and institutions, care-giving individuals and group searching for and striving to gain a better understanding of the truth, authenticity and biblical basis of Lay Pastors Ministry in its right perspective and practice.

I sincerely believed that the Lay Pastors Ministry is a new thing the Lord is doing at this end time to help the church of God re-discover its main reason for existence and do the right thing to help the church fulfill its mission and destiny to the dying world.

Appendix: PACE Footnotes

Have written by staffs of LPM Korea Institute

Partners in ministry (MS, Kim)

"Partner" is in Greek word, Shenergo. That means 'fellow-worker.' In the New Testament, the First Corinthians 3:9 and Matthew 11:28, Jesus has commended. Matthew 11:28 -- "Come unto me, all [ye] that labor and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke [is] easy, and my burden is light. He said we take yoke with him. It means working together, I could say Partners in ministry. (also look at 1Samuel 6:10ff --two milch cows and yoke them... heading to Beth-she'mesh.

"Partners" have on purpose, same thinking in each given position, with the organic relationship. Of course there are different between working time, and working style, but thinking and goal should be clearly same.

Especially, Partners are not working for their own, but working for God's business. It target to God's work, and ponder God's thinking, and have God's heart, with the gifts which is given by God, glory to God in Jesus Christ. That's the Partners in ministry.

Since Moses had lead Israelites to the entrance of Canaan, there are many partners how are walking around him, and also working with him. We can't deny this.

The great apostle Paul, in early church, had many fellows who were given by God...they have had working and helping with his evangelical mission journey all the way.

Rev. MS, Kim is the senior pastor at SamKi Church and director of national networking, LPM Korea.

The Essence of PACE (JK, Jang)

The essence of the PACE is Salvation love which is 'pastoral love.' This is the ministry task of Lay Pastors. As we look at the Gospel of John 21: 17-19, shows us this concept.

17 He said to him the third time, "Simon, son of Jonah, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Feed My sheep. 18 "Most assuredly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish." 19 This He spoke, signifying by what death he would glorify God. And when He had spoken this, He said to him, "Follow Me."

What did he asks him? How did Peter confess himself to him? What does that mean the confession? How should express his love to Jesus concretely? What's the meaning of "feed my sheep"? Why he calls it "my sheep?" How does Peter feeds the sheep? Now how can we feed our flocks, a little sheep.

If our faith is not focus on the Jesus, we never get the ultimate victory. Since we work for the ministry of our Lord, it is a kind of expression gratitude toward his loving acceptance and forgiveness. In the other word, we need both the religious rituals and also serving others.

Rev. JK, Jang is the senior pastor at Jubaraki Church and training director, LPM Korea.

Pastoral Environment (JS, Park)

Our times are changing. And also our society is changed according to those changes. Further our churches are changed among it rapid transformed. Pastors have responsibility to do ministry health and right in this midst. So today's pastors are collected hugh materials and information for this changing era and pastoral arena. Above all, we need diagnosis and analysis program ever than before. So there are a few kind of analysis and consulting programs are developed: NCD Profile, CAL Profile, PACE Profile, etc.

But there are pitfalls and distorts in this approach that they are not considered Korean Context and Pastors-oriented circumstance. And also mostly they adapted it which is from secular's management approach, therefore this is never considered church's particular stand point. There are much difference between church and company. Because they have different goal and purpose.

So I believe there should be something for pastors themselves. And we need to develop practical analysis tools. Therefore I believe that my own development, IPEA (Indicator of the Pastoral Environment Analysis) Profiles are helpful and meaningful for now. I believe this approach is biblical and as we know God works through our circumstance. Also he doesn't disregard our situation and he wants us to use our context itself.

I found that IPEA Profiles simulation helps to make chart which is scaled from top to bottom "M-A-L-P", and we also I named it "Interpretation Stage." It may find ministry strategy from these contents, pro and after context.

Rev. JS, Park is the senior pastor at BanSeok Church and director of Research and Development, LPM Korea.

Pastor and laity (JT, Kim)

When we look at Ephesians chapter 4, there are classification between laity and pastor those who leading them to the people of God. Verse 11-12: "And his gifts were that some should be apostle, some pastors and teachers. These are not from church itself, but were given by God. Why did He divide these? It says in verse 12, "to equip the saints for the work of ministry, for building up the body of Christ." In the other word, there isn't hierarchy system in the church, thus every congregations are equipped for the work of given ministry. The ultimate goal is to build the body of Christ. That's why He set apart pastors. This means there are only different roles in the church,

At first, I would like to look at pastor's role according to above Scriptures. The pastor's job is to 'equip' the saints. To equip means prepare for them, perfect them. What do they prepare for their congregations! They prepare for them for building up the body of Christ. God gave the task to the church that they should teach their members to do care and nurture one another. Thus pastors must lead and nurture well for equipping their members.

And what's the role of lay people! If we look at the above passages in the standpoint of laity, It means that they have to prepare themselves for the work of kingdom of God. Most of congregations think they just go and attend worship service, and also generously offer some donation

for the maintenance of the church building and pastoral staffs. That's not enough as a saved Christians. Verse 13 says, "...to maturity, to the measure of the full stature of Christ."

Rev. Dr. JT, Kim is the senior pastor at SunHan Church and Faculty member of LPM Korea Institute & Graduate School.

The Meaning of CARE (DK, Jo)

The Theme of LPM Korea Institute is pastoral care by lay people. Care is the vertical relationship to God, so we receive His care directly, and also share the care with one another horizontally. It is just like a mirror that reflected.

When we start relationship with God, we grow and make His image in our hearts, so as it shows to the others. In Latin word, pastoral care says 'Cura Animarum' which means 'Cure of Soul' which shows in the Scripture John 15:12-17. This passage is based on the Protestant Church ministry that Jesus left in this earthly world. So the Bible shows us that "This is my commandment, that you love one another as I have loved you. Greater love has no man than this, that man lay down his life for his friends..."

The word care means, according to dictionary, worry, caution, care, interest, and sometimes it means troublesome, so this ministry is the major paradigm of 21st century churches.

As we know recently there are a few kind of care....'wholistic care,' 'well-being care,' so on.....many approaches are interested in our life and to the medical scientists. If so, what is the really Christian care? It is not only concern for our souls but also focus on our well doing. Christian care is not only any single one, for instance, 'physical, spiritual, social, emotional..' it cares for every aspects of human being.

Jesus was concerned for whole life of people in those days. We have to follow the model, our ultimate target. But sometime we have to be wise that which is more urgent to him or her right now. So we have do that first.

Mrs. Dr. DK, Jo is working at Chang Shin church and also Faculty member of LPM Korea Institute & School.

Mission and Lay Pastors Ministry (HR, Lee)

Basic spirit of Lay Pastors ministry is 'to equip the [one] saint for being a minister, so as they do pastoral care for his own flock members, and build the body of Christ. If it's the correct answer, LPM is certainly mission-oriented.

When we look at the Lay Pastors Ministry, it tries to make a church healthy, and church is focused on the mission for insiders and out there. If we believe theological concept that the church is body of Christ, we are not only possess the mission but also we are mission itself.

As we built the healthy church, it means not only for church ministry 'gathered' but the church ministry 'scattered,' so we have to maintain the balance all the time. So to speak, the two concepts(gathered & scattered) should be included in the mission of God.

And another point, the church is apostolic in two-fold concepts. First the church is built on the apostles' testimony and faith. Second, the church is the tool and result that have sent to the world. The general opinion that the church is the tool of mission, so it has to send missionary. But I believe the church exist because it has its own mission. And also the church is not the sending agency, but they were sent themselves. God is the resource of mission for the world, we have to be involved in his mission project.

We may look at St.Paul's mission work in the Bible. He was sending to Gentiles by God's grace. He was proclaiming the death and resurrection of Jesus Christ. It was blessing itself to gentiles those who listen his speech. That is the God's purpose. God wants His people are blessed. So as we have to do this ministry.

Rev. HR. Lee is the senior pastor of HiSarang church and mission director of LPM Korea Institute.

The Biblical Ministry (HK, Shin)

The terminology 'Lay Ministry' is used to us now. But when Rev. David Kim came to Hallelujah Church(1990), it was very unknown word and concept.

The term 'laity' some times used with 'discipleship training' and 'lay ministry,' but never used for 'lay pastors or lay pastors ministry.' It is really revolutionary word in those days. Since we have learned that ministry is belong to 'clergy' those who graduated seminary and ordained, so it couldn't fit to lay people. But Rev. David Kim and Hallelujah church consistently stressed this word and concept for more than 15 years. Because it is the right direction of the Biblical ministry.

Not only clergy but also laity alike were given spiritual gifts for ministry by God. We need to accept this biblical truth. So both pastors and laity have to find what they have received, and also develop it and use it for others.

When Jesus has commended all of us "Take care my sheep"(John 21:15-17), included clergy, every congregations are one body of Christ and one part, so we absolutely need to care for each other and serve one another. Because the ministry is to build the body of Christ, until all of us come to the unity and of the faith and of the knowledge of the Son of God, to maturity, to the measure of all the full stature of Christ. (Ephesians 12-13)

Those who are trained at Seminary could be a 'clergy pastor,' and also those who are trained at Church could be a 'lay pastor,' but I am sure that both are called by God and both have responsibility building the bod of Christ together! That's what we called 'Partners in Ministry.'

note)

Rev. HK Shin is the director of 'Academy of Lay Ministry' and 'PACE training center' of Hallelujah church.

The Meaning of PACE (IO, Kim)

I think the meaning of PACE is commitment and services. I was interested in caring ministry through my church life, then I am grateful to know PACE ministry. To care and love others are basic duty to all christians, but some times we don't do that because we are so busy to the worldly life. So PACE ministry makes us to waken up from our natural laziness.

As we have meeting for lay pastors, I realize that my mission become more clear and get to know what I have to do. To make a report of

the week's ministry, sharing our ministry, we become more stronger and get helpful. Those who have caring gifts, they will be familiar with this kind of ministry.

I think PACE ministry is to listen, to be with and to be a friend. As we know PACE ministry is becoming friend as Jesus did. Of course listening is not everything and not solve some problem right now, but when we listen to others, we make their burden light, so I believe to listen is the good care! And also I found PACE ministry is something good for evangelism because today's society is not relational with others, so through PACE, so called 'relationship,' we relate with others easily.

PACE ministry is doing something for others. Through this ministry, I became to understand senior pastors' ministry difficulty. And this ministry is not only help others but also help myself to grow. That is the one of benefits of this ministry.

note)

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Review of
Lay Pastors Ministry



Equipping & Caring

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The Lay Driven Church:

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

Rev. Kwaku Sefah Boateng, Sierra Leone

In my attempt to review this book, I would like to consider first the title of the book. "The Lay Driven Church. How to empower the people in your church to share the tasked of ministry". For this book 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 suppose 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.

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

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

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

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

could say on this rock I will build **my ecclesia** church.

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

Jesus came to earth as a King not a religious leader or a priest. When Pilate ask Jesus, are you the King of the Jews, He could have said, no, I am a priest or religious leader, but Jesus replied "***Yes it is as you say***" (NIV) Luke 23:3 it was His understanding of Himself as a King. That is why He made that statement I will build my **ecclesia** (church) Caesar has his and I will build my. Every born again believe therefore is a member of King Jesus cabinet. It is the only kingdom where every citizen is a cabinet member of the king. That is a strange kingdom; it got to come from different country heaven. So Jesus brought kingship not a religion. He brought government of heaven on earth. Can I suggest to you that the word church is not a religion word, it is a kingdom word and we must understand it from that perspective, so that we may also appreciate the argument that when a church is not driven by lay people then it has failed completely its mandate on this earth given to it by our Lord Jesus Christ.

Having understood the word church as stated by our Lord Jesus Christ in Mathew 16: 18; I want to comment briefly on the mission of the church. What is the mission of "ecclesia" church establish by our Lord Jesus? "The mission of the church is to represent the government of God on earth and to serve as ambassadors of heaven recruiting citizens

to the kingdom of God "(By Dr Myles Munroe) that includes the Great Commission and the Great Charter emphasized by Dr Melvin. Remember I said, ecclesia (church) is a cabinet called out by a king or the president to serve the king or the president mind and to make it legislation. In the kingdom of God every born again is believer is a cabinet member in the king (church). No one is greater than the others. We all have to carry the speech from the throne of Jesus. We take instruction direct from the on the president, the Holy Spirit give gift and ministries to the citizens. In the other words, we all carry the speech from the king or the president but we function differently in accordance with the instructions we receive from the throne.

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

Finally on my paraphrase title of the book "**The lay driven church how to let the church be the church**" I want to stress again that any church

which is not lay driven church is foreign to God, it is not what the king of glory (GOD) personally established through his son Jesus Christ. Apostle Paul made this statement in Ephesians " ***His intent was that now, through the church, the manifold wisdom of God should be made know to the rulers and authorities in the heavenly realms, according to his eternal purpose which he accomplished in Christ Jesus our lord.*** (NIV) Ephesians 3:10-11. for me the title THE LAY DRIVEN CHURCH is referring to two people. In other words it has two meanings, what is the church? Is the person the king of glory personally made? Adam was church, one person but he was church, every born again person is church. Again it also refers to the called out chosen group called by the king of glory coming together to form an organization in ministry.

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

Knowledge means information, understanding means comprehension and wisdom means application. God said I want you to demonstrate my wisdom. I want you to apply me to the world. The church therefore is Jesus applied. It is in the light of this understanding that I see the lay driven church and the principles and the system underlined in this book by Dr. Melvin J. Steinbron as exactly what God meant for the church to become. The Lay Driven Church means Jesus applied. Lay Pastoral care ministry is re-presenting Jesus to your congregation and the world. The Lay Driven Church is the only churches that demonstrate the manifold

wisdom of God to the rulers and authority in heavenly places. It is against this background that I still maintain that any church not practicing the lay driven or the pastoral care ministry principles is foreign to Jesus and therefore not the true church.

If you understand the word church from the Kingdom of God view point, which is exactly what the Bible talks about to mean the cabinet ministers. You will realize that every cabinet member is equal to each other in order or status, but they function differently. Then Dr. Steinbron's Book makes sense, that the Lay Pastoral care ministry is the principles or the culture of the Kingdom of God on earth. Therefore it is the concept every church should embrace if they really understand Jesus when He said upon this rock I will build my church.

Dr Steinborn stated that the focus of this book is lifted almost verbatim from Romans 12: 6-8. The cadence in the New International Version. I want to start from the first verse of the same chapter in Roman that is Roman 12: 1-8. Because I believed the whole book "The Lay Driven Church: How to empower the people in your church to share in the task of the ministry" is captured completely in these message of Apostle Paul advice to the believers of the Roman church. Paul said, "***I urge you brothers, in view of God's mercy to offer your bodies as living sacrifices, holy and pleasing to God-which is your spiritual worship.***" (NIV) Romans 12:1 I believe that , in this passage Apostle Paul was addressing the Roman church, about the practical application of what he has been teaching them, he said offer your bodies as a living sacrifices, this means they should demonstrate through their practical lives what he has taught them. I can trace chapter one of the book "**A Need-Conscious Church**" from this verse in Roman 12:1 you can make your bodies a living sacrifices, holy and pleasing to God which is your spiritual worship only when the church is doing exactly what God

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

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

led (**ago**) used by Apostle Paul to the same church in Rome. Therefore, before a church can be a gift-oriented church both the clergy and laity must be Holy Spirit led (**ago**) people in all aspect of their lives and programs.

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

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

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

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

In the Kingdom of God everybody is a member of the Kings counsel or a cabinet minister. Everybody is a leader in the Kingdom. There are no subjects as it is in the secular world. We all rule in the same territory or domain the earth. We don't rule over humans. In the Kingdom of God we lead or rule in the area of gifting. The root scripture of how the kingdom of God operating on earth is taken from Genesis 1:26 "***The God said, let us make man in our image in our likeness and let them rule over the fish of the sea and the birds of the earth and over all the creatures that move along the ground***". No human is listed among what

we must rule. This means that God never wanted humans to rule other humans. The kingdom of God on earth is a classless kingdom. Everybody is important. Everybody has something to give, everybody get equal opportunity to operate and demonstrates their gifts to the world. There is no order in the kingdom of Heaven on earth everybody is a leader we lead in the area of gifting and services. The difference is in function not in order.

Is a kingdom where every citizen is in the cabinet of the king, we all serve the kings mind or message and make it legislation. In other words every believer serves the mind of the Holy Spirit and does it. I believe strongly that the lay pastoral care ministry can work very well in a church environment where everyone is given equal opportunity to use their gift for the work of God. The clergy is willing to relinquish and the laity are ready to embrace and do it with joy and enthusiasm. However everything begins or starts from the mind. A renewed mind is the key to a successful implementation of the Lay Pastoral Care Ministry.

The great apostle of all time, Paul continued: "just as each of us has one body with many members and these members do not all have the same function so in Christ we who are many form one body and each member belongs to all the others" Romans 12:4-5 (NIV) In these verse also we can infer **A Ministry-Balance Church** from it. Dr. Melvin stated that, it takes all the people of God to do all the work of God when every part or member of the body is functioning properly, the body will be healthy. More so, when every member of church is functioning very well in the area of gifting from the Holy Spirit adequately then good Pastor and teacher will emerged from the congregation to be trained for the work of the ministry the laity will also take up the care ministry and do it, thereby fulfilling what Dr. Steinbron term as the great commission and the great charter. He stressed that pasturing follows

evangelism in the spiritual order just as nurturing follows birth in the biological order. Paul strategy must have been that only a nurtured and cared for church will be strong enough to continue making new disciples.

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

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

Paul said ***do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is – his good pleasing and perfect will*** Romans 12:2. (NIV) In this verse the apostle admonished every child of God or every citizen in the kingdom of God and every church in the kingdom of God to be **A Biblical oriented Church** He said "be transformed in the renewing of your mind then you will be able to , and approved what God's will is his good , pleasing and perfect will. When the kingdom of God penetrates a person's spirit, attitude changes.

It takes the knowledge of the perfect will of God for the clergy and the leadership of a church to embrace the lay pastoral care ministry and start one in the church. When the lay people are trained in the word of God they will be willing to apply their knowledge by using the gift God has given them to do the work of God.

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

The principle taught by Dr Steinbron about **A mobilized church** takes its root from what apostle Paul stated *to offer your bodies as living sacrifice, holy and pleasing to God- which is spiritual worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is – his good, pleasing and perfect will* Romans 12:2-3(NIV) in these verses Apostle Paul mentioned: living sacrifices and spiritual worship. The word spiritual is two words put together, spirit and actual. The word sacrifice and worship are similar in meaning. Drawing closer to God I believe what Paul is saying is this: no one can make good use of the gifts of the Holy Spirit unless that person put his or her whole spirit, soul and body into God's spirit long enough to be able to know what God's will is. In other words sacrifice and spiritual worship is like having intercourse with God; total intimacy with God. Constant communion with the Holy Spirit. This attitude should be a

lifestyle of everybody in the church both the clergy and the laity. Dr Melvin said, It takes all the people of God to do the work of God.

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

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

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

I am of the view that all the seven qualities listed by Dr. Melvin to be the energy for the establishment of a successful lay pastoral care ministry in the churches were summarized by Apostle Paul in Romans

12:1-5. Dr. Steinbron maintained that church must commit to quality and excellence, God admonished believers in the scriptures.

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

I want to talk briefly on the word excellence in this context. The word excellence is use to be the name or titles given to God. Psalm 8:1 *“O Lord our Lord, how excellent is your name in all the earth”*. (The Gideon’s Int.). The word starts with the word Ex (exit) and another word El that refer to GOD as Elohim, Elshaddai, El Elyon EL-Ron and El Olan. Therefore when the word excellent is use in this context what it means to me is that show God in whatever you do. In other words, to demonstrate God, to represent God or God applied. In other words what Dr. Melvin is saying is that it takes the church whose leadership and laity is committed to do their things God’s way to be able to establish a Failure- Resistant lay Pastoral Care Ministry successfully.

Apostle Paul also captured it in his letter to the church in Rome, He said, it is only His way (God’s way) not your traditional way. For the church of Rome to build a solid and formidable lay pastoral care ministry. This is how he put it. “Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is –his good pleasing and perfect will”. (Romans 12:2) Oh! This verse is loaded; Paul said it all in one verse. For he knows that without God’s way we can not do what is in Romans 12:6-8 which is the physical application of

the gifts of the Holy Spirit properly to enable us have a successful lay pastoral care ministry. Dr. Steinbron went a little further to help the new churches who want to establish or start lay pastoral ministry. I believe he did it God's way. God establish His nation Israel with twelve tribes, Jesus started His church with twelve apostles, and the New Jerusalem has twelve gates. Therefore he has given to us twelve foundational blocks which are the essential elements for starting effective lay pastors' ministry. They vision, ownership design, call equipping accountability, affirmation, support, fellowship, communication, evaluation and maintenance. I believe he is right.

In chapter 8 Dr. Steinbron then devotes the Part II of his book to discuss what kind of people does it takes to establish a successful lay pastors ministry in any church setting He started chapter 8 with "The Kind of church it takes" he maintained that it takes the church whose plans and programs allows time to incorporate all seven of the qualities delineated in the preceding chapter. Need conscious, gift oriented mobilized church, ministry-balanced, equalitarian, biblical oriented and failure resistant lay pastoral care ministries. I have picked three points from this chapter which I believe are the qualities that delineates the remaining chapters. These qualities are hallmarks, not only for leadership of the church, but also every person who want to contribute for the establishment of effective and lasting lay ministry.

The following are the three qualities:

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

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

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

- a. The person at the top has to have a clear vision. Jesus said to his parents why did you seek me? "Did you not know that I must be about my father's business" Luke 2:49 (The Gideon's International)? At age twelve He was aware of His purpose on this earth. Vision emanates from purpose. That is why when He went into the synagogue He read the scroll of the prophet Isaiah.

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

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

- b. Managing the journey of change is servant leadership. Our Lord Jesus Christ the most successful life changer who ever walked on this earth said "***The Kings of the Gentiles lord it over them; and***

those who exercise authority over them call themselves Benefactors. But you are not to be like that instead the greatest among you should be like the youngest, and the one who rules like the one who serve. For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves" Luke 22:25-27 (NIV). In other words Jesus said to them, the best strategy for you to affect the will of people. Change their perception in life is to lead them as a servant but not as master. This is exactly the attitude every clergy and the laity must have in order to unleash any effective lay pastor's ministry.

- c. To affect an individual's will you must know where the person's is and journey with him or her from that point. Here we can point to Jesus as the model for affecting people will by knowing where they are and journey with them from that point. In Luke 5:4 "When he had finished speaking, he said to Simon, put out into deep water, and let down the nets for a catch". (NIV). In other words Jesus saw in Peter as the head of His first Church on earth and who will become the influencer in the affairs of men. Yet Peter will was to catch fish, Jesus want him to catch men. Therefore, to change Peter's will from catching fish into catching men or becoming an influence in the affair of men. Jesus had to joined Peter to go into fishing before He was able to affects his will and change his world view from fish, fish, fish into men, men, men. Jesus strategy is the model for every leader or clergy who want to bring effective change in their church for the establishing of effective Pastoral care ministry.

Furthermore in chapter 9 Steinbron stressed on the kind of **Pastor it**

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

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

Moreover, in chapter 10, Steinbron stressed on **what kind of person does it takes to build successful lay pastoral care ministries**. They are

people who do what they can with what they have where they are. The kind of people who will embrace the pastoral care ministry, not considering their personal weakness but rather who thinks direction, not perfection. Like what Simon did "Master, we've worked hard all night and didn't caught anything. But because you say so, I will let down the nets". Luke 5:5 (NIV). They must know and genuinely believe that laypeople are as authentically called by God into the ministry as the clergy. And are therefore, obligated to use the pastoral gifts God has given to them with passion and commitment to fulfill the divine assignment for which God called them into His Kingdom through the precious blood of Jesus. That person must be ready to work with servant attitude because that is the culture of the kingdom Jesus called us into. "Jesus said to them" the Kings of the Gentiles Lord it over them; and those who exercise authority over them call themselves Benefactors. But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who ruled like the one who serves. For who is greater the one who is at the table or the one serves? Is it not the one who at the table? But I am among you as one who serves. You are those who have stood by me in my trials, I confer on you a kingdom, just as my Father conferred on me. "Luke 22:25-29 (NIV). Now the question is what kingdom did His father conferred in Him? Servant kingdom. What kingdom is Christ conferring on us? Servant kingdom. We the church are a kingdom of servant Kings. That is what we are. As soon as the blood of Jesus purchases you onto the kingdom of God you become a servant. The kind of person it takes to have on effective lay pastor's ministry must be guided by this servant attitude in whatever they do. They must be committed to excellence in everything they do, because obligated to demonstrate the wisdom of God to the world. God applied, come on talk to me! application is the essence of the Lay Driven Church.

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

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

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

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

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

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

Having answered correctly these questions the next consideration is

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

God's vision for the church was to extend the kingdom of heaven on earth but He wanted to do it through the church. God's goal is a kingdom on earth not religion. And kingdoms manifest in a community with a specific kind of culture. That culture King Jesus is looking for is The Lay Pastoral Care Ministry in His church. The objective of God is to establish and replicate the kingdom of heaven values, morals and lifestyle of King Jesus in the church. Glory be to God that through His patriarch Dr Melvin J. Steinbron he is teaching the world practically how the culture of heaven look like on earth. Many years ago Apostle Paul and the early believers had this revelation. But religious Christianity brought divisiveness and traditions into the church. We thank God that in our generation this true revelation is back into the church through God's patriarch Dr Steinbron.

Note:

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

The Spirit of "LPM"

Rev. Chand Analyser, LPM Pakistan

God asks the church to be a community of people sharing a common purpose and fellowship, continually growing in faith and in the knowledge of the Son of God. Paul describes the church as "his body, the fullness of him who filleth every thing in every way" (Ephesians 1:22).

God calls us into His body for the purpose of establishing a saving relationship with Him and community with one another. The Holy Spirit convicts our minds, leads us to repentance, and plants us within the church.

You experience the presence of Jesus Christ in the world within your church; the world experiences the living presence of Jesus Christ as it witnesses your church. When a local church serves the world it is an expression of the love of Christ to the world. It is the body of Christ serving the world's needs and being used by the Spirit as an agency of salvation. Thus, the church is a servant body. Created for service, it serves the Lord in praise, serves one another in love, and serves the world in humility. "For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them" (Ephesians 2:10).

God calls every member of the church into ministry. The church is a kingdom of priests set free to minister effectively for Christ. Our priesthood is to each other within the church and to the world. A lay

pastor is a ministering servant of God, and, like every Christian, is called to ministry, gifted by the Holy Spirit, and in baptism ordained for ministry (Ephesians 4:11-12).

God supplies each person in the church with the resources for ministry—scripture, spiritual power, God’s character, and spiritual gifts. A lay pastor is equipped for his or her ministry by the gifts received from the Holy Spirit.

Duties of the Lay Pastor

Although the program may be different in your conference, the ministry to which a person is called when he or she becomes a lay pastor can best be described in the following ways:

1. *Teamwork.* Lay pastors work under the supervision of a senior pastor or district leader, and they must work closely with the local church board and officers. It is important to keep in mind that a “lone ranger” style of leadership will only create problems and not build up the congregation. You must arrange to meet weekly, or at least every second week, with your supervisor for good, one-on-one communication. Only in this way will you ensure that you are supporting one another and working together.

2. *Preaching and worship leadership.* A primary responsibility of the lay pastor is to fill the pulpit, perhaps three out of four Sunday. This includes attention to the entire worship service, not just the sermon. The elders are the worship committee in small churches, and it is essential that you work with them in helping them to become co-leaders of worship with you. Any changes in the order of service need to be voted by the elders.

3. Visitation. You cannot do an adequate job of preaching unless you have regular contact with the congregation in their homes and places of work. The lay pastor is usually expected to systematically visit the church members, give Bible studies to interested persons, and make contact with all visitors. You need to clarify with your senior pastor and the church board their expectations regarding visits to the sick, funerals and referrals for pastoral counseling.

4. Chairing the board. Sometimes the lay pastor is expected to chair the church board half the time or two out of three meetings, while the senior pastor is present and chairs it once a quarter. Perhaps your local church elects a board member as chairperson. You will need to clarify this responsibility with your supervisor and the board.

5. Midweek meetings. You should plan to conduct a prayer meeting, a Bible study group, seminars such as the Revelation Seminar, or a lay training class one evening a week, with the possible exception of the weeks the church board meets. This is a vital part of a healthy, growing church. In many churches today there is no longer one general midweek meeting, but a number of home Bible fellowships and seminars offered on different days in various locations. This allows for maximum attendance and the meeting of a wider range of needs.

6. Planning. Every congregation needs to have a yearly plan for church growth to ensure an ongoing, balanced program of outreach, soul-winning and nurture. The process by which these plans are developed is as important as the actual plan. If the church leaders and members do not participate in planning, they will not likely support the plans. Support and church growth take place when the church board or church ministries council has a planning council each year, and then presents the plan to a general church business meeting along with the

church budget. Will it be your responsibility to act as facilitator for this process, or will your senior pastor lead out?

Lay Ministry in Acts

(Rev. In Pyo, Hong/ LPM Korea)

I had ever asked a question about Lay Ministry to my wife a few months ago. She answered as is very plain and simple on my question which think how about that get along with ministry as leading with authority that lay people are ministry in church.

"Isn't it ministry that is based in the Bible?" was my wife's answer. I was very surprised about her who have never taken up theology on that such answer, but I did thinking that lay ministry is based in the Bible justly if is lay people who know Bible through plain and simple wife's answer again. I think the Lay Ministry is the idealist ministry that is based in the Bible like wife's said.

In Acts 6, says that selection for seven deacons who can conduct general ministry such as relief and service beside word and prayer of the Apostle.

1 : Now in these days when the disciples were increasing in number, the Hellenists murmured against the Hebrews because their widows were neglected in the daily distribution. 2 : And the twelve summoned the body of the disciples and said, "It is not right that we should give up preaching the word of God to serve tables. 3 : Therefore, brethren, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we may appoint to this duty. 4 : But we will devote ourselves to prayer and to the ministry of the word." 5 : And what they said pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Proch'orus, and Nica'nor, and Ti'mon, and Par'menas, and Nicola'us, a proselyte of Antioch. 6 : These they set before the apostles, and they prayed and laid their hands upon them. (RSV)

Someone may wish to divide apostles and lay leaders seven deacons who is full time ministers through the reference of Acts 6. However, I think such division do not fit when we examine carefully Acts 4, 6, and

7. Because of that time, seven deacons did the ministry which the Apostles have done. There are apostle Peter's proclamation in Acts 12:14-42, then he was the man who was in 12 disciples.

Similarly, the event that Stephen who is the person among seven deacons in Acts 7 of the Apostle pronounced the word to people is referred. As well as, the work that Philip gives baptism by immersion (baptism) to Ethiopia's eunuch in the Acts 8: 26-40 Buddhist temple is mentioned.

If we take the baptism by immersion (baptism) that Philip holds talks by today, it is area belonging to work (Holy Communion and baptism by immersion) that give marriage ceremony that is imposed hands Clergy's ministry. When see in the Bible, the ministry in the early church may know that was not only former official clergy's specific area.

However, there are very strict division between ordained clergy and ordinary lay people nowadays. When is that division becomes strictly with lay people with today?

Retrospect church history because if see strict division between clergy and lay people that is begun as that give competence that is not less to each area's supervisors gradually to cope hereupon that early church receives heresy's attack via extreme tightness know can.

Lay leader who began to give strict authority to lay leaders to cope heresy's challenge and political persecution of Rome first time but get into symbol of authority that church is not pressure as that Christian religion is authorized by Rome's diplomatic relations and was given much authorities may know that allowed strict division with general lay people getting into church member class. Reformation that consist by reformers' self-sacrifice including Martin Luther, Calvin and zwingli returned the Bible that permitted to Priest to lay people.

However, ministry is that permitted to clergy is impermissible to laity up to now. When return ministry's area as well as Bible to laity completely, genuine innovation can assume that consist. I had worked as a part time level which serve education for about 10 years at churches and music part ever. Of course, I moved to several some churches because

do not available although others who serve steadily in place for long period do not write ministry of a several teacher in charge pastor that is partners with direct and indirect experience can .

I could not meet any pastors those are doing lay ministry that my experiences ministry of an about 10 years some pastors or so. Of course, a pastor who guide well church beautifully was and because a pastor who guide well church beautifully although person who is not so was brings up well lay leaders, drizzle worked successfully by ministry's same partners, but it is intention that job that stand laity by minister was no regard.

What is reason that is not implement without knowing lay ministry as well as Senior pastors that guide well church beautifully? The reason so much lay ministry that it is not easy in ministry climate of South Korea church which rank attention and strict delimit are generalized up to now that go implement may be first reason and the second may be reason that receded gradually in ministry's spot for about 2000 years that lay ministry that is based in the Bible so much led at now via early church .

Therefore, lay ministry's recovery right now change can not that lay ministry's theology over build up and long time slowly improve can. Lay Ministry is the pastoral method belonging to high position most among been enforcing ministry methodology at present in writer's thinking. Because ministry supply and demand was enough to a clergy person patrols several churches and do ministry in former days, clergy's authority is much stronger than these day.

That is, clergy is God's stalk who God stands and lay people serves clergy and was not more in part that is surrounding that help ministry. Despite clergy's education level was not high,.However, minister's authority was fainted remarkably than former days more these day that clergy becomes more much than church as well as clergy wish life becomes many gradually and minister supply and demand is not difficult.

Minister's authority becomes low in church and laity rose so much. It is time when stand laity by clergy in same partners, lay leader who can spread ministry spontaneously at ministry's supporter position now. Thing which must give up more much authority as for clergy so much and take to laity is lay ministry justly. Clergy supply and demand is difficult and when clergy's education level was not high, minister's authority was strong, but minister's education level that minister's authority is fainter relatively rose very now.

Theological school that is non-formality academic curriculum in former days or did not become problem to deliver pastor imposition of hands even if graduate from Bible school, but formality university of course these day. Concede many parts of authority that is clergy to laity and lay ministry personality and intelligent number order that ripen more to implement danger and injury clergy require can but.

When see so, nowadays clergy have better condition than former days preferably in work that spread lay ministry in ministry's spot. When conduct layman and elevation of intelligent level of clergy today, think that various kinds situation that can spread well lay ministry that is ministry of early church is formed well.

Of course, it is impossible that exchange everything at one morning even though good situation is prepare however. Of course that lay ministry is the ministry of early church which is recorded in the Bible conclusively and it is the ministry methodology required necessarily today.

Entrepreneurial Church

Robert Slocum

Over the last year I have been asked to put together a plan that summarizes my thinking on a major initiative for encouraging and implementing the Ministry of the Laity. These requests came independently from the Knox Fellowship, the Presbyterian Lay Committee and the Lay Pastors Ministry of Korea. I have collected my thoughts and ideas as a Creative Dreaming plan in the form of a Phase I Proposal for the Entrepreneurial Church Institute. In a Creative Dreaming exercise you do not ask, "Is it a good idea?" or "Do we want to do it?" The correct first question is, "What would it look like if we did it?" This permits a strategic vision to take form before decisions are made. The 'Entrepreneurial Church Institute' is a virtual organization I used to develop my vision for Ministry of the Laity. Phase I consists of a feasibility study and concept definition for a set of specific Ministry of the Laity initiatives. Phase I also includes preparation of selected teaching materials and conducting pilot projects. In Phase II, tasks judged feasible and ready for implementation as Models for Ministry can be activated and implemented by those who are interested and committed. The Phase I proposal is presented as a shopping list where one, some or all work tasks/sub-tasks could be selected for action. The merit and desirability of an actual rather than *virtual* Entrepreneurial Church Institute can be judged by each reader of the Phase I proposal. ECI will stand or fall on its own merit as God wills, and He raises up actual resources to bring ECI to life with an evolving organizational structure and mission. I see this Proposal as a shopping list for informal partners in the Ministry of the Laity, and anticipate ongoing developments as discussion and feedback begins.

Personal Agenda – I was also asked to identify that tasks within the ECI 'big picture' plan that was part of personal agenda for the Ministry of the Laity (See Task 1 in the proposal). My own understanding of the Lord's guidance for me is to initially concentrate on the ECI strategy, planning and resource development and stay out of other people's actual ministry operations. I selected the following five specific sub-tasks

described in the ECI proposal that I feel initially called to 'work on to completion' (in rank order):

Task 1.2 Lay Scripture Teaching Ministry (LSTM) Program Training Materials and Training Process

Task 3.3 ECI Strategic Alliance Partner Recruiting

Task 5.4 Pilot Projects for Training and Equipping Events (Planning & Directing with Knox/PLC etc.)

Task 1.1 *Maximize Your Ministry* Re-issue

Task 1.3 A new Ministry of the Laity Training Text-*God's Vision for His Church in Desperate Times*– Charter for the Entrepreneurial Church Institute – Encourage and enable innovation in the Ministry of the Laity by creating Models for Ministry, strategic alliances and productive environments where the Laity and the Holy Spirit can be productive for the Kingdom of God in the Church Gathered and the Church Scattered.

Church is not a community of souls, as is maintained today. Nor is Church merely the proclamation of the Gospel. In other words, Church is not the merely pulpit, but the Real Body of Christ on Earth.

Dietrich Bonhoeffer 1938

Our Lord said to His disciples, "Behold, we go up to Jerusalem." There are a great many things that are legitimate, but if they are not on our way to Jerusalem, we do not do them.

Oswald Chambers 1916

- 1. Build on islands of health and strength.*
- 2. Work only with the receptive and only on what's trying to happen.*
- 3. Go big or go home.*
- 4. Focus, don't do driblets and drabs.*
- 5. Giving is not a result – changed lives are.*
- 6. The fruit of my work grows on other people's trees.*

Peter Drucker Principles of Non-profit Management paraphrased by Bob Buford

Part 1 Identification, Significance of the Problem and Opportunity

PROBLEM – The Church entered the 21st Century employing contemporary and historical Church models that focus on the Ministry of

the Clergy and minimized or exclude the Ministry of the Laity. These Clergy focused Church models are proving to be increasingly ineffective and are characterized by declining Church performance as measured by both spiritual and numerical standards. Attempts to address the problem of the Ministry of the Laity by reconstructing the history of the Ministry of the Laity are informative and historically significant but have no strategic significance for the Church in today's world. Upon close examination, any Clergy-focused Church model that historically has diminished or negated the role of the Laity, the real Body of Christ consisting of all believers in Jesus Christ, can be considered a candidate for designation as a New Testament heresy.

IMPORTANCE – Ministry of the Laity has emerged in the 20th Century in fragments within para-church movements, minor denominations and as sub-ministries of mainline denominations. Initiatives to restore the Church to a focus on the Ministry of the Laity is no longer an option, it is a major issue for the World Church in the 21st Century. A major challenge for the Church today is shifting from a focus on the Ministry of the Clergy to the Ministry of the Laity. The important task of the Entrepreneurial Church Institute is to develop and implement an innovative Ministry of the Laity initiative and strategy based on new Testament principles for the Church today.

Part 1 Identification, Significance of the Problem and Opportunity (continued) – *Entrepreneurial Church Institute*

OPPORTUNITY – **Entrepreneurial Church Defined** - Management philosopher Peter Drucker pointed out that a original French definition of a true entrepreneur is someone who shifts resources from low-yield, low-productivity uses, to high yield, high-productivity applications. *An Entrepreneurial Church shifts Church resources from low-yield, low-productivity applications to high-yield, high-productivity applications for the Kingdom of God. The Entrepreneurial Church model identifies the two most underutilized resources in the Church as the Laity and the Holy Spirit.*

- The Entrepreneurial Church initiatives include development of education and training materials and methods as well as innovative Models for Ministry and Best Practices Programs for

the Church Gathered and the Church Scattered. The goal of these initiatives is to re-form the organic Church around productive and effective New Testament lay ministry principles for the Church Gathered and the Church Scattered.

- The Entrepreneurial Church Institute is a vehicle for forming strategic alliances between those individuals, congregations, groups, ministries and missions committed to practicing and developing Ministry of the Laity initiatives in the local Church and World Church.

- The Entrepreneurial Church Institute (ECI) is a 'servant society' fellowship whose purpose is to serve the Church by developing and encouraging innovative models for effective lay ministry. ECI has no political or denominational goal or affiliations and will serve any Church group committed to practicing the Ministry of the Laity.

- The Entrepreneurial Church Model and processes serve to improve effectiveness and introduce innovation into the Ministry of the Laity.

- The Entrepreneurial Church Institute has as its charter development and implementation of effective models for ministry of the laity in both the church Gathered and the Church Scattered. The Entrepreneurial Church Institute will support and encourage Church leaders as they shift and redeploy these underutilized resources, the Laity and the Holy Spirit, for innovative and effective ministry and mission. The Entrepreneurial Church Institute accepts the Ministry of the Laity as a New Testament mandate and develops strategies and supports operational plans to implement and support the Ministry of the Laity.

- The Entrepreneurial Church process creates a structure where the laity and clergy can jointly develop a unified strategy for forming modules of lay ministry and lay mission both in and beyond the Church building. As a servant ministry, those who will benefit from the ECI initiatives are believers in Jesus Christ who see the death and resurrection of Christ as the key to forming the Body of Christ, made up of all believers, gifted with the Holy Spirit and called to be about His work in the world

today. In order to serve the World Church, the ECI stays with the bounds of traditional New Testament orthodoxy

- During Phase I, eight Strategic Ministry Objective elements listed below (on the next slide) for the Entrepreneurial Church Institute will be defined and developed. The desirability and feasibility of meeting these objectives in Phase II will be established by investigation, collaboration and pilot projects.
- During Phase II, Lay Ministry initiatives selected to meet the Ministry of the Laity Objectives defined in Phase I by the Entrepreneurial Church Institute will be initiated and carried to full implementation.

Part 2 Phase I Ministry Objectives – Entrepreneurial Church Institute

The overall Phase I Ministry Objective of the Entrepreneurial Church Institute consists of eight ministry initiatives shown below as Ministry Objectives. The eight Phase I Work Tasks describing the work required to meet these eight Objectives are explained in Part 3. The eight Ministry Objectives, when met, will establish the feasibility of launching each of the eight Ministry of the Laity initiatives. The Phase I effort includes strategic planning, networking with Strategic Partner candidates, initial pilot projects and development of Ministry of the Laity resources in preparation for Phase II. The results of Phase I will be used to implement and institutionalize these MOL ministry projects in Phase II. The initial Ministry Objective for the ECI Strategy includes the following eight elements of the ECI Ministry Objectives:

Ministry Objective 1 MOL Books-Articles-Training from R. E. Slocum – Selection of MOL resources to be prepared by Robert Slocum defined and prioritized as to relative importance to the overall ECI Objective. Publication and distribution options identified and schedule prepared for publication. These MOL resources include books, articles, lectures, training materials, training event designs and Models for Ministry projects to be used to introduce and implement ECI Ministry of the Laity initiatives in Phase II.

Ministry Objective 2 MOL Publications and Resources – Selection of MOL resources to be prepared by authors and teachers in the field of the Ministry of the Laity defined and prioritized as to relative importance to the overall ECI Objective. Resource providers recruited and publication

and distribution options identified. Schedule prepared for publications. These MOL resources include books, articles, lectures, training materials, training event designs and Models for Ministry projects to be used to introduce and implement ECI Ministry of the Laity initiatives in Phase II.

Ministry Objective 3 ECI Strategic Alliances – List of potential Strategic Alliance Partners prepared, initial contacts made and initial commitments obtained. The ECI Ministry Alliance is a supportive fellowship of ministries, missions and individuals practicing and promoting MOL. The ECI Strategic Alliance purpose is to provide mutual support for independent MOL groups and supply additional resources to develop innovative Models for Ministry for Ministry of the Laity programs.

Ministry Objective 4 MOL Models for Ministry and Best Practices Programs – List of entry level Models for Ministry prepared for use as entry-level Ministry of the Laity projects. These entry level MOL Models for Ministry projects cover core competencies identified and prioritized for both the Church Gathered and Church Scattered. Church Scattered initiatives cover arenas of Daily Work, Community/Government and Marriage. Best Practices Programs, the most innovative Models for Ministry, can eventually be certified by the ECI and made available to Churches and other ministries.

Ministry Objective 5 ECI Conferences and Training Events – Operational plan completed for developing ECI sponsored MOL conferences and training events. The Phase I effort will include pilot projects and events focused on high priority MOL Models for Ministry and introduction to the Ministry of the Laity initiatives. The pilot events may be sponsored by ECI directly or by independent ministry organizations in the ECI Strategic Alliance.

Ministry Objective 6 – ECI Church Leadership Development – Strategy developed and process designed for regional and local fellowships to equip, support and train lay and clergy congregational leaders for implementing and practicing MOL. Leaders include committed laity and clergy in both Protestant, Independent and Roman Catholic parishes and congregations working for new and transitional MOL models for ministry. ECI Church Leadership Development is an equipping strategy for forming

local and regional teaching fellowships to provide resources for MOL in congregations and parishes.

Ministry Objective 7 School for the Ministry of the Laity – Requirements for educating and training clergy and lay leaders for teaching and implementing the Ministry of the Laity initiatives completed. Programs of study are designed for clergy and laity interested in teaching, pastoring and practicing MOL models for ministry. This educational program selection should consider residential instruction at seminaries or colleges, D Min special MOL programs, distance learning and tutor-assisted video instruction from a central or distributed sites.

Ministry Objective 8 ECI Venture Partners – Sponsoring Venture Partners for the ECI are identified and a covenant is developed and accepted by the partners of the fellowship. ECI Venture Partners are those organizations and individuals committed to managing and supporting the ECI organization with staff, board membership and financial resources Candidates for Venture Partner will come from members of the ECI Strategic Alliance.

Part 3 Phase I Work Plan – *EntrepreneurialChurchInstitute*

Task 1 – Production, Printing and Distribution of Ministry of the Laity Resource Materials (Books, Articles and Training Materials) by Robert E. Slocum

Slocum has written, lectured and taught MOL subjects for nearly 50 years. The initial momentum for the ECI will be driven by distribution of tested and proven MOL materials by Slocum that lead to specific actions for shifting the key church resources of the Laity and the Holy Spirit to productive use for the Kingdom of God. The MOL concepts defined and stated in *Maximize Your Ministry* provide a point of departure for the new MOL initiative. Other supportive MOL material developed for the Lay Renewal Movement, Laity Lodgel ecture series and for the DMin class on Lay Ministry at Fuller Theological Seminary must be completed and packaged for wider distribution in the Church. The list of proposed Sub-Tasks includes development of the following resources that represent Models for Ministry that provide examples of innovations in MOL.

Task 1.1 *Maximize Your Ministry* Re-issue – This book first appeared in 1986 as *Ordinary Christians in a High Tech World* (WORD) and was printed in the current edition as *Maximize Your Ministry* (NavPress). Currently out of print, approximately 1,000 copies are available for sale and distribution. A Korean edition appeared in 2004. The book served as the text for a 40 hour D.Min class at Fuller Seminary (CF707 Empowering the People of God for Ministry). At least three options can be considered for this MOL text. First, the book can be republished as a new edition. Second, the book can be revised and published as a new book. Third, the book can be divided into three separate and shorter books and be published in booklet form for maximum distribution and market coverage. A trade study must be performed to select the approach that provides greatest benefit to the overall ECI effort.

Task 1.2 Lay Scripture Teaching Ministry (LSTM) Program – LSTM is a lay-led scripture study base on shared spiritual disciplines. The program is very effective in developing spiritually mature lay leaders in short time periods. The LSTM program is packaged for used in Christian education time slots in the parish /congregation and for use as a home study program. The goal is to develop an ongoing lay ministry community. The pilot program used the Little Rock Scripture Study material (workbook and commentary) and was very successful. Under Task 1.2, the draft of the LSTM Handbook will be completed and a publisher will be located. A training and distribution plan will be developed and pilot groups started.

Task 1.3 *God's Vision for His Church in Desperate Times—A MOL Training Text*

A training text will be developed to highlight and publicize the New Testament principles of the Ministry of the Laity used to build Entrepreneurial Churches. This text will be developed from lectures given by Slocum at the Presbyterian Lay Committee Annual Conference (Waynesburg PA), Knox Fellowship Board Annual Retreat (Santa Cruz CA) and Laity Lodge. The four sections of the study examine four churches that faced desperate times and succeeded or failed because of principles for the Ministry of the Laity. The book faces the central strategic question: **Laity for the Church or Church for the Laity**. The four Churches included in the study are the founding Churches at Ephesus,

Thessalonica, Jerusalem and the Berlin-Brandenburg Evangelical Church (Bonhoeffer era 1933 – 1943). The purpose of this text is to present key principles for enabling effective Ministry of the Laity in very difficult times of the 21st Century. The material covered into this text will be used in MOL training events and classes.

Task 1.4 Strategic Ministry Management Program (SMM) – A MOL Strategic Planning Process

Congregations wanting to transition to a focus on the Ministry of the Laity from a focus on the Ministry of the Clergy often require a Strategic Planning Process. Clergy-centered Models for Ministry must be replaced with new MOL Models for Ministry. In order to gain congregational support, the congregation must be involved in the strategic planning process, since people do not support that which they do not create. The SMM process involves the congregation: the Elders decide what ministry the Church is going to be in and the SMM process allows the lay/staff partnership to develop the most innovative approaches to meet the ministry goals using the Entrepreneurial Church principles. An early draft of the SMM Workbook and Power Point training presentation developed for the D Min Ministry of the Laity class CF 707 at Fuller Seminary and taught at Laity Lodge will be revised and completed for use by pilot groups.

Task 1.5 Habits of Effective Lay Disciples: A MOL Training Text-The goal of this text is to extract key Ministry of the Laity principles from four outstanding innovative spiritual leaders who worked specifically to enable the Ministry of the Laity. These leaders are well known in Christian circles, but they have made significant but often unknown contributions in the arena of the Ministry of the Laity. These principles of Lay Discipleship stand today as major innovations in Lay Ministry from the 20th Century..

- **Frank Buchman** developed the Oxford Group ministry on a lay ministry model that had worldwide significance and impact, but is not well known in the USA.
- **Sam Shoemaker** was the spiritual architect of arguably the most significant lay movement of the 20th Century–Alcoholics Anonymous, but the spiritual principles were derived from the discipleship process of his mentor Frank Buchman. His insights

into "What the church can learn from AA" and "Twelve Steps to Power for Christians" stand as a major innovation in the practice of the Ministry of the Laity.

- **Robert B. Munger** was an all-steeple Presbyterian pastor that underwent a personal spiritual transformation from a focus on the Ministry of the Clergy to a focus on the Ministry of the Laity. Dr. Munger took this Ministry of the Laity challenge to the students and faculty of Fuller Seminary, and consequently, to the Church of the 21st Century.
- **Oswald Chambers** is known for his "most read" devotional book "*My Utmost for His Highest*", but his complete writings contain amazing insights to principles sharply focused for effective lay discipleship.

The text will be developed from Slocum's lectures on these individual innovators in lay ministry.

Task 1.6 Principles of Lay Discipleship in the Work Place – A MOL Training Text

The goal of this text is to provide a Biblical approach to lay discipleship in daily work that includes the impact of daily work on family, community and the Body of Christ in the world. It will stand apart from discussions of the 'Faith at Work' movement, cookie cutter approaches to 'Christians in the Workplace', plans and formulas for "Witnessing at Work" and generalized motivational talks and materials for Christians in the work place.

Task 2 – Ministry Objective 2 MOL Publications and Resources—Under Task 2, desired MOL resources including distribution methods will be defined and prioritized as to relative importance to the overall ECI Objective. Publication options for ECI resources will be explored with the goal of identifying publishers and setting up publication schedules. These MOL resources will be selected from various sources and includes books, articles, messages, training materials, training event designs and descriptions and Models for Ministry to be used to introduce and implement Ministry of the Laity initiatives in Phase II. The publication plan must include author identification and recruitment. These source

plan should include effective use of the World Wide Web and Internet as well as audio and visual media.

Task 2.1 Ministry of the Laity Resource Requirements Audit – Requirements for the types of MOL resources and core curriculum materials needed for a successful launch and support of Phase II MOL initiatives will be compiled and prioritized by the ECI Strategic Alliance Partners.

Task 2.2 Ministry of the Laity Publications – Published material including books, articles and newsletters required to support the overall ECI objective and support MOL training and conference activities will be identified. Publication options will be identified and methods of publication will be investigated and publishers selected for launch of a publication initiative in Phase II. Available authors will be identified and selected for preparation of materials for publication.

Task 2.3 Ministry of the Laity Video and Audio Resources – Digital media including CDs, DVDs and audio tapes will be identified that support the ECI training tasks and objectives. Authors, lecturers and teachers will be identified and contacted. Media support individuals and companies will be identified and contacted in preparation for a ECI media initiative in Phase II.

Task 2.4 Ministry of the Laity on the World Wide Web – Methods for distribution of MOL informational and promotional materials as well as equipping and teaching materials over the Internet web sites and blogs will be investigated. The most promising approaches will be prioritized and initiatives selected for implementation in Phase II.

Task 3 – ECI Strategic Alliance Partners – The purpose of ECI Strategic Alliance partnerships is to provide mutual support for individual MOL ministry groups and provide additional resources to develop innovative Models for Lay Ministry. The Entrepreneurial Church Institute will serve as a host for forming strategic alliances between organizations and individuals focused on training for and practicing the Ministry of the Laity. The goal is cross-referencing and support between the partners for encouraging new and innovative expressions of the Ministry of the Laity.

ECI will function as a sponsor of joint events for the Strategic Alliance Partners and assist in finding grants for alliance partners to fund development of new and innovative MOL projects and training materials.

Task 3.1 ECI Strategic Alliance Partner Qualification – Guidelines will be established for qualification of an ECI Strategic Alliance Partner. The goal is to form an alliance of 'called' individuals and groups committed to encouraging the Ministry of the Laity defined by the New Testament model. The guidelines will help differentiate the ECI mission and theological assumptions from those of other organizations and churches.

Task 3.2 ECI Strategic Alliance Partner Nominations - In Phase I a list of potential ECI Strategic Alliance Partners will be prepared based on past activities and anticipated interest in the Ministry of the Laity as well as conformance to the purpose and mission set out by the ECI guidelines. See partial list of candidates below.

Task 3.3 ECI Strategic Alliance Partner Recruiting – Organizations and individuals high on the selection list will be contacted to assess interest and, when interested, for recruitments a ECI Strategic Alliance Partner.

Potential ECI Partners – Made Initial Contact

- Knox Fellowship
- Presbyterian Lay Committee
- Lay Pastors Ministry - Korea
- Laity Lodge/H. E. Butt Foundation
- Buford Foundation – Leadership Network

Potential ECI Partners – Not Contacted

- Christianity Today
- Fuller Seminary
- Gordon Conwell Seminary
- Grad Resources
- Lay Pastors Ministry (USA)
- Ministry in Daily Life
- Stephen's Ministry
- Leighton Ford Ministries
- Yale Divinity School Theology

Task 4 MOL Models for Ministry and Best Practices Programs – Under Task 4, a list of entry level Models for Ministry projects will be prepared and prioritized for ECI endorsement and sponsorship as entry level Ministry of the Laity projects for Churches. These entry level MOL Models for Ministry projects cover core competencies identified and prioritized by the ECI fellowship for both the Church Gathered and Church Scattered. Church Scattered initiatives cover arenas of Daily Work, Community/Government and Marriage. Best Practices Programs are the most innovative and effective Models for Ministry. The Best Practices Programs can eventually be certified as such by the ECI and made available to Churches and organizations.

Task 4.1 ECI Models for Ministry Criteria – Under task 4.1, guidelines for selecting ECI Models for Ministry programs will be developed.

Task 4.2 ECI Core Competencies – Under Task 4.2, the essential core competencies for the practice of the Ministry of the Laity will be identified and prioritized.

Task 4.3 ECI Model for Ministry Priority List – Under Task 4.3, Models for Ministry for the high-priority MOL core competencies will be selected for endorsement in the originating organizations. When a desirable Model for Ministry is not currently available, it will be developed in Phase II. These Models for Ministry represent top-rated core competencies for the introduction and practice of the Ministry of the Laity in a local Church.

Task 4.4 Model for Ministry Cross-Reference and Support – Organizations with Models for Ministry selected for endorsement and/or sponsorship by the ECI will be encouraged to support and cross-reference other complimentary Models for Ministry in their conferences, publications and web-site. Joint training events will be encouraged.

Task 4.5 Model for Ministry Evaluation and Best Practices Selection – Methods for evaluating the effectiveness of Model for Ministry program will be developed by ECI. High rated programs will be identified as candidates for a Best Practices rating. Proposals for innovative new Models for Ministry will be encouraged.

Sample Candidates for MOL Model for Ministry Projects

Task 5 – ECI Conferences and Training Events for Innovative Ministry of the Laity The goal of Task 5 is to oversee training and equipping events for the key Models for Ministry programs and courses. These events can include conferences, training events, workshops, seminary classes, D Min classes and non-credit courses for laity and clergy. Under Task 5, designs and plans will be formulated for initial Ministry of the Laity training events and conferences. Training and equipping events may be sponsored directly by ECI partners independently or as teams or by ECI directly. These events will focus on priority Models for Ministry that represent core competencies for Ministry of the Laity for the Church Gathered and Scattered. The primary function of these conferences and events is training and equipping attendees in the designated Models of Ministry. Under Task 5, pilot projects will be planned and carried out to establish the feasibility of MOL training and equipping using this approach.

Task 5.1 Conference and Training Event Topics – In Phase I, an initial list of Models for Ministry for the MOL core competencies will be prepared and approved by the ECI leadership team.

Task 5.2 Training Event Sponsors – Selected sponsoring ECI partners will form a covenant to sponsor a specific pilot project event featuring designated Model(s) for Ministry.

Task 5.3 Training Event Curriculum – Sponsoring ECI partners will develop a process for presenting and teaching the selected conference topics. Training and equipping tasks will be divided among the sponsoring Strategic Alliance Partners who will assume responsibilities for scheduling and providing training staff for the event.

Task 5.4 Pilot Projects for Training and Equipping - Under Phase I, selected pilot projects will be carried by ECI Strategic Partners featuring Models for Ministry topics to be selected.

Example: The Presbyterian Lay Committee and Knox Fellowship are considering jointly sponsoring one or more pilot project event.

Task 6 – ECI Pastor and Church Leadership Development – The Phase I goal for Task 6 is development of a strategy for a network of regional and local fellowships to equip, support and train lay and clergy congregational leaders for implementing and practicing MOL Models for Ministry and initiatives. The ECI fellowship of leaders will include committed laity and clergy in both Protestant, Independent and Roman

Catholic parishes and congregations working on new and transitional MOL models of ministry. The equipping strategy is to form local and regional teaching fellowships and supportive fellowships to provide resources for MOL in congregations and parishes. A primary model for these ECI teaching and support fellowships is the 12-Step Program which relies entirely of volunteer lay leadership.

Task 6.1 ECI Fellowship Concept Definition – The concept of ECI is to call forth a teaching and equipping fellowship for developing the Ministry of the Laity. Under Task 6.1 the function and structure of local teaching fellowship teams will be explored and defined.

Task 6.2 ECI Models for Ministry Support Teams – Pilot teams will be formed with volunteer lay/clergy members to train together and train others for specific MOL Models for Ministry. These pilot projects will establish the feasibility of local teaching and equipping fellowships.

Task 6.3 ECI Teaching Fellowship Network – The feasibility of linking ECI local fellowships to form regional networks of lay/clergy teams that practice and help others practice the Ministry of the Laity in congregations and parishes will be explored. The key issue is the requirement of ECI Teaching Fellowship teams start new units of the core ECI Models for Ministry.

Task 6.4 Certification of ECI Parishes and Congregations - As congregations and parishes begin the transition to the Entrepreneurial Church model, a method of 'certification' will be developed to designate and identify these Churches. The purpose is to help other members of ECI Churches find a Church when they need one. It is intended to affirm and encourage Churches making the ECI transition from a focus on the Ministry of the Clergy to a focus on the Ministry of the Laity. This will identify 'base Churches' for MOL teaching/modeling for other Churches in their region. Under Task 6.4 standards for selection and certification of ECI 'base Church' congregations and teaching teams will be developed.

Task 7 – School for the Ministry of the Laity-Under Task 7, ECI will assess the needs for training and equipping of the laity and the needs for trainers and equippers of the laity. The goal of Task 7 is a preliminary assessment of education and training for the Ministry of the Laity now available and an assessment of requirements for the future. The ECI will encourage development t of Ministry of the Laity training and education within existing institutions as well as development of new

educational and training institutions as needed to support leadership requirements of the ECI Ministry of the Laity initiatives. The ECI endorsed curriculum to be taught in these programs would support ECI Models for Ministry and ECI Best Practices programs.

Task 7.1 D Min/Ph D Programs – Asses currently available MOL programs in this area and develop requirements for future ECI initiatives.

Task 7.2 M Div Programs - Asses currently available MOL programs in this area and develop requirements for future ECI initiatives.

Task 7. 3 Distance Learning/Tutor Assisted Video for Clergy Training-Asses currently available MOL programs in this area and develop requirements for future ECI initiatives.

Task 7.4 Distance Learning/ Tutor Assisted Video for Training Laity - Asses currently available MOL programs in this area and develop requirements for future ECI initiatives.

Task 7.5 Endowed Chairs of the Ministry of the Laity - Asses currently available MOL programs in this area and develop requirements for future ECI initiatives.

Task 7.6 College and University MOL Classes and Curriculum - Asses currently available MOL programs in this area and develop requirements for future ECI initiatives.

Task 7.7 International School for the ministry of the Laity (Korea LPM Initiative) - Asses currently available MOL programs in this area and develop requirements for future ECI initiatives.

Task 7.8 Ministry of the Laity Training and Resource Centers - Asses currently available MOL programs in this area and develop requirements for future ECI initiatives.

Task 8 – ECI Venture Partners – Under Task 8, the feasibility and desirability of setting up a permanent organization under the title 'Entrepreneurial Church Institute' will be established. The organization must be carefully structured to support the ECI mission as a 'servant society' for development and encouragement of the Ministry of the Laity. ECI Strategic Alliance Partners have specific independent mission statements and charters and can expect to be supported and encouraged by the ECI fellowship. ECI Venture Partners, in contrast, judge the success of the Entrepreneurial Church Institute concept to be of such importance that that they will contribute or secure both financial and human resources to support ECI as an organization. The ECI Venture Partners can be individuals or organizations that form an

investment covenant to develop and support ECI as an ministry organization and are committed to managing and supporting the ECI organization with staff, board membership and financial resources. Candidates for Venture Partners will likely come from members of the ECI Strategic Alliance as the ECI mission and potential for ministry is clarified with the proposed activities and Tasks of Phase I.

Task 8.1 Entrepreneurial Church Institute Charter – Under Task 8.1, an ECI charter and ECI mission statement will be developed as the ECI ministry develops.

Task 8.2 Entrepreneurial Church Institute Organizational Plan – The ECI Strategic Partners will develop an organization plan that is based on their requirements as members of the fellowship for services from the ECI.

Task 8.3 Entrepreneurial Church Institute Candidates for ECI Venture Partner – A list of candidates for organizing ECI Venture Partners will be compiled and used for planning discussions.

Task 8.4 Entrepreneurial Church Institute Launch Plan – If the feasibility of launching the Entrepreneurial Church Institute is established based on a function plan and available of both human and financial critical resources, an initiative will be started to launch the ECI in Phase II. Otherwise, alternative approaches to encouraging and supporting the Ministry of the Laity will be taken

CHARACTERISTICS OF LPMI
THE PRINCIPLES AND STRUCTURES DESIGNED TO
EMPOWER PEOPLE TO SHARE THE TASK OF THE MINISTRY
by KWAKU SEFAH BOATENG(Ghana)

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

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

In Ghana, most churches over the years have been practicing the CELL GROUP system which is good by all standards; however, it comes to no where near when it is measured with the LPMI strategy. I have had the privilege to study my first book from LPMI, **Can The Pastor Do It Alone?** Written by the founder and president of LPMI, Melvin J. Steinbron, and I have found out that he doesn't just has the key for accomplishing The Great Commission, but indeed he has the Right Key.

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

equipping the lay congregation for the pastoral work in the ministry as laudable biblical method for church growth.

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

In Ghana as well as many countries all over the world, all kinds of messages are been preached on their pulpits everyday, different doctrines and methods are been introduced in the churches everyday. The aim is to preaching the gospel of Jesus. So many people are writing and publishing books and magazines daily, fantastic writings good doctrines and other good plans, church growth methods and programs all in the attempt to fulfill the great commission. However, none of these churches or writers has discovered the right and excellent system, structure and strategy that can stand the test of time in our quest to reaching every nation on the planet with the good new of the kingdom of God on earth, which could be compared with what LPMI has discovered and established.

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

A careful study of the materials of LPMI reveal that, the fundamental biblical principle upon which their structures are based, is Love, Care

and Unity which is the core message of the gospel of our Lord Jesus Christ.

Let us briefly study the life of Jesus Christ our master mentor and trusted teacher. The message He preached and let us find out if there is something that we can identify to support the argument that LPMI has the perfect strategy for winning the world for Christ. When Jesus was on this planet He knew exactly what He was here for. He was aware of His purpose on earth even at the age 12. He also knew what to do and how to do it in order to accomplish His assignment on earth. He told his parent I must do my fathers business at that early age 12. Very clear minded. His life was precise. He never made a mistake, He choose his words accurately at the right place and right time. He understands exactly who he is, the task ahead of him and the perfect way to fulfill the purpose for which He was born. Because He is God you know that?

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

It is interesting to note that, Jesus Christ who is the embodiment of the five-fold ministry never choose to be identify by any of the four offices listed above. Is amazing isn't it? I strongly believed Jesus Christ who is all knowing God; definitely know that the characteristics of those offices will not perfectly fit into the personality suitable for the fulfillment of His intended purpose on this planet. Out of the five offices in the ministry of the church, it was only one of them which He personally

said He is. Christ said, ***I am a good shepherd (pastor) a good shepherd lays down His life for the sheep(John10:11)*** and that is the only vehicle which has the required wheels to drive the gospel to every nation on earth. He was aware of that.

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

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

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

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

God ultimate goal is to rule the whole world through the hearts of His sons called men. This is exactly His motivation for creating Adam and Eve and putting them in the Garden of Eden and it is still his purpose for the planet. This could be achieved when everyone on the planet and the churches embraced the principle of LPMI to spread the gospel of the kingdom of God on earth. Over the years the church has designed various method of communicating the good news to the dying world. It is important to note that this can not be achieved effectively through the media, Television, Electronic, Radio and the Print media. There is no doubt about the fact that, the media has contributed immensely in our quest to preaching the message of the good news to all nations. What have been achieved through the media so far is to enable many people all over the world to hear the gospel at the same time. But they have done practically nothing to motivate the hearers to put them into practice what they are hearing everyday through the media.

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

people in the church with the requisite skills necessary to produce wise builder with the right spirit and knowledge and attitude to help in fulfilling the great commission.

Lay Pastor Ministry (Ghana) remain committed to the Biblical principle and standards of LPMI and are therefore pursuing serious contacts with churches leaders in the country to bring into practice lay people providing pastoral care for the flocks. In my quest of touching base many believers in the country with this biblical based principles and concepts of LPMI, I have started publishing articles about LPMI weekly in one of the biggest selling news paper in Ghana "*Graphic Adsempa*" so that the reading public and Christian will quickly understand and appreciate the concepts and principles of laypeople assuming leadership responsibility in church by providing Gods love and care with skin on to the congregation.

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

Kwaku Boateng (Ghana, West Africa)

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

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

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

1. **Shall we include this one? Why?** To be able to answer this question sincerely and correctly, the ownership or the leadership of the church should first understand what the pastoral care ministry is all about. Secondly, the leadership should know the corporate purpose of GOD for establishing the church through His son Jesus Christ. Thirdly, the

leadership should have a clear vision for their ministry, and know how to tailor their activities and programs which will enable them to contribute effectively and adequately their quota towards the fulfillment of the corporate purpose of God. The corporate purpose of God for the church is achieved, only when the individual ministries accomplish their divine assignment on the planet. They should, at this point agree to the fact that there is no other better biblical base principles, structures and programs that has the required quality materials to build such a ministry, than, the pastoral care ministry

2. **How shall we do it?** Like a building, after the builder has known the reason why the structure should be put up, then he has to employ an architect to tell him the kind of foundation that will be required, the raw materials and the total amount required to complete the building. Therefore, when the leadership of the ministry knows their vision and purpose as well as their position in the corporate vision and purpose of God, which will show to them the plan or the mental picture of the type of ministry they are supposed to build.

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

the Mission of the church of God so that it will serve as a guide for them to plan towards its fulfillment.

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

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

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

Are we doing this? Why? To answer this question correctly suggest that the leadership of the ministry maintains its position in the corporate vision of God, which is, the church contribution towards the achievement of God purpose of reaching out to all nation before the end will come. This requires the church desire to contribute its quota for the fulfillment of God's overall agenda for the planet.

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

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

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

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

VISION

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

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

OWNERSHIP (LEADERSHIP)

Let us first consider what Apostle Paul said in (2 Corinthians 5:19-20) “Christ Jesus has committed to us the message of reconciliation, we are therefore Christ ambassadors” it means that, we are the representatives of Christ on earth. In other words, we are representing the government

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

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

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

We need to understand that our commission is great and goes beyond converting individual and giving them pastoral care and love, though that is of first importance. Can I suggest to you that, the disciples as at that time were still under the old covenant and for that reason; Jesus authorized them not to go among the Gentiles. However, these same disciples under the new covenant commissioned to go and preach the good news to all nations of the earth by Jesus this time no restrictions. Why? This time they were under a better covenant. In addition, that, nations have duties to God. George Washington summarized well the duties the nations have to God in a proclamation for the of Thanksgiving, observed on Thursday, November 26, 1789: "It is the Duty of all Nations to acknowledge the Providence of Almighty God, to obey

his will, to be grateful for his Benefits, and humbly to implore his Protection and Favor.”

Therefore, I believe that, the church cannot ignore the world and focus only on the church members alone but must work with God to extend His love with skin on to everyone on this planet. That is the key to GLOBAL PEACE the whole world is looking for can you see that with me. That is the essence of the Kingdom of heaven returning to earth. For the kingdom of God is righteousness peace joy in the Holy Ghost. Diplomacy is not the answer, not Democracy or any other sound political ideology no. The answer to global peace is GOD’S LOVE WITH SKIN ON. It cut across religious, political, cultural and social lines. That is what everybody need because that is what God gave to Adam and instructed him to pass it on to all generations after him. That is what God has blessed LPMI with through Dr Melvin; let us give it to the world. Better covenant goes with bigger responsibility.

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

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

DESIGN

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

touching the heart of the people out side the church and the world in general.

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

So when we study the twelve foundational principles carefully, and start to implement them fully in our ministries, then we are showing to the world, evidence that we believe pastoral care, love and unity for all men on the planet and that matter the kingdom of heaven on earth, which is the heart of the great commission is really happening.

CALL

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

EQUIPPING

Steinbron further stressed on the adoption of the biblical requirement for "equipping the saints for the work of the ministry" (Ephesians 4:12) He mentioned that, those who sense the call of God want to be equipped so as to do the best job possible for the Lord. Design a course to (1) equipping them to be and (2) equipping them to do. It is imperative that they understand the principle of "being with the Lord before doing for the Lord" and that God is more concerned about your

relationship with Him than your ministry for Him. In addition the need to know the organizational, structure rational for reporting the reason for coming together frequently to share their experience.

ACCOUNTABILITY

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

AFFIRMATION

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

SUPPORTING

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

FELLOWSHIP

Another foundation principle is Fellowship. He stressed that the community which ministry creates must come together for sharing

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

COMMUNICATION

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

EVALUATION

Evaluation is one of the foundational principles. He said taking time to see how the ministry to doing will keep it moving ahead. He stated that after the ministry has been on line for a time it is essential to evaluate it to see if it is being done the way you planned and it is performing as you expected. The questions that come to mind is (1) Are we doing what we set out to do. (2) Are we having the result we projected? (3) Are we using the methods and means we planned to use. (4) Do we need to make some changes? If, so what? You should do at least one evaluation a year.

MAINTENANCE

Finally, he stressed that in order to build a successful pastoral care ministry it is essential office work such as keeping records, processing reports, getting out the newsletter and as place where the materials for the ministry work are distributed. Regularly review of the flocks, review

and update the structure, policy and participant's performance and the overall administrative work of a pastoral care ministry must take place.

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

End Note

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

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

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

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

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

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

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

Kwaku, Ghana

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

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

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

That is winning every nation on the planet through the demonstration of God's love with skin on to the congregation of churches as well as all the nations in the earth which was the mandate given to the church in the Great commission.

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

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

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

the provision to accomplish His mission. The lay pastoral care ministry is biblically designed by God, and has been reveal to us through Dr Melvin for the church to realize its divine mandate on the planet.

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

Jesus gave the great commission but let it up to us to develop plans and mobilize people to do it. He charges us to "Tend the flock" we have to understand that, it is our duty to develop the plan and create the strategy for doing it, the lay pastoral care ministry has the structures with which will systematically cause oneself to know what practical experience of God's love "with skin on" is all about. In fact, it is this kind of love; care and unity are the basic need of everybody. I believe that the lay pastoral care ministry should not be limited to the "church" alone but the nations, the continents and the world as

commission by Jesus Christ. Let us, once again consider something God said during creation and see if it can be link to LPMI principles. "God blessed them and said to them, be fruitful and increase in number; fill the earth and subdue it". The first part of(Genesis1:28). Can you see LPMI system and structures in this statement from God? That is God's ideal way to spread His love with skin on to all nations.

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

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

"There was no "worship," at least, as we know worship, in the Garden of Eden. There were no alters, sacrifices, songs, clapping, dancing, Bible, hymnbook, sermons or prayers—none of this stuff we call "religion". There was only relationship: Adam and Eve walking and talking with God in perfect fellowship and harmony."

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

CAN THE PASTOR DO IT ALONE?

by Solomon Sesay (Sierra Leone)

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

First, it recognizes that equipping the saints requires an active leadership role by the ordained ministry.

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

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

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

I. EQUIPPING THE LAITY TO PASTOR REQUIRES ACTIVE LEADERSHIP

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

I will want to add that, in addition to what constitutes active leadership in developing Lay Pastors training at the level Melvin has described is the aspect of "Strong Motivation" on the part of the ordained minister. The trainer must be highly motivated to survive the obstacles he or she may find on the way. Motivation as a factor in active leadership to develop Lay Pastors Ministry comes from various sources. For example, it may come about as a result of a strong burden for church growth, a call of God on the leadership of the church to such ministry. The availability of Committed and hard working lay members of the church, who show signs of the ministry as was and is the case of Melvin's church. This belief that, Melvin had a strong motivation which set him on and kept him on to the level he attained in the project.

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

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

and commissioned Lay people. I will say that this may be true for the clergy in the west but doubt for the clergy in Africa. Much more need to be said, so to convince the African Pastor to believe that Lay Pastors Ministry will rather enhance his own ministry and not make him redundant.

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

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

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

II. THE PROCESS OF EQUIPPING THE LAITY FOR MINISTRY

This second category of the text address the actual process of how to do the equipping itself of the laity to enable them to minister. As L. E. Schaller mentioned, the author delved in detail. I see that the author was writing out of experience, which is the best prove of his authority on the subject. In other wards, I see the author as the 'expert' in this field of equipping lay people to pastor. The amazing thing is that, he is talking out of experience, he is sharing with the rest of us what he has tried and proved works and so he is saying to us – try it, because it will surely work.

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

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

The author also did a masterly work on the concept of concepts of "Being" and "Doing". It is better for God to make me a loving person than do help me to love people, to make me a patient person than to enable me to show patience, to make me a compassionate person rather than to have compassion etc. Often we pray that God should help us to do instead of for him to make us better in what we are. The reason is that, we naturally live out what we are, than to try to do what we are. "We do what we do because we really are what we are". When God makes us pastor – then we will pastor in reality.

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

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

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

Here the author emphasized in various ways that the focus of the lay pastor's ministry is to empower the laity to pastor and no other roles such as administration. According to the author, "the Church exists for ministry, not administration." (p. 9). There are other ministries such as Evangelism, Missions, Worship, *Koinonia* and Nurture. These are all very important ministries, but the concern here is basically that of the Pastoring ministry and by called, equipped and commissioned Laypeople. The author has listed qualities such as *empathy, warmth, genuineness, integrity, caring attitude, listening, availability, bearing with and the ability to encourage* as essentials for pasturing. The question is can lay people really pastor?" the answer is categorically YES! They are doing it authentically and efficiently! The author has said in this book almost all it takes to get laypeople to really pastor.

PERSONAL REFLECTIONS

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

The other concern I have is the requirement of 'active leadership role' by the ordained ministry, can it work all over or in the African Church? For instance, do the ordained ministry in Africa, see lay Pastoring ministry as a need, and therefore want to invest time, commitment, hard work, persistence or even want to develop a vision for it? Does it have

the motivation to engage in such a ministry? Especially so as lay pastor's ministry seemingly competes with their own ministry. Won't the African Church Pastor see lay pastor's ministry as a programme that will render him redundant? Reducing or watering down his value and subsequently render him redundant? The author in the first chapter, made mention of this aspect as an act of stubborn resistance.

CONCLUSION

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

PARTNERS IN MINISTRY

LAITY AND PASTORS WORKING TOGETHER

REV. DANIEL C. PATRICK

Book Title: "Partners in Ministry: Laity and Pastors working together"

Author: Rev. Jim Garlow

Jim Garlow's book entitled "*Partners in Ministry: Laity and Pastors working together*" is a valuable resource material and a great treasure of wisdom and insight to the clergy and laity alike regarding the important place, Lay Ministry occupies in the body of Christ and the prominent role Lay people plays in the advancement of the body of Christ. It is a noble attempt to deal with a critical and sensitive ecclesiological subject on how clergy and laity can clearly understand their true roles in the body of Christ and strive to become true partners in ministry and meaningfully work together in the body of Christ to help further the cause of the eternal kingdom of God.

In his book introduction, Garlow clearly re-emphasize and reckon the great importance Lay Ministry is to the body of Christ in this 21st century Christianity, as he vehemently maintained that proper knowledge and application of sound theology of Lay Ministry and effective practice of Lay Ministry in the body of Christ can enhance the overall health and growth of a any given church.

In his book, Garlow observed that the prime task of a professional clergy in the body of Christ is to equip, train, mobilize and enlist the Laity for a meaningful and fruitful ministry service in the body of Christ, rather than the clergy or those in representative ministry doing the whole ministry of the body of Christ alone by themselves. He further stressed that proper understanding of the perfect will of God for Laypeople in the body of Christ is very important to having success in any Lay Pastors Ministry program in the body of Christ. He further stressed that Laity are meant to be equipped and trained for ministry by the clergy, rather than laity being merely passive recipient of ministry from the clergy in the body of Christ. In order to clearly and better state the level of importance, Lay Ministry is to the church, Garlow uses the example of Wesley's utilization of Laity in his ministry to illustrate

and underscore how important and helpful practicing effective Lay Ministry in the body of Christ is to any given Church. According to him, Wesley's utilization of Laity in his ministry contributed immensely to the progress and expansion of his ministry both in England, Overseas (America) and around the world. He stressed that Wesley noted that as the clergy are called and gifted for ministry, likewise the laity are also called and gifted for ministry. Thus both are meant to co-exist side by side with each other and work together as partners in ministry in the body of Christ. And that the Laity is supposed to be trained for ministry and sent into ministry in body of Christ by the Clergy. He stressed further that mobilizing, empowering and equipping the Laity for ministry by the clergy was the divine will and purpose of God for the Laity in the body of Christ. And in other to impact our world effectively for Jesus Christ the way God is expected of us, all God's people in the body of Christ must be properly mobilized, equipped, trained and sent into a meaningful ministry or allowed them to participate in any given ministry of their choice in the body of Christ without no hindrance. And by so doing, all believers in Christ can fulfill the great commission given by our Lord and Saviour Jesus Christ by participating in the ministry of their interest in the body of Christ (Matt.28:18-20). And it is when the whole people of God are being trained, equipped, mobilized and unleashed into ministry, that God's perfect will for His Church is fulfilled and accomplished according God's word.

In Chapter 1 of his book, James Garlow noted that Lay people are very special people and thus are major contributing factor to the overall growth of the Church and expansion of the eternal kingdom of God. And that their contribution to the work of the Church is very crucial and essential to the general health and growth of the body of Christ to be enhanced and achieved, because in any given church setting, the Laypeople out-numbered the clergy or pastors. He argued further that Pastors, Evangelists, Prophets, Teachers and Apostles have an equally important contribution to make in the body of Christ by fulfilling their prime task of equipping, training and mobilizing the people of God for the work of the ministry according to the scriptures. (Ephesians 4:11-12). He maintained vehemently that those in the representative ministry has been called by God to fulfill three major task in the body of Christ, thus equipping the saints, perfecting the saints and edifying the body of

Christ. That these listed three tasks are major task given to those in the representative ministry by God to do in the body of Christ. They are to serve primarily as enablers who equip God's people for the ministry they were called to do or perform in the body of Christ. The clergy are to strengthen and stir the body of Christ to qualitative growth. It is this crucial involvement of all believers, both clergy and laity in the ministry of the body of Christ, that ignites rapid growth in the body of Christ as there will be more workers to oversee and jointly work for the progress of the body of Christ.

According to Garlow, believers are part of the on going kingdom building. As believers are Living Stones, Holy Priest, Chosen Race, King's Priest, Holy Nation and God's Own People, this confirms laity inclusion on the contribution to the on-going construction project underway greater than what humankind can possibly fathom. That is the kingdom of God of which every believer is instructed in this ongoing building and important to its completion. He stress that no one in the body of Christ should be excluded in this ongoing building project and that all believers are now priest to God and all must offer themselves as a living sacrifice to God that are acceptable and pleasing to God through their service in the body of Christ. It is for this background and reason that all believers should be accepted as true ministers to God and his people. And this confirms the authenticity of the priesthood of all believers in Christianity. Furthermore, Garlow stressed that every believer is a minister in the real sense of the word, which is as long as a person is baptized, that person is a minister to God. He further made it clear in his argument that there is no difference between the clergy and the layperson, because biblically both are ministers to the same God. That God has called both the clergy and laypeople to serve him and share His love with others. It is when the laity and clergy is sharing God's love and ministering together in the body of Christ, that Churches flourishes in growth and health according to God's word.

In Chapter 2 of his book, Garlow observes that all believers are "Theologians" of some sort. He stressed that the true meaning of the word "Theology" comes from two Greek words "Theos" meaning "God" and " Logia" meaning "the study of" and combining the two words, Theology then means the "study of God". He stressed that Theology has

many scope and areas of which the most related are ecclesiology which is the study of the church and it is under this last important branch of theology that the ministry of the laity is fitted. He maintained that it is highly expedient that a sound theology about Lay Ministry be developed and formed in other to give Lay Ministry its due and important place in the body of Christ. He stressed that the true theology of Lay Ministry is that which gives proper place to the important ministry of lay people in the body of Christ and in order to have a meaningful theology of the Laity; it is highly pertinent to first understand the true meaning of the word "church" in its proper and wider ramifications.

According to Garlow, the early church fathers defined the word "Church" as a place where the word is preached, sacrament is administered, discipline is properly maintained and presences of God is practiced and experienced in its entirety. He further argued that this serves as true marks of a true church. The church involved the laity and the clergy alike and both must work together as partners in ministry, for the church to functions properly as God expects. He further stressed that understanding the true meaning of the laity is pertinent to having the zeal to mobilizing the laity for ministry in the body of Christ. He observes that the Greek language has two words from which the the term "laity" is derived. One is "laikos" and the other is "laos". The word "Laikos" means "Layperson" in the sense of uneducated mass.

A person who is not a specialist who knows little about the subject matter". In contrast to that "laos" means "people". In the New Testament understanding, it means "the people of God", Meaning that we who are followers of Christ are part of the "laos" the people of God. No one is excluded not even the laypeople nor the clergy. That a proper understanding of the ministry must begin with the ministry of all believers, thus ministry of Laos, all of God's people. He stressed further that all of us followers of Christ has been called to service in the name of Christ. He argued responsibly that clergy is those within the total body of Christ who has been called and trained for specialized area of services in the body of Christ. These are the people we refer to as our pastors or clergy. Those specialized ministers have major roles to teach or preach the word of God; administer the sacrament and administration of church order. They enable believers in doing their respective

ministries. This last function is the most important function of the clergy is the ministry of enablement and equipping.

He further stressed that ministry in the church is derived from the ministry of Christ. That any discussion about ministry should begin with the ministry of the laity, if it is to be biblically grounded and valid. He argued that though some would view the clergy and laity as two different things, but we all are called to be ministers in the body of Christ. That the ministry of the laity is called to service to every believer in the body of Christ. Every follower of Jesus Christ is called to ministry and that out of that group of people, there are certain people who will be part of the representative ministry i.e the clergy. That the clergy or pastors are directed to be equippers and enablers in the body of Christ. This is known as representative or specialized ministry. The Pastor has a unique function in the ministry of the total body of Christ. He stressed that sometimes we conceive of ministry as that which is done by the clergy, but that is not true, because all believers are also ministers. We should not assign the title "minister" to only small percentage of God's people, but to the whole people of God in general. The high doctrine of the ministry of the laity assumes an equally high doctrine of the ministry of the Pastor or clergy.

All believers (Laity and clergy) are called by God to service in the body of Christ. The nature of service varies and it includes the particular work of the ordained ministry. According to Garlow, the general priesthood of all believers and the ordination of the laity do not obviate the fact that there is also a particular ministry of the clergy in the body of Christ. Thus ordained minister is called upon to be equipper of many ministers in the body of Christ. The term "ministry" should not be reserved only for those who are ordained, it belongs to the "Laos" the people of God .He vehemently underscored that our vocation is important to God whether we are doctors, lawyers or carpenters; we are still ministers in our filed. Vocation is called to be a servant of God in whichever work that we are engaged in while "occupation" is the specific track or profession in which one works. The laity doing the work of the ministry where much evident in the ministry of John Wesley and Martin Luther during their era. The priesthood of all believers was encouraged and the laity were even allowed to preach and serve in the body of Christ

during this period. Because Wesley utilized the laity much in his ministry, his work progressed and spread over all America in an unprecedented and unparalleled pace, and as a result Francis Asbury used many Lay Preachers extensively in his days and ministry to further the cause of the gospel in his time.

In Chapter 3, Garlow tried to bridge the gap between the laity and the clergy by stressing clearly the true nature and concept of the ministry of the laity. He maintained that originally and biblically, all Christians are considered as ministers and that there is a disparity of status that has remained until date, because the clergy has been regarded as the trained and enlightened while the laity has been regarded as untrained and unlearned. As a result of this disparity, the clergy was accorded an increasingly privileged position and respect and they grew into a new sociological class of its own, with its own privileges, immunities, dress, titles, duties and its own Latin culture and its own Latin liturgy. As the writer reflects on the existing dichotomy between the clergy and laity, he argued that in the early church there was no difference in status, spiritual gifts and task to fulfill in the body of Christ, but was no distinction between a group called clergy and a group called the laity. And likewise in these later days, the clergy and laity should exist together without any distinction between them. The distinction that should exist between clergy and laity should merely be based on their different functions of ministry, but not in essence. He maintained that the only difference between clergy and laity is functional i.e. is based upon what one does and not what one is believed to be. These differences are based upon functions and not essence.

He argued that any perception of clergy and laity that separates them by status is a misunderstanding of the universal call to ministry of all who are God's people. He maintained that the clergy was trained to define and sustain the faith, while the laity was equipped to spread the good news and do the work of the ministry. The laity's doing the work of the ministry was much evident in the ministry of John Wesley and Martin Luther. The priesthood of all believers was encouraged and the laity was even allowed to preach and serve in the body of Christ. Because Wesley utilized the laity much in his ministry, his work progressed and spread over all America in an unparalleled pace as a result,

Francis Asbury also used Lay preachers extensively to further his work in America as well.

In Chapter 4, Garlow observes that spiritual gifts are given to believers by God to enable believers serve Him and fellow human beings. But the most discouraging part of it has been that many believers do not know their spiritual gift or how to exercise their gift in the body of Christ. That the fundamental ministry of cultivation of the believers is to uncover these spiritual gifts and train believers on how to use their spiritual gifts effectively in the body of Christ. That the basis of expressing and using this gift should be agape love. That without expressing this gift in love, we shall not accomplish much in ministry in the body of Christ. He stressed that gifts are given to be used for His honour and service and this special gift given to the believer are to be exercised and used in ministry for the common good of all the members of the body of Christ and to the glory of God. The believer is charged to faithfully utilize their gifts in a meaningful area of ministry in the body of Christ. The lay person major concern should be how to discover their spiritual gift and use it in the ministry in the body of Christ. According to Garlow, there are ways to discover a person's spiritual gift; prominent among the ways are opening oneself to God as a channel to be used and examining one's aspirations for Christian service in ministry and identifying the needs you believe to be most crucial in the life of the body of Christ. Evaluating the results of ones effort to serve and minister in the body of Christ, following the guidance of the Holy Spirit as he leads you to obedience and remaining alert to the responses of other Christians towards the believer.

In Chapter 5, Garlow underscores that the training and equipping of the laypeople is essential for Lay Ministry to strive well in the body of Christ. He maintained that if laypeople are to be involved in meaningful and fruitful ministry, their training is very important and necessary. He stressed that it will be catastrophe to enlist the laypeople into ministry without giving them the requisite training that can enhance their success in the working of the ministry in which they are engaged in the body of Christ. He stressed that any person who takes the ministry of the laity seriously must give adequate attention to training of the laity for success to occur. It is the prime task of the clergy to help the laypeople

to better understand their calling to ministry, discover their spiritual gift for ministry and help them learn how to select that ministry which suits their gift and provide them some kind of training for that ministry, so that they can be proficient in performing that ministry in the body of Christ. The pastor or clergy is the one who guide the laity to understand the biblical call to ministry of all believers and helps them to understand and discover their spiritual gifts and leads them through the steps of finding their gifts for ministry in the body of Christ. Furthermore, it is the pastor who instructs the training by which they can become effective minister in the body of Christ. The pastor or clergy should equip and enable the laypeople and help them to understand their call to the ministry, their gift for ministry, be familiar with the volunteer ministry positions in the body of Christ, and learn how to manage their time in such a way that they could be involved in the ministry, know the director of various ministries of the church and enlist them in at least one area of ministry, so that they could begin to experiment in the use of their gift.

Garlow concludes his book by maintaining that as Jesus was sent into the world by God, Jesus int urn has sent us his followers into ministry John 20:21 and this includes both the clergy and laity alike, there should not be any discrimination between the clergy and laity in performing the respective functions in the body of Christ, thus as the clergy will be equipping and training the laity for the ministry, the laity will be doing the ministry thereby helping all people of God to attain the unity of faith an grows to the full stature of Christ. This book is indeed a valuable guide and practical way of how to mobilize and equip the laity for the work of ministry. It will also be useful for pastors or clergy striving to understand better how to equip and mobilize their laypeople for a meaningful and fruitful ministry in the body of Christ. The clergy and laity should embrace this invaluable manual for their spiritual growth in the field of Lay Ministry. Therefore I highly recommend this invaluable book to clergy and laypeople alike and any other people that may want to understand the true meaning, theology, concept, structure, practice, adaptation and importance of Lay Ministry to the body of Christ. This is one of the most resourceful and important leadership training manual on Lay ministry and its development ever written. It is a good resource guide for anyone seeking to deepen his

or her knowledge and understanding on the important subject of laity and clergy partnership in ministry of the body of Christ. I highly recommend this book to clergy, laity and those in the theological circles like theological professors, lecturers and seminarians who are seeking a way to better understand the true meaning, theology and practical guide on how to do effective Lay Ministry in the body of Christ.

Caring for Relationships

Angela C. Bosfield Palacious

The E in PACE is Example. This article is an exercise in self-reflection for lay pastors to consider and use (where appropriate) to formulate their questions and prayerful support of the relationships of members of their flocks.

Relationship with God

Isaiah 43:1-7 tells us about God's love for us and should draw from us a response of love in return. All of us need to make God our first love. It is God who should be: our solid rock, our source of approval, our inspiration to spiritual greatness, our basis for serenity and peace, joy and laughter, and the motivation for our sense of self, purpose and direction.

When a couple is in love they seek to cultivate their love and to express it. They do this by spending time together to become better acquainted, writing love letters, pleasing one another, thinking about each other throughout the day and telling others about the joy of loving and being loved. Similarly, to cultivate a love relationship with the Lord, we need to spend time alone with the Lord for worship and prayer, to read the Bible and write in a journal (love letters), to meditate (think about God and godly things) and witness (share personal experiences).

To put all of this in perspective I encourage you to consider the following questions and write truthful answers in your journal:

1. Am I in love with the Lord? Yes? Why? No? Why?

2. How do you help your love grow and come alive?
3. What is a first step that you need to take?

You may wish to have a prayer partner to pray with you to be able to make God the centre of your life, your highest priority, and to so fall in love with the Lord that you feel, think, speak and act lovingly.

Relationship with Yourself

Consider these truths:

1. Be good to yourself
2. Teach others to love and care for you (for you to sacrifice all of the time is not good for them)
3. Fish need water, birds need air, so find your element and thrive in it
4. Know that God loves you, made you with a purpose, blessed you as special so do not accept abuse
5. Live life to the fullest
6. Be holy, be alive, by loving, laughing, crying and praying as you serve the Lord.

Romantic Relationships

Growing in love and intimacy is important to a strong and long marriage. The same things that brought the couple together and caused them to marry are important ingredients to sustain the relationship over the years. The gentleness, tenderness, kindness and care are qualities which help us to feel loved, along with openness, honesty, trustworthiness and sensitive listening and supportive devotion.

There is a danger, however, for some people to worship one another and put each other in the place of God. A few questions to ask are: If I have to choose between pleasing God or another, whom do I choose? Who is on my mind more often? Otherwise, you may consider: How supportive are we of each other's needs? How does healing and forgiveness work with us? How faithful am I to making my marriage vows a reality?

For relationships that may be on shaky ground here are some questions to mull over:

1. Do you speak your mind with love? How is it accepted?
2. Do you try to keep your message clear, precise, focused on one problem?
3. Do you allow the delivery (tone, volume, words) to overshadow the message?
4. Are you able to control your anger to express sorrow, and any other emotions?
5. Do you use notes and letters to share your thoughts and feelings?
6. Are you one who prays before, during, and after a possible confrontation?

For persons who are unmarried some helpful questions to consider when contemplating marriage are: Does this seem to be God's will for my life? Is he/she there for me? When does he/she bring out the best in me? How does he/she bring out the worst? What makes me want to choose this person out of all the people in the world? What issues need to be resolved that could be a death blow if left unchecked?

For persons who are single, separated or divorced, if you are prayerfully open to a new relationship discuss these matters in great depth along with others to determine compatibility or areas for change:

1. Your faith, religion, spiritual practices, and levels of commitment.
 2. Your approach to money (saving, spending, borrowing, lending)
 3. Friends that you have separately and together and their attitude to your relationship
 4. Future in-laws and their approval and acceptance of your relationship
 5. The number of shared interests and ones which differ
 6. The allocation of time for work, family, God and leisurely activities
 7. The presence of children in the home (family planning, prior children, child rearing)
 8. Your approach to anger management and conflict resolution
 9. Your position on various roles and responsibilities and gender expectations
 10. Sexual matters such as abstinence (hopefully) and porn (hopefully not permitted)
 11. Your various backgrounds
 12. Your hopes and dreams
 13. Your morals and methods of obtaining goals and objectives
- Let us raise our youth in homes of holiness and harmony, love and prayer.

Relationship with Colleagues

If God has placed you as salt, yeast and light to Christianize your environment, then you need to be have a plan and strategy that is

loving and respectful, deliberate and gently persistent. Evaluate the atmosphere and your performance in this respect:

1. How would I rate my work environment?
2. Is it happy, satisfactory, unpleasant, or volatile?
3. How do I contribute to this?
4. What can I do to improve it if it needs improving?
5. Am I jealous or envious?
6. Am I conscientious and helpful?
7. Am I kind and generous?
8. Am I a positive role model to the new or young?
9. Am I a credible Christian witness?
10. What are some of the issues that I face regularly and how am I coping?

Relationship with Children

Adult relationships dominate your day if you work out of the home. Consider the energy and effort it takes to take to switch into your child's world. Evaluate your effectiveness as a parent:

1. How attentive are you?
2. How well do you listen?
3. How kindly do you speak?
4. How long are you able to give your undivided attention (no phones, newspapers, TV, computers)?
5. Are you firm and effective when the need arises?
6. Do you have favourites and does it show (like Jacob & Joseph)?
7. Are your children learning to be independent, obedient and cooperative by helping with chores on a regular and systematic basis?
8. How well do you know your children's personalities?

9. How well do you know their friends, interests, and faith position?
10. How well do they know your own?
11. What are your greatest challenges at this time?
12. Will you foster or adopt if you have none of your own?

Relationship with the Church family

If a church community is a place to worship, witness, work, fellowship and grow, how involved are you in all of these levels of learning? Perhaps now is the time:

1. To seek out an older Christian whom you admire and who will be able to assist you to develop and mature spiritually.
2. To offer your best to God in ministry (even on the telephone)
3. To become less territorial and divisive in groups and learn to work together
4. To encourage the youth and celebrate what you all have in common (Jesus' love)
5. To pray for your clergy, lay leaders, the members in general and the unchurched

Relationship with Friends

This is the season when many people are feeling stressed and distressed. Now is the time to cultivate quality and lasting friendships:

1. Find a small group of persons with whom to relax and share common interests.
2. Refrain from gossip
3. Form a supportive network for prayer and encouragement
4. Have a Ruth and Naomi, a Mary and Elizabeth, or a Paul and Timothy relationship for more confidential spiritual support

5. Monitor your time and do not neglect your family

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

Kwaku

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

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

This statement tells me the reason why God created man. God created man in His own image. Since God is spirit it means that man was created first as a spirit with the ability to communicate with the spiritual realm. God purpose was to rule the planet earth through man or man dominates the earth for him. But because spirit can not appreciate physical things God had to do the second operation. He formed an

earthly residence for man's spirit with dirt of the ground. God's original objective was for man to govern the earth in his name and under his authority.

This meant that God's thought and desires were to be manifested in the spirit of man so that God will could be done on earth. God purpose then was to establish a deeply personal relationship with man thereby extending his heavenly kingdom on earth. Not a religion on earth, but a relationship, an intimate communion in which God and man becomes one in motive, will and desire on earth. Whatever God thinks man do on earth. So that man will become holy, pure and perfectly reflecting the image of God. That is what God wanted to have between Him and man. What then is God perfect plan for man and his fellow humans on this planet earth? Let us recognize the fact that, when God gave the dominion mandate to man in *"He said, let them rule over the fish of the Sea and birds of the air over the livestock, over all the earth, and over all the creatures that move along the ground" Gen 1:26(NIV)* Man's name is not mentioned in list of things or what man must rule over.

The implication is that God the creator never intended man to rule over or dominate his own kind but rather to rule the creation and resources of earth. This means that, God's original plan was not for man to rule his fellow human on earth. The question therefore is what was God's perfect will for humankind to live among their fellow humans on earth? This same spirit man who know no sin, but holy, pure and perfectly in communion with his creator, "God blessed them" meaning he empower them to be prosperous, how? For they rule, control and reign with God and that their words and actions are perfectly in alignment with the word of God.

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

THE DIVINE MOTIVATION FOR CREATING MAN ON EARTH

God has many attributes, like God is holy, transcendent, immutable, omnipotent, omnipresent, omniscient, sovereign, faithful, light, truth, Good, righteous, just, and many more. However, none of these characteristics of God requires me and you humans before He can be what these attributes means He is. But there is one inherent nature of God that He can not be without humans. That is **God is Love**. Please note that He does not say that He "has" love but that He "is" love. This one requires me and you before He could be. One of the obvious qualities of love is that love has to give and share itself. And that is what makes God fruitful in His relationship with man and the planet earth. God created a species in His image after His likeness so that He can give love and receive love from humans. Therefore, when God said in *"Be fruitful and increase in number, fill all the earth and subdue it"* Gen 1:28 (NIV) He put into man's spirit Love and Care for He said this

is what motivated me to create you and I have given this part of my nature to you, so love is natural to man. Use it, love me first and show love and care to one another while you are increasing in number. For then, you can fill the earth, subdue it, dominate it, govern and control all the fish in the sea, birds of the air and everything that creep on the ground and all the earth. It is important to understand that man has to show love unconditionally to God and his fellow humankind before he can rule and dominate the earth. Because without practically manifesting this part of God in our lives and to our brothers and sisters we cannot be fruitful, dominate or control the earth on God's behalf.

SATAN'S GREATEST FEAR IS LOVE

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

Why am I saying that? This is because the first major incident that happened just after the devil came to man in the Garden of Eden tells me the reason why he came there! Let's go to *"Now Cain said to his brother Abel, let's go out to the field. And while they were in the field, Cain attacked his brother Abel and killed him. Then the Lord said to Cain, where is your brother Abel? I don't know, he replied. Am I my brother keeper?" Genesis 4:8-9 (NIV)*. This conversation that went on between God and Cain tells me what God put into man and what He expected from man and at the same time what Satan took away from man and what he put back into man's spirit. In other words, Satan caused man to forget the culture of the kingdom of heaven by planting the seed of sin in man's spirit and introduced his own culture that is

order of control to man and from that time forward.

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

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

God's original intent for man was to manifest or express His nature of love through humans as vessels. Therefore, man can not be fruitful unless he is expressing that part of God's attribute which motivated the creation of man, the love of God. I don't think that the word fruitful in this context means productivity or creativity as people use to interpret it. Why? Because the scripture says God blessed them, the word bless in this verse Gen 1:28 when you translate from the Hebrew means: empowered to be prosperous. It is not God's creative attribute that motivated Him to create man. No! So he has to empower man to use his creative ability. But this one, he needs not to empower us to do it. When it comes to love and caring for ourselves He commanded us, why? Because He said love is my motivation for the creating you, that is my image and likeness in you. Is your inherent nature manifest love extravagantly to me and to yourselves?

He said "Be fruitful" in other words, be of yourself and apply me on the earth. He wants man to demonstrate his beliefs ideas and behaviour which was built in us on the foundation of love. So that man can give

love back to God and to one another. There creating the culture of the kingdom of heaven on earth through our lifestyles. The goal of God is that whatever man do, it must come out of love, care and unity because it is out of love He created us, we are wired to love God and to lover ourselves. Therefore when man uses the creative ability of God without the culture of heaven which is insulated by love of God man becomes distractive, but not fruitful. That is the reason why man can create something that can destroy humans and the environment we live in. That is not dominion but living under Satan's oppression.

GOD INSTITUTED LAY PASTORS MINISTRY IN THE GARDEN OF EDEN

With the critical study of the principles of the lay pastor ministry, there is no doubt in my mine that it is the rediscovering of Gen 1:28 "Be fruitful" I can hear God telling the church today like He said to the spirit of Adam and Eve "Be Lay Pastor Ministry" because when you consider the principles and systems which is expressed in the acronym PACE which stands for Prayer, Available, Contact and Example and all the benefits that it brings to the life of a believer. There is no doubt LPM is built on the foundation of God's inherent nature of love, care and unity. It is the demonstration of the culture of the kingdom of heaven on earth through the church. For it creates the bond of unity, care and love for the members of the congregation in the church. LPM creates the sense of equality in status among the clergy and the laity but different in functions. Now I can see God smiling, saying finally I have got some of my offspring to figure it out through my son Melvin J. Steinbron.

The kingdom of heaven has return to earth. No wander when God himself came to earth in the body of Christ Jesus, He demonstrated the pastoral care ministry to the world. That is why He was fruitful. He called only the laity but not the professional like the Pharisees and the

Scribes. Everything that Jesus did was motivated by His love and care for humanity, His ideology, belief and behavior was the manifestation of the culture of the king of heaven on earth, and that is exactly what LPM stands for.

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

Appendix: PACE FOOTS

by staff of LPM Korea

Location of the pastor of Pyeongshin Island

If the layman sets his own position as a layman, it is the position of a "supporting actor" that illuminates the star-studded main actors needed to produce popular dramas or movies more effectively and dramatically. If the main actor is in a limited position to explore certain qualifications and play roles that fit his brand, I think the supporting actor is in a relatively free position to not only highlight the main actor by producing a wide range of image changes with a certain level of knowledge and talent, but also to play a relatively free role in helping the story develop so that the flow of the play is comfortable and delicious. In conclusion, the ministry of the layman pastor in the ministry is in a position to play a supporting role in helping and highlight the pastor's pastoral role. It is often said that life is a drama without a script, but if you think about me as a standard, everyone thinks that the expression of a supporting actor for me is never wrong. There may be many roles for the layman to function, but I would like to say that the performance as a supporting actor is an excellent ministry to decorate a piece of the ministry that is very high in order to achieve the very high level of task (privacy) of the ministry.

In addition, the pastor in charge of the church will have to perform the directing as a leading pastoral actor on the front line of the ministry, and depending on the situation, there will be a holy burden to fulfill his responsibilities as a main character who also serves as a director. However, it can be said that the supporting actor is also in an essential position to work as an assistant director who simultaneously performs technical and technical roles with a more accurate feeling in the

ministry. (Song Minsik, Shillim-dong Central Church)

Love felt by the skin

If it's the reason why I opened up my heart to devote myself to the ministry of lay believers, I say this without hesitation, "To make love felt with my skin." ...I believe and still think that it is the most certain gift of God from God that he gave me. It is also my love for God that God gave me. I'm very happy to convey Jesus with that love and to serve the weak people with the love that I feel with my skin. Until the day God allows me, I will use it as a weapon to melt the dull and dry spirits with the love that I feel with my skin. All saints have been tested and floundering. Whenever that happens, what they hear is "pray" or that they have lost grace, and most of them make them feel more angry than comforting. I think that's when I think that laypeople can make them feel more familiar with the tested saints than pastors. Everyone has different environments, personalities, and economic conditions. I think Jesus' love that suits that person is the love that I feel with my skin. (Kim In-okjipsa, Seocho Sanjeonghyeon Church)

Japanese Church

After many years of holding a laity meeting in Korea, he landed in Japan with the intention of meeting Japanese churches and pastors and informing them of this ministry. There are two characteristics of the Japanese church in terms of the laity meeting. First of all, when you look at seminary schools, there is a lack of concept of such pastoral care. It is taken for granted because they do not include such things in the curriculum. Another is the Japanese habit. Since they have grown up without receiving love and care, they have no choice but to think of serving and caring for others. I want to plant such a ministry in Japan. I want to introduce it. I want to let people know that the love of Christ occurs through people in the hearts of Japanese people in this way, and

it is my personal dream to cultivate these ministry officials. (Pastor Jang Jae-kwang, Kobe Sin School, Japan, Gure Church)

The role of a pastor in the pastoral society of Pyeongsin-do

Comparing the pastor's role with the interdependent model of having a layman as a ministry can be seen if we define the role of a pastor in an era that requires a new pastoral paradigm. The church, which is a pastor-dependent model, sees the pastor as a person who performs the 'real' ministry, while the church members passively appreciate the pastor's efforts. This model would be the natural appearance of a church with an institutional view of the church. The leadership of one pastor determines the ministry in such an institutional church.

However, if the church is viewed as an organism and the ministry is viewed as something that the entire body should perform, the pastor is not a person who performs the 'real' ministry, but a person who provides the body for full service. The pastor who has a layman works to "find out undeveloped abilities, bring them out, and help the church members achieve their potential in their lives." The pastoral mission is not the exclusive property of the pastor, but a common property shared by all the church community, the body of Christ. Therefore, as a church representative, the pastor can not monopolize the ministry, but can talk about the role of supporting and equipping the people of God from the back so that they can do their own ministry at the front line.

(Pastor Lee Hu-rak, Anyang Hi Sarang Church)

Relationship, the core of the society

The Jusarang Missionary Church, which I serve, accounts for 80 to 90% of all saints. There are many brothers and sisters who have not yet been married. While working for the youth ministry, I actually feel how difficult it is for Christians who work in the current society to keep their

faith, including the Sunday Holy Father, and I think about how to apply and overcome their own grievances and conflicts.

Above all, I believe that the core of ministry is relationship. Through one-on-one counseling with young people, I learned the benefits of caring, and not only naturally came to know the views of faith within them, but also strengthened my relationship with the members of the faith. In the meantime, young people in this era came to realize that the proper establishment of biblical values was not well organized and how shallow the roots of faith were.

It was very regrettable that undoubtedly, undivided and humanistic thinking were at the base of their faith. Of course, I believe that many Christians yearn for the spiritual balance to be maintained. But I also believe that technically, it is a relative balance, not an absolute one. In that sense, I believe that we should all check ourselves every day in front of the word of God, which is the absolute truth. I believe it is dangerous to judge the truth of the faith based on my own experiences and experiences. You should try to verify it as a Bible. I am confident that you will be humble in front of the Lord as you will have an eye for yourself objectively.

The motto of our Jusarang Missionary Church is 'a church that builds up one soul intact through service and care'. One soul! One soul! I believe that serving in the Lord and helping him to root well in faith should be clearly recognized as a Cheonggi sent by God before trying to establish himself as a 'leader' of any church. I think it is necessary to confirm his identity in God and in the world. As Calvin said, I believe that 'the primary condition for us to grasp ourselves is to grasp God'. The true model of life in the life of the believer is Jesus Christ.

A society that is changing rapidly! I think it will become more and more difficult for Christians living in the post-modern era, where chaos, disorder, and justice are disappearing, if there is no link between them to endure. Christian culture has lost its leadership, and even the church imitates and follows the world. Even Christians should not be swayed by sympathizing with the world.

This means that each church should be able to create its own culture suitable for that church just as an individual seeks his or her own color. In that sense, I am sure that the PACE mission will help each other to support and support each other. I believe that as much as the times become evil... as much as human beings become weak... We believe that each other's care is desperately required in Christ. (Jusarang Missionary Church, Jamsil, Kim Seon-mi)

PACE Profiles

As we know well, PACE was developed by Dr. Melvin Steinbron of the United States as a tool for pastoral care. Therefore, the PACE profile has a strong character of pastoral care. Of course, the PACE profile in the Korean situation helps to diagnose and analyze the field of church social services methodically, but the starting point is pastoral care. Therefore, the main question when analyzing and diagnosing churches in relation to PACE is "What do our saints need most?" and at the same time, this leads to the following question. "How are our saints well cared for?" The philosophical background of PACE mission, which focuses on pastoral care, is the basis of the theory that provides a PACE profile. The Korean Institute of laity and pastoral society is converting new tools suitable for the Korean situation and the pastoral environment with the philosophy of PACE in the United States and its theoretical background. (Pastor Park Jin-seok, Bongcheon Banseok Church)

Pyeongshindo Mokhoe before the Sado

The laity ministry is the most ideal Bible ministry based on the Bible. Chapter 6 of the Acts of the Apostles mentions the establishment of seven deacons who can lead the overall pastoral service, including relief and service, in addition to words and prayers. The saints of the First Church are greatly pleased and choose Sdeban, a man full of faith and the Holy Spirit, Philip, Brogoro, Niganor, Dimon, Bamena, and Niigola, who are full of faith, and built them in front of the apostles, and the apostles became the first laity pastors by ordination. In doing so, the number of disciples in Jerusalem increased significantly, and the mass of priests became members of the First Church (Act 6:1-7). For example, the ministry of Philip's baptism (ceremony) is an area that belongs to the worship (holy chant and baptism), which is the unique area of the ordained pastor. From the Bible, it can be seen that the ministry in the First Church was not the exclusive area of the former pastor.

Today, however, the distinction between ordained clergy and laity is very strict. Since when has the distinction between clergy and laity become strict as it is today? The Protestant Reformation, which was made thanks to the dedication of reformers such as Martin Luther, Calvin, and Zwingli, returned the Bible, which was only allowed to the Catholic clergy, to the laity. However, the realm of ministry, which was only allowed to the clergy, is still not allowed to the laity. It can be seen that a real reform has been made when the Bible and the realm of ministry are fully returned to the laity. After about 10 years of experience with the ministries of several pastors, I was unable to meet anyone who held the laity meeting.

Of course, there were pastors who led the church beautifully and others who did not, but the pastors who led the church beautifully also successfully nurtured the lay leaders and established them as pastors,

but they were not interested in establishing the lay people as pastors. The first reason may be that it is not easy in the pastoral climate of Korean churches, where hierarchical and strict distinction are still common, and the second reason may be that the Bible-based lay people have gradually moved away from the site of the ministry over the past two thousand years through the first church. That is why the recovery of the lay people's association cannot be changed right now, but it can be improved gradually over a long period of time by establishing the theology of the lay people's association. (Pastor Hong In-pyo, Daejeon Seonghyeon Church)

Meaning of care

If you look at the book "Christian Care Giving" written by Dr. Kenethawk of Sudevan Mok-hee, "Christian Care Giving"-Jodaegyeong Station-, Christian should be something different from other ordinary people. And you need to know what this has to do with your faith life and what its meaning is. As we know, in fact, today is an era when everyone needs care, so we need someone else to meet this need. I think that's the homework given to Christian. However, if you try to take care of others, you need to be prepared just as much. Basic training in caring (PACE) as well as psychology and human understanding should be acquired. Many people are willing to take care of others, but they often find themselves lacking preparation. (Daekyung Cho, Changsin Church in Seocho)

Meaning of the collaboration

Today is the era of division of labor. They work in detailed areas according to their talents and skills. However, they achieve the same goal. Thus, a community's goal is achieved.

Take one example. "Scholars who explored the African jungle did an

interesting experiment. We tested what would happen if we got rid of the numerous kinds of animals living there one by one. First, we got rid of the birds. Then, the jungle without the sound of birds turned into a secluded forest like a cemetery. Then, I kicked the monkeys out. I thought they were monkeys that moved branches from one branch to the other and beat branches to destroy the forest, but the forest where the monkeys left them rotted as the trees got entangled with each other. Finally, I removed all the disgusting snakes. Then the mice, which had lost their natural enemies, began to dig in the forest and all the bugs that had been eating the pests disappeared, causing the forest to get sick and die. Through this experiment, the scholars discovered a surprising fact." The fact that nature created by God exists and operates together in good health and order.

Now let's think about the meaning of the same station.

1) The literal meaning. 役: Two or more people do one thing. Partner: Part + er = People who work in each field. Workers: 'Shunnergoi' People who work together in the work of God.

2) Missionary meaning: 1) Wear my yoke and learn from me (Matthew 11:28-29). 2) The planting and the watering are ordinary (Courtesy 3:8). 3) The kingly priests (Ben 2:9)

3) Biblical Meaning: Look for examples in the Bible and say biblical meaning.

(1) The Holy Trinity God also served. The Father and God planned salvation, the Saint Jesus achieved salvation, and the Holy Spirit applied salvation to sinners.

(2) It is a fact that everyone can know that it is much easier and more efficient to grind rice fields and fields by putting a yoke on one cow and pulling a plow while pulling a plow.

(3) Moses established 1,000 directors, 100 directors, and 10 directors to work. Also, leaders are not those who work alone. Those who work alone are the rulers. Leaders are those who work together. They are those who support and encourage group members to work together.

(4) Paul introduced, boasted, and encouraged the presence of Demode and many other co-workers.

(5) Jesus gave the 12 disciples and 70 evangelists the role of the Lord's missionary. And today, he ascended to heaven, giving us the last command of the earth.

(6) Today, all earthly local churches are in charge of this task.

4) Theological Meaning: How pastors and laypeople can become partners is controversial. Of course, there is a clear distinction between the position of the position, the ordinal meaning, and the church order. In other words, pastors are ordained through the regular course of theology and exist for the order of holy spiritual order and community maintenance in the best position in the church.

On the other hand, laypeople are those who do not take the regular course of theology, are ordained, or take on the job without receiving or receiving any treatment, and work to maintain the community in their respective positions.

However, it is the same group in the sense that they receive the title of Jesus Christ, the Lord who became the head of the church, and serve to expand the kingdom of God, the supreme goal of the church, which is the body of Christ. In other words, the pastor and all the saints are partners.

Conclusion:

1. Why do you have to play the same role?

2. Is my ministry a ministry in the East? Is it an independent ministry? Is it an arbitrary ministry?

(Pastor Kim Myung-sang, Iksan Samgi First Church)

Review of
Lay Pastors Ministry



Equipping & Caring

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Three Reasons Some Ministries Fail

Melvin J. Steinbron

ONE: TIMING

The people launching this ministry in a church may be (1) impatient or (2) pokey; and the church may be (3) too busy or (4) the culture may not be favorable.

Impatient: You may start too early, before you are adequately prepared. Take time to have most of your ducks in a row before starting the ministry.

Pokey: You may start too late. A church peaks like a baseball team peaks, rising to the highest level of fervor. It is ideal for a baseball team peak toward the end of the summer, a few weeks before the playoffs. Some churches dawdle after enlisting the leader, prepping the congregation and filling their potential lay pastors with enthusiasm wanes while forward movement is delayed.

Busy: The church may be launching other programs and ministries, or the focus may be on some scheduled event. To try to introduce the Lay Pastors Ministry into an already crowded calendar is impossible. People are too busy to give sufficient attention to it.

Culture: Getting a whole congregation ready (acculturated) for this ministry is imperative. One pastor preached a series of sermons on lay ministry, met with focus groups, and had books for people to read for months he finely tuned his sermons to the one ministry of lay pastoring. The readied some people to offer themselves to be lay pastors and the others to receive their pastoral care.

Timing is equally important for repairing a broken ministry or pumping new life into a faltering one.

TWO: LEADERSHIP

(1) Limited commitment; (2) doubtful gifts and call; (3) individualism; (4) excessive busy-ness; and (5) arrested growth all result in a weakened ministry. The good news is that they can all be changed to strengths.

Limited Commitment: Intentional and uncompromising commitment, first to Jesus Christ as one's Lord and then to the Lay Pastors Ministry are imperatives for all who lead. Jesus put it this way, "No one who puts

his hand to the plow and looks back is fit for service in the kingdom of God." (Luke 9:62)

Double Gifts and Call: This is gifted-oriented ministry, not for just anyone who is willing. It is call-based, not for just anyone who may volunteer. Leaders are persuaded inwardly that, "God wants this ministry in our church and zhe wants me to be leading it."

Individualism: For a healthy ministry, the leader must have the team concept; he or she must be committed to collegiality rather than the long-ranger style. "We" is used much more than "I." The principle is written in Proverbs 11:14, "In an abundance of counselors there is safety." It is not only true that the pastor can't do it alone; lay pastors cannot do it alone.

Excessive busy-ness:

Rearranging priorities is painful for an energetic, committed, gifted person because it means that he or she will be left out of some ministries. If a ministry is to be healthy, the leader has to narrow the field of activities so as to pour his or her time, energy and creativeness into one ministry.

Arrested Growth: A leader needs to be ever growing. There is so much to learn, both about ministry and leadership skills. He or she needs to be Peter who, after writing "Care for the flock of God," concluded a list of leadership qualities with. "For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive ..." (I Pet. 5:2; II Pet. 1:5-8)

Where you find a healthy Lay Pastors Ministry, you find a leader who has incorporated this cluster of five principles: (1)commitment to Jesus Christ and commitment to ministry; (2) certainty of spiritual gifts and God's call; (3) collegiality; (4) prioritization; (5) continuous growth.

THREE: CULTURE

Every church has its own distinctive culture. Each member of each church is an integral part of its culture, participating in its creation and perpetuation and adapting to its distinctives. According to Edgar H. Scheim (quoted by Stevens and Collins in *The Equipping Pastor*) culture includes:

- a. The observed behavioral regularities. (Example: people do not pray out loud in groups in our church and they will be embarrassed if you ask them to.)
- b. The dominant values. (Example: church attendance is the ultimate expression of spirituality.)
- c. The rules or "ropes". (Example: the usual way to become a member of the church board is to serve several years on the finance committee.)
- d. The feeling or climate that is conveyed. (Example: it is not acceptable to raise one's hands in worship.)

The culture is either a barrier to the Lay Pastors Ministry or a carrier. If the members of a congregation have the idea that only the ordained clergy can give pastoral care, a lay pastoral care ministry is doomed from the start. Conversely, if the members believe God calls lay pastor as well as clergy to do significant ministry, a lay pastoral care ministry will likely succeed.

There you have it: timing, leadership, culture - the three essentials for a healthy ministry, which, if not intentionally respected, may cause a ministry to fail. This gives us all a lot to work on.

Equipping and Caring Ministry of Lay Pastors

Dr. Rev. JongTae Kim

The Korean churches are faced with a great paradigm shift of the pastoral ministry. Here the key issue is whether lay people should be viewed as a mere object of the pastoral ministry or as a subject of and pastor's partner for it. In many of the Korean churches the pastoral ministry have been considered as a 'restricted' are for pastors where layman are prohibited from getting access. But now pastors should open the 'restricted' are to lay people and build the church, the body of Christ together with them.

Why then should lay people be considered as a partner for the pastoral ministry? There are some clear biblical and theological reasons for this. Besides these, the tradition of pastoral ministry and the reality of the Korean churches also seem to point to the same direction. How could the Korean churches experience such an explosive growth despite considerably short of history of mission? No one can deny that lay people played a large role for pastoral ministry and church growth. The lay leaders led worship service in small groups, taught the Bible, and often prayed pastoral visits to their fellow church members, took care of the poor family in the church and prayed for them, and provided them counsels regarding various difficult problems. All these can be described in today's terms as pastoral ministry or pastoral caring. Furthermore, lay ministry was at the very core of the discipleship training movement in the Korean churches which began in the late 1970s, the cell church movement which began to emerge in the mid-1990s, the praise and worship movement, and evangelism ministry. Hallelujah Church established an institute for lay ministry in the early 1990s and developed various lay ministries in the church.

To put it short, the Korean churches have been experiencing a paradigm shift in the pastoral ministry. Lay people are no longer viewed as a mere object of the pastoral caring. They are now recognized as good partners of pastors for the pastoral ministry. If the Reformation of the 16th century gave the Bible back to the hands of lay people, the reformation of today gives the pastoral ministry back to them. This is

the time for lay people to respond carefully to the paradigm shift of the pastoral ministry.

Church is an eschatological, organic, and covenantal community. As the members of the eschatological community all the believers have already foretasted the Kingdom of God. There is no difference between pastors and lay people in their status. As the members of the organic community they constitute one body of Christ. Pastors and lay people are forming equal parts of it. As the members of the covenantal community they have received Jesus as the Mediator of the new covenant (Luke 22:20; I Cor. 11:25; Heb. 9:15; 12:24) and have experienced his self-giving love for us on the cross. And they have the co-responsibility to love and take care of each other. Therefore in the church community every member is expected to participate in pastoral caring ministry.

And the church should have the pastoral caring structure which reflects the organic characteristics of the human body since it is the body of Christ (Eph. 1:23; Co. 1:18, 24). The body always moves in one and the same direction even though it has many parts with different functions. Likewise the church as a whole has one and the same goal although its individual members may have many distinct goals. Accordingly the church needs a systematic organization which reflects the organic nature of the human body.

The church is not only the body of Christ but also a family of God. Therefore the church member's pastoral caring for each other can be the most important ministry in the church. This constitutes the infrastructure of pastoral ministry. Only when this ministry is successfully done, the church will be able to develop the culture of loving each other. And when this culture is well developed, the church will have revivals and become most influential in the world. Therefore the church should exert every effort to prepare the 'lay ministers' and support their pastoral caring ministry.

"God-world-church" can be three focal points to characterize the pastoral ministry. God loved the world so much that he gave his one and the only son. And he called the chosen people out of the world

and made them as his church. But it should be also noted that the risen Christ said to his disciples, "As the Father has sent me, I am sending you" (John 20:21). Therefore the church should be characterized both by its gathering from and being sent to the world. In other words, the people of God not only gather in church buildings but also are being dispatched with missions to the world. This perspective makes the church dynamics.

The 'lay ministers' should give pastoral cares not only to their believing brothers and sisters in the church but also to the people in the world around them. Only when they do this, they will be able to sow the love of Jesus who as the Son of Man came to serve their world and prove themselves to be true lay ministers.

THREE GREAT MYSTERIES WITH A PURPOSE

Melvin J. Steinbron

Who doesn't like a mystery! Especially when an exciting event unfolds into a previously unknown revelation. 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 the death and life—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 – The unknown: If a man dies, will he live again – Job 14:14. The revelation: Listen, I tell you a mystery: We will not all sleep, but we will all be changed in a flash...For the trumpet will sound, the dead will be raised imperishable - I Cor. 15:51-52.

God revealed this mystery first through Jesus, but only in bits and pieces because his disciples were not yet ready for the full revelation— On the third day [I]will rise again....The disciples did not understand any of this...they did not know what he was talking about – Luke 18:33-34.

Later, God revealed it in full through Paul.

The purpose of this revelation is to assure us Believers of life after life. You know John 3:16—whoever believes in him shall not perish but have everlasting life.

Mystery # 2: The Incarnation – This is history's greatest mystery—God

enter-ed 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 Gab-riel 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 2008. We followers of Jesus continue to celebrate his birth—the Incarnation, God in human flesh. I am writing this a week before Christmas. It so happens the 60-voice National Lutheran Choir is in Minneapolis tonight to give a special 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 pri-ority 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.

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 infus-ion 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.

THE SPIRITUALITY OF LAY PASTORS

Rev. Angela C. Bosfeld Palacious

Introduction

The spirituality of lay pastors is that of a Christian who seeks to know God more and more so to show God more and more. The experience of a relationship with our Heavenly God through the person of Jesus Christ by the power of the Holy Spirit is a lifelong journey packed with spiritual lessons.

Love and Prayer

Such life-time learning is motivated by and founded on love: God's great love for us which in turn promotes our gradual development of loving actions and attitudes towards others and ourselves. We come to discover that God created us with love, for love and to love.

Imagine a world totally devoid of love. The total absence of tender care, kind words and a gentle touch, of compassion and empathy, of grace and mercy, forgiveness and reconciliation, is more than the human spirit can bear. The work of the lay pastor is to soften the harshness of what seems like cruel fate, to encourage trust in God and to pray with a strong faith in a future of hope and promise, in this world and in the next.

In order to maintain a disciplined approach to spiritual growth, lay pastors are to be reminded to make personal time in communion with the Lord the highest priority each day. Since their identity is to be found in God's love for them, and their purpose is to worship God and love others as they love themselves, time spent 'practicing the presence of God' is essential for effective meaningful ministry.

Approaches to Prayer

There are a variety of approaches to personal intimacy with God and any combination on a daily basis will root and ground lay pastors and prepare for Spirit-filled service:

1. Scripture: To feast on the word of God is the daily bread of the human soul.
2. Prayer: To listen to the Spirit and share our heart with God
3. Silence: To be still in the presence
4. Music: To allow the 'lullabies of love' to wrap us in 'rhythms of righteousness'
5. Worship: To give due God praise and thanks
6. Sacraments: To receive the Eucharist after Baptism (and Confirmation)
7. Work: To labour for the Lord
8. Witness: To share the truth about God's unfailing love
9. Confession: To admit our sins to God and feel forgiven
10. Journalling: To write our thoughts, feelings, experiences and revelations

These are but some of the myriad of Christian methods used to be present with the Lord.

Locations for Prayer

Locations for such communing are a matter of personal preference, and many have found that a change makes for a fresh anointing, or that the familiar may permit the soothing of the senses to occur in a shorter space of time enabling the focus to be directed toward God with less effort:

1. Nature: To walk in a garden, in the mountains or by the sea
2. A Prayer Chair: Suitably placed with ample lighting far from distractions
3. A Family Altar: Adorned with candles, a bible and crucifix
4. An empty Sanctuary: replete with stained glass windows, or simpler furnishings
5. The Car or Train: Long commutes make for lengthy worship, study and prayer

Whatever the preference, God will be found by all who seek sincerely. Anywhere becomes a place of prayer if the desire is to meet God there.

Positions for Prayer

Prayer positions are mentioned several times in the Bible. To stand and pray out loud was the most common. Hannah's silent prayer was so unusual that the priest accused her of being inebriated. Lying prostrate was, and still is, way to lower oneself in the presence of God as a sign of humility or heaviness of heart. Kneeling to pray enables God to exalt us, literally raising us up to stand on our own two feet again, and face the challenges. A comfortable chair enables us to truly feel as if we can sit like a weaned child (Psalm 131), and allows us to rest in the arms of Jesus for long periods of time. Prayers while lying in bed especially during a time of illness, brings to mind the man let down through the roof by his friends.

Private Prayer Experiences

Different Christian traditions offer their own patterns and positions for prayer and praise, confession, intercession, petition and thanksgiving. Persons speak of moments when they feel compelled to dance before the Lord in private, or as a part of a group of liturgical dancers. They shout before the Lord with hallelujahs, laugh uncontrollably, weep and wail, speak in tongues or anything else that the Holy Spirit moves them to do.

Prayer Partners and Support Groups

Lay Pastors need persons as confidantes for moral support. This may be one person or the pastoral group organized by the church to prevent burnout. Confidentiality is the key to successful sharing. Names should not be called unless permission has been granted by the individual. The handling of the need to refer to the priest or pastor, or the decision to contact the police or a professional to do crisis intervention is something that ought to be determined ahead of time during training sessions.

The Power of Prayer

Since lay pastors are called to pray before the visit, during visits, and after the visits, they are expected to have a personal prayer life. The church community is intended to be a people of prayer and the church building is declared by Our Lord, Jesus Christ, as a house of prayer.

The power of prayer is the shot in the arm that keeps us energized for action, anchored in faith, and trusting in God. It is the recalled presence of God that never lets us go. Prayer is our source, our outlet, stronghold, sanctuary, fortress, our cleft in the rock, our place in the palm of God's hand.

Conclusion

The spirituality of the lay pastor is the foundation of the ministry. The connection with God is the umbilical cord of grace that nourishes the spirit with life-giving sustenance. It is the breath of life breathed into our dust at creation, and the Pentecost power of the Holy Spirit for ministry. The privilege of being a Christian is the joy of salvation, celebration of forgiveness, freedom of faith, hope for the future and the very present love of God. We want this for everyone, for all of God's children, and as Christ's disciples, it is for us to share the Good News by our words and deeds.

Nassau, Bahamas

Lay Pastors Ministry for Today's Church

By Rev. Thomas W. Corbell

President, Lay Pastors Ministry, Inc.

St. Vincent de Paul ran an orphanage in Paris during the first half of the seventeenth century. One winter day he opened the front gate to find an abandoned infant lying in the snow. He brought the bundled baby back into the warmth of the room where he was meeting with a number of wealthy women who helped support the orphanage.

Naturally, St. Vincent asked them what he should do with the tiny, frail creature. One of the women suggested that perhaps God intended for the baby to die, as a punishment for the sins of the mother. Appalled at this attitude, St. Vincent angrily retorted, *"When God wants dying done for sin, he sends his own Son to do it!"*

This is grace, mysterious, inexplicable, but touching and overwhelming. It is worth devoting the whole of our lives to a response to this grace.¹⁾

This seventeenth century document reflects an attitude that many people have adopted as a way of thinking and a way of living in the twenty-first century. In the church, there are many people who do not feel, or accept, a responsibility to care and give in the name of Jesus Christ. They may warm a pew seat, but do not step forward to advance the ministry of Jesus Christ our Lord.

The grace of God, as seen in the death and resurrection of Jesus, should evoke a powerful response – a response that takes the form of caring and love that is expressed in the most practical and tangible

ways to show devotion and commitment to furthering His cause.

The other side of this coin lies squarely on the shoulders of the clergy who do not encourage, equip and disciple the laity so that they can carry out the privilege of caring for God's people in their time of need.

The biblical foundations for the Lay Pastors Ministry are recorded in Ephesians 4:11-12 and I Peter 5:1-4.

Ephesians 4:11-12: *The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ.²⁾*

This verse places a responsibility upon the ordained clergy in the twenty-first century to be about the business of equipping the laity for ministry in the context of the Body of Christ – the Church.

It also places the responsibility of the laity to desire and seek being equipped to provide ministry in the name of Jesus Christ. When the laity read this text, they legitimately need to ask the question: How can I be equipped to carry out ministry in the context of my local church?

As I write this article I reflect upon a church that contacted me to come and do an orientation on Lay Pastors Ministry. They want to better understand the concept and to specifically get a basic understanding of Lay Pastors Ministry as described in Dr. Melvin J. Steinbron's book *Can The Pastor Do It Alone?*

What is exciting about this invitation is the fact that it came from lay people who are seeking, and who have a pastor who also wants to

learn how to better *equip the saints for the work of ministry*. Here you have a working relationship that is fostered by seeking, learning, dreaming, and visioning about how lay people can care for the people within the local congregation.

The second foundational test is I Peter 5:1-4. Peter writes: *Now as an elder myself and a witness of the sufferings of Christ, as well as one who shares in the glory to be revealed, I exhort the elders among you to tend the flock of God that is in your charge, exercising the oversight, not under compulsion but willingly, as God would have you do it – not for sordid gain but eagerly. Do not lord it over those in your charge, but be examples to the flock. And when the chief shepherd appears, you will win the crown of glory that never fades away.*³⁾

There is a major attitude that Peter teaches us that takes us directly into the heart of Jesus. If anyone willingly gave His all, it is Jesus. Peter tells us about the kind of attitude we need to have when it comes to providing care: *not under compulsion but willingly, as God would have you do it.*

God uses many ways to help the laity see a vision for their ministry. The Word of God, and the clear call of the clergy to lay people to serve, are two of the most important ways that God does this.

However, the attitude commanded is key to the effectiveness of the outcome. Peter is specific when he talks about doing the Lord's work: *not under compulsion but willingly.*

Dr. John Maxwell tells the story of being in a small plane with a pilot friend and noticing the attitude indicator. Not understanding how an aircraft could have an attitude, he questioned the pilot and got an

education in life. Yes, a plane does have an attitude; it is the aircraft's position in relation to the horizon. When the nose is pointed up, it is called a nose-up attitude, and when the nose is pointed down, it is called a nose-down attitude. The attitude of the plane directly affects the performance of the plane.

So it is in life. Nose-down attitude: negative, critical, pessimistic; nose-up attitude: positive, encouraging, enthusiastic. If you have the nose-up, enthusiastic attitude, the performance of whatever you do will be dramatically affected for the better. Those who do their best and accomplish the most in life invariably possess this contagious characteristic of enthusiasm. *Whatever you do, work at it with all your heart, as though you were working for the Lord, and not for men* (Colossians 3:23).⁴⁾ When the attitude centered on Christ is "nose-up" the benefits can be immeasurable.

On the Random Acts of Kindness Foundation website, there were some incredible insights between acting kindly and its benefits. The following was submitted on September 11, 2008:

Numerous scientific studies show that acts of kindness result in significant health benefits, both physical and mental. Here are some key points –

- Helping contributes to the maintenance of good health, and it can diminish the effect of diseases and disorders, serious and minor, psychological and physical.
- A rush of euphoria, followed by a longer period of calm, after performing a kind act is often referred to as a "helper's high," involving physical sensations and the release of the body's natural painkillers, the

endorphins. This initial rush is then followed by a longer-lasting period of improved emotional well-being.

- Helping can enhance our feelings of joyfulness, emotional resilience, and vigor, and can reduce the unhealthy sense of isolation.

Now take these “secular” observations and transport them into the benefits Peter advises us to have: I exhort the elders among you to tend the flock of God that is in your charge, exercising the oversight, not under compulsion but willingly, as God would have you do it – not for sordid gain but eagerly.

What might be some of the benefits in the lives of those who provide care, those who receive care, and the way both of these people impact the church?

- Helping contributes to the maintenance of good health, and it can diminish the effect of diseases and disorders, serious and minor, psychological and physical. A healthy church does ministry that promotes confidence – the freedom to be able to express feelings and allow places and times where caring and encouragement can be experienced and expressed. This is a wonderful description of what a personal relationship within the context of the model of Lay Pastors Ministry can provide.

- A rush of euphoria, followed by a longer period of calm, after performing a kind act is often referred to as a “helper’s high,” involving physical sensations and the release of the body’s natural painkillers, the endorphins. This initial rush is then followed by a longer-lasting period of improved emotional well-being.

I cannot begin to tell you how many people have expressed to me the incredible feelings of joy they have experienced as they gave and received care from people within the “flock families” of the Lay Pastors Ministry. I have often made the observation that both the caregiver and the one who is cared for are mutually blessed.

- Helping can enhance our feelings of joyfulness, emotional resilience, and vigor, and can reduce the unhealthy sense of isolation.

There is the story of a woman who was sitting alone in a church filled with people who paid no attention to her. There was a time in the service when people were to “share the peace.” This is when people greet one another in the name of Jesus. The pastor noticed that this woman seemed to be lost in the crowd. He went over to her and extended his hand and gently placed his arm on her shoulder and warmly greeted. He noticed she instantly got tears in her eyes. After the service was over he asked her what she was thinking when he greeted her. She responded to her that he was the first person who had “touched” her since her husband had died.

The Psalmist wrote in Psalm 142:4 “Look on my right hand and see - there is no one who takes notice of me; no refuge remains to me, no one cares for me.”

We have found countless people who have felt a sense of isolation within the Body of Christ whose lives were transformed by Lay Pastors who reached out and brought the warm and life-giving love of Jesus Christ into their lives. They did this by being with them in times of non-crisis and crisis.

If the church of the twenty-first century is to be the church that God

calls it to be, the equipping of the laity to care for other lay people is critical. Lay Pastors Ministry for Today's Church is not just the title of an article; it is an imperative that can change a church from the inside out. To God be the glory!

The Direction of the Lay Pastors Ministry

Pastor Jang Bong-hyun, Daejeon Sarang Church

I think that in order for the laity ministry movement to succeed, it is to overcome these two extreme confrontations, and it is only possible in Christ.

This is due to the fact that there is no distinction between laity and clergy in Christ. This does not imply that there is no gap between faiths. However, I believe that the gap between faiths does not and should not be fixed forever as we live on this land. However, the problem is that it has been institutionally fixed. I believe that the laity movement is trying to correct it, and I have participated so far.

Therefore, I believe that it is impossible without a major shift in the current framework of thinking. However, there are surprisingly many church leaders, even laypeople, who have a fixed frame of thinking. Therefore, it is true that this movement is not easy.

However, even among those who exercise LPM, I think they will face the reality that the conflict will intensify and frustrate as they approach without changing their thinking frame and try to achieve their own with the thinking frame so far.

To solve this problem, we have to be sure of the infinity of LPM. It is because it is meant to our saints. In other words, it is because they want to participate in God's infinite character. I think the ministry is doing the job of making humble and finite creatures like us participate in the infinite character of creationism (=shared attribute). I think this is the infinity of LPM. This is also the pastoral success.

However, rather than focusing on thoroughly establishing the quality of believers' faith, our LPM has prioritized the number of church members or the size of the church in this world and has been reduced to a tool according to the pastoral paradigm with such a mind, which is the limitation of our LPM movement.

If you build a seminary without getting out of two days, it will become another seminary. Another seminary refers to the unfortunate reality of becoming a vocational school. It's very heartbreaking, but isn't the reality that it's difficult to deny this?

I think the seminary should be a place to systematically discover the mission given by God, confirm that mission, and help achieve that mission. That's also what the church should do. That's why I think there should be a seminary in the church, not independent of the church. That's why a sound seminary will stand in a sound church.

Additionally, I believe that the seminary's authority should be limited to God, the Father, the Holy Spirit, and Volume 66 of the Special Revelation Bible. Christian history demonstrates that the seminary is now distant from God's authority if any authority is expected from anything. I dared to write down a few words carefully because I thought these various factors caused the LPM movement to fall into the abyss of marginality. If you thought I was being too harsh to criticize anything different from what I think, I'd appreciate it if you could take it generously.

For your information, our church is doing small things to solve these propositions. I expect that if I sow a good seed, my next replacement will probably be quantitative. I don't think there can be anything that tries to harvest without sowing a good seed.

Once again, from my own or indirect experience, I would like to say that going from quality to quantity is almost impossible in faith.

That's why the LPM movement is so desperately needed. It's going to be extremely difficult to really participate in the LPM movement in a large church. Or it's going to have to change the LPM movement.

The meaning of a Lay Pastors Ministry

Pastor Choi Nam-oh, Ugandan Missionary

Throughout time, Christianity has been transformed and renewed in various ways. This is the ideal and goal of Protestantism. It is also the realization of another kingdom of God. We have found the basis and essential answers in the Bible and must continue to try to do so in order to realize this.

Today, many churches are attempting to change and develop churches based on various grounds, but it is undeniable that almost all churches only provide the basis for quantitative or external growth. Interestingly, when you summarize the programs being implemented to promote church change and new development, you can easily find that they are all centered on small group movements. Representative programs such as G12, Seltzer, Family Church, Alpacos, NCD, and LPM are creating a craze in churches around the world and Korean churches. Interestingly, however, the program is implemented by most large churches with the burden of church constitution change and continuous growth, resulting in church constitution change and growth in their own way (which is also mostly a phenomenon of horizontal movement), but most small churches are clearly not achieving the goal they want to pursue.

The most fundamental reason is that all churches want to return to the church's transformation, or biblical church model, but their fundamental purpose is to grow the church. Perhaps this is another aspect of the interpretation of the Bible brought about by theology based on Western pragmatic ideas. The phenomenon that has been taken for granted along with the trend centered on the small group movement in recent years is that the subject of this movement is the laity. Until now,

churches have led the flow of churches thanks to leader-centered leadership and their capabilities. However, the global era, the diversification of values and worldviews, and the leveling of the knowledge system at its peak have led to the recognition that some leaders, such as Superman, have tremendous limitations in overcoming various changes in the present era. Therefore, it can be said that today's situation in the church has led to the pursuit of a change in the laity system as an alternative to that change. The basis for this movement is also found in the Bible (Exit 18; Jo21:16; Ep4:7-12; Beth 5:2), and all programs are the same. Therefore, rather than examining which program is right or wrong, we should consider how to change the secular society by building the essential and beautiful church that our Lord wants on this land and maintaining it as a healthy church until the Lord comes.

From this point of view, it is necessary to think about the meaning and nature of the LPM mission and truly renew and develop the church along with other programs:

1. LPM is not another church growth program. In fact, if you look at the existing small group ministries centered on the laity, various manuals have been prepared and have been positioned as a person who supplies various technologies that all churches need to use according to the framework. It is not an exaggeration to say that the desire and temptation to quickly revive the church are lurking within the ministry program. Technical understanding and application take precedence over essential understanding. However, the LPM mission can be said to be a movement of a new approach that thoroughly recognizes, discovers, and seeks answers based on essential understanding and biblical grounds. In fact, one of the difficult realities faced by many churches today that considerably change by introducing various programs centered on the laity is that the burden of the mission is too heavy to handle due to

the program-oriented nature of the laity, and they are trying to put down the burden quickly. There may be many reasons, but the representative one is that they do not deeply realize the meaning of the laity society and a clear understanding of it. Therefore, the LPM mission is not program-oriented, but prioritizes biblical and theological understanding, the essence of this movement, and a human approach takes precedence over a technical approach (PACE), and everyone seeks the answer together and aims for a church in the sense required by the Bible rather than prioritizing the results.

2. The LPM mission is the same 役 mission. One of the conflicts encountered in the laity-centered mission is the ambiguity of the location of the mission between the pastor and the laity missionary. Because of this, many churches cannot shake off negative thoughts about this mission. This is because of a lack of etymological understanding and not knowing the nature and basis of the mission. In fact, all of us who have become Christians have served until now and will continue to serve. It can be said to be the result of recognizing that the mission should usually be delegated to only one specific person. However, we are all (Laos) who have been called for the mission with salvation from God (statutory pastors, trade workers, deacons, and other saints). In this salvation community, some were called as specialized pastors for the purpose of preaching, teaching, preparing, and guiding, and some were called as pastors for the purpose of missionary work, such as praying for others, the good use of time and material, skin service and contact, and examples of life, so all saved people should join the mission.

3. The LPM mission is a reform of the church in the 21st century. The question, "Would the suffocating church of the Middle Ages have been maintained to this day?" is very interesting. What form would the church

today have changed if the breakthrough of the closed church structure and the Bible had not been translated and distributed to the laity by Martin Luther and some religious reformers? God, the ruler of the earthly world, will run with history in history and demand continuous reform and change around the church built on this land.

If the Reformation opened up the Bible, the word of God, to laypeople and everyone in the 16th century, now the 21st century's church reform is to open the ministry to specialized lay pastors (Poimane) who have limited their ministry to professional positions so that the word of God and the ability of salvation can spread to every corner of the world full of diversity. The LPM ministry is not just about changing the position of the ministry, but restoring the essence of the ministry given to all of us.

In conclusion, we will be able to dream of a church like this. Regardless of whether it is a Sunday or a weekday, when you come to the church, you will find a church where lay pastors and saints pray and praise each other, cry, laugh and talk to each other, talk to each other, talk to each other, share the word of God, and enjoy self-esteem and joy as a Christian. ... In addition, they do their duty given to life hard, live an exemplary life received by lay pastors, receive the support of continuous prayer, their needs are available, meet at all times when necessary, and soon after, they live together and naturally handle such a mission. In this sense, LPM ministry is not another program for church growth and church change. It is a true church reform in the 21st century, in which all those who have been saved break away from the classification of the church and work together, and it is a biblical teaching and demand ministry in which the saved people are added to the land.

LET LOVE AND FAITHFULNESS NEVER LEAVE YOU

Melvin J. Steinbron

I wanted to give a memento to the LPMI Board of Directors which would symbolize “the tie that binds our hearts in Christian love” and etch the core qualities of the Lay Pastors Ministry in their spirits forever. What I saw in a trophy shop clicked—a bronze pendant. I ordered 12 of them, had the LPM logo etched on one side and the words LOVE AND FAITHFULNESS from Proverbs 3:3 on the other. The proverb gave two instructions: *bind them around your neck* (for this I threaded ribbons through each loop) and *write them on the tablet of your heart* (this would happen in a time of silence during my presentation).

As it turned out, I was unable to be at the meeting. The pendants were presented by another member of the board. For the years since, my pendant has been suspended from the corner of the picture of Jesus on the Road to Emmaus which hangs on the wall two feet beyond my desk. I’m glancing at it as I write. The pendant reminds me of my friends again today and to be loving and faith-ful, the picture tells me again to value highly “What a Friend I have in Jesus.”

LOVE and FAITHFULNESS are like warm sunshine, so welcome on a chilly spring day, and at the same time like powerful sun rays purifying infections, lighting up dark corners, and warming cold homes and hearts. Love is tough—*not easily angered, keeps no record of wrongs, always perseveres, and never fails.* Faithfulness, like love—*is patient, not self-seeking, not proud, always trusts, always hopes, always perseveres.* These two dynamos from I Corinthians 13 are the super-core of the larger qualities-core of all pastoral care, lay and clergy. Try this: whisper *L-o-v-e a-n-d F-a-i-t-h-f-u-l-n-e-s-s* slowly; repeat softly; then loudly.

What did you experience as you did this? The prize for being loving and faithful is *winning favor and a good name in the sight of God and man*. Let's get the total message of Proverbs 3:3-4 before us:

Let love and faithfulness never leave you...This will require intentionality.

Bind them around your neck...Place them somewhere so as to see them daily.

Write them on the tablet of your heart...a mantra for 20 days; in your heart for life.

Then you will win favor and a good name in the sight of God and man...Prize!

I am sure you've "connected the dots" of these four lines which depict our love and faithfulness winning favor and a good name in the sight of God and man. Connect two more dots: (1) God favoring us by his promise to prosper what-ever we do, and (2) our good name winning people's confidence in our shepherd-sheep relationship. Let's look closely at Love and Faithfulness.

Love is what? "You know it when you see it." Definitions limit understanding to the words of the definition. If we love God and people with love we know it, and we will have loved sufficiently for the present. Because it's from God, love has a life of its own. It gets to others from us because it *is* from us, and it grows as we practice it. Just as a child grows into larger clothes without intentionally trying, we grow into larger love, not by learning more about it, but by *doing* more of what we already know...and growing more as we do it more.

I'm sure the Good Samaritan spontaneously grew into a larger size love while lifting the beaten half-dead man onto his donkey, then taking

him to the inn where he could care for him. He had no idea at the moment what the physical and financial toll would be. Love does not count cost. It's not a stretch, is it, to think the priest and Levite who "passed by on the other side of the road" knew some excellent definitions of love and taught them to others for years, but they lacked I John 3:17—*If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him.*

Additional love scriptures: *Above all, love each other deeply-I Pet. 4:8. Love the Lord your God with all your passion and prayer and intelligence. This is the most important, the first on any list. But there is another to set alongside of it: Love others as well as you love yourself... You're God-taught in these matters. Just love one another! You are already good at it. Keep it up, get better and better at it - Matt. 22:37-39 & I Thes. 4:9-10 (The Message).*

Faithfulness is what? Like love, you know it when you see it. We see faithful-ness lived out by Jesus and taught regularly. In his parable of the talents (a talent = \$1,000), the master, about to leave on a journey gave three servants a trust of \$5,000, \$2,000 and \$1,000 respectively to invest. Upon his return he called for an accounting. The first two increased their trust by investing wisely, "Well done, good and faithful servants! You have been faithful with a few things; I will put you in charge of many things. Come, share your master's happiness." The third didn't fare that well, he was censured severely for being unfaithful.

Both love and faithfulness are fruits of the Spirit - Gal 5:22. In addition to practice, there are two ways to grow these qualities:(1) be filled with the Spirit who energizes us, and (2) the Word which tutors us. "It is required that those who have been given a trust must prove faithful." I Cor 4:2.

Lay pastors, you are given a trust by your Master, "Take care of my sheep."

With love and faithfulness,

Mel Steinbron

OUR COMMITMENT TO LAY PASTORING

By Marie Parma

LPMI Board Member

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A statement that I hear often is “I’m not doing a good job as a Lay Pastor. I feel guilty.” Usually when we explore what is behind this statement it is something like this. “There’s nothing much happening with my families. I don’t feel needed. I don’t feel like I’m doing anything.” Their emphasis is on doing. ACTION! As I discussed this concern with one of our Lay Pastors I realized that others may be feeling the same way. That can be quite discouraging. Let’s take a good look at just what our commitment is to the Lay Pastors Ministry. What are we asked to do as Lay Pastors?

1. **Pray for your people.** Prayer can be the most powerful form of ministry to anyone. Many of you have stood in the gap in different ways for the members of your assigned families. Maybe you haven’t thought of this as fulfilling your commitment as a Lay Pastor because it wasn’t a task or deed you could see, but PLEASE don’t underestimate the importance of prayer in your ministry.

2. **Availability. If there were a crisis in one of your families, would you respond?** Of course you would. That’s being available. Again, nothing we can see that is being done, but a state of readiness – of being available.

3. **Contact** – This is something tangible that we can do. Make a phone call, send a note or card, drop by the house for a brief visit, or make a point to see them at church. One of our Lay Pastors shared that she calls and gets the answering machine but rarely gets a return call. After a few times, she had the feeling – “why should I call? I don’t get a response.” Then she said something I will never forget. She said, “then I realized that she had so much going on in her life – her plate was full – maybe she couldn’t get around to calling me back. If I had her life, I might not call either.” Then it occurred to this Lay Pastor, **“MY MINISTRY DOES NOT DEPEND ON HER RESPONSE.** I am committed to calling her just to let her know that I am thinking of her and praying for her.” What an attitude! God is honored and ministry happens when we have this perspective.

4. Example – Does this mean we have it all together? That we have all the answers to life’s tough questions? Not at all!! **Our greatest example to others is our dependence on Christ in the joys and difficulties of life.**

In my travels to many churches, I have been privileged to see first hand the desire to reach out to others with the love of Christ. I feel a deep sense of gratitude to Lay Pastors for their ministry. If you have felt discouragement at times, let me tell you that your life – your willingness to serve – your faith in Christ – is an encouragement to me and to others in the body of Christ. **Because of who you are and whose you are,** you have already fulfilled one of the above commitments (example).

Lay pastoring is a quiet way of serving the Lord...one that takes perseverance, one that does not often see dramatic results, but it is a ministry with a universal message to all. That message is, according to

Peter Velandar, *"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 that can add support and fullness to life."* If we can stay focused on that message, God will use our ministry in a powerful way.

Pastoral Care For Pastoral Care

Systematic Approach Model

Jang jae-gwang

A. Raising questions about modern social trends and the need to change the paradigm of pastoralism

In the 21st century, it can be seen that various issues of the ministry of the modern church are inducing the trend of the modern society. Among the issues, evangelism, laity, spirituality, and small groups are leading the dynamics of the ministry in relation to the pastoral orientation of pursuing the community. This phenomenon is well seen among evangelical churches in many parts of the world, especially in churches based on Pentecostal theology. This pattern is likely to continue for the time being amid the pastoral interest of the earthly church.

In this pastoral trend, the center of gravity of modern pastors is on the vitalization of evangelism (mission) and the dynamization of believers (徒). Wouldn't this be the biggest task of the modern church. This is because evangelism is the essential mission of the church, and believers are the members of the church, the body of Christ, and they are the church. In this respect, the vitalization of evangelism and the dynamization of laity must be important tasks in the ministry of this era. Accordingly, the modern church is carrying out such a church job through various pastoral efforts. The practice of pastoral affairs should have a church-theoretical perspective beyond the pastoral perspective. This is because the ministry is the ministry of the church that builds the church.

Looking at the aspect of the ministry of the modern church, it cannot

give a positive evaluation from a church perspective. The reason is sufficient. Let's look at the case of the "preachery" of the modern church. Modern churches have a strong tendency to think of evangelism as a means to expand the external growth of the church and the church. Accordingly, the act of evangelism appears to be a behavior only for the external growth of local churches. Modern evangelism is a church mission for the existence and formation of a church, and rather than a ministry, it is showing a tendency to be unilateral for church expansion in conjunction with church growth-oriented pastoral strategies. The Natural Church Development (NCD), a church growth research institute founded by German sociologist Christian A Schwarz, published the results of a study by surveying churches in various parts of the world. From there, he discovered the common factors of churches growing and published eight growth principles of church growth. Schwarz, who discovered eight growth principles of churches by examining 4.2 million data from 1,000 churches around the world, continued to investigate afterwards and as of 2006, he collected data from about 19 million churches in 70 countries around the world to provide the principle of church growth. The eight principles of church growth stipulated by the NCD are ① leadership in establishing lay missionaries, ② passionate spirituality, ④ functional organization, ⑤ inspirational worship, ⑥ holistic small groups, ⑦ needs-centered evangelism, and relationship of love for ⑧. In addition, church saint scholar Peter Wagner suggested the seven principles of church growth in his book "Your church can grow." Principle 1: Pastoral leadership, ② Principle 2: Ray Participation, ③ Principle 3: Holy Spirit's Work, ④ Principle 4: Spirit Dynamics, ⑤ Principle 5: Evangelism and Discipline, ⑥ 6 Principle: Systematic Management, and ⑦ 7 Principle: Prayer. Due to the results of this church growth study, most modern churches, which took advantage of modern evangelism, are showing a pattern of lightening the importance and value of ministry as an institutional

church, and turning into a evangelical church.

In addition, the modern church's pastoral pattern is the structure in which part of the church's ministry is divided into laity, who were only considered pastors, and they serve together as members of the ministry. In 1968, John R. W. Stott gave an annual pastoral theology lecture at the University of Durham in England, saying four things about why the role of laity in modern churches is becoming more important. The reasons for this were 1) social factors, 2) practical factors, 3) the development of civic spirit, and 4) the biblical grounds. Thanks to this practical theological trend, the modern church is attempting to power the laity in the ministry in several ways. This trend of pastoralism has both positive and negative aspects in terms of church theory, and has been actively practiced in modern churches in the form of ministry such as the Selmokhoe and the Family Church. What is clear is that the modern church has changed the value and perception of laity in terms of pastoralism. Hendrik Kraemer called for a change in the status of the laity in the middle of the 20th century after calling for a change in the status of the laity in the church, saying in a 1958 lecture at Cambridge that "systematic efforts have not yet been made to establish that the theological foundations and motivations for the position and meaning of the laity are inherent in the nature and calling of the church." In 1989, according to the Manila Declaration announced at the 8th Lausanne World Evangelization International Conference in Manila, the Philippines, "The pastor should not monopolize the ministry, but share it with the laity," and "I insist that everyone who believes in him is a minister." In particular, this scandal is a prominent phenomenon in the camp of the modern evangelical church. This change in the status of the laity of the modern church is related to the change of modern society, but at the center of it is the understanding of the "man's presidency," which was doctored by medieval religious reformers as one of the reformatives

ideas. Of course, in the light of Calvin's reform ideology, despite the possibility of a reconsideration (再考) of the "all believers are ministry" doctrine, they see it as sublimating the assets of the Reformation into a "cultural mission" outside the church.

As such, each modern church today is passionate about building a church through the revitalization of evangelism and the dynamization of the laity. Nevertheless, looking at the situation of the modern church, more and more people are leaving the church disappointed with the church. Except for some specific areas, the external growth of large churches today is evaluated to be due to the concentration of church members due to horizontal movement rather than the increase in the number of newcomers. This is a general trend occurring in churches worldwide.

The church of modern evangelicalism focuses on 'increasing the number of people' attending church by mobilizing the 'collecting' method rather than 'establishing a church' and strives to 'change the church' with ceaseless effort and dedication. The means became the purpose. Therefore, the era has come when the instrumental tools of pastoralism are abundant. Various programs are fashionable, introduced into the church, and then disappeared with the flow of fashion, and are converted and maintained with similar methods of pastoralism. The ministry is thoroughly modernized to build a church. However, the problem is that scholars do not all evaluate the modern church as a better church compared to the first church or the churches of the 16th century religious reformers. This is the dilemma of the modern church. If so, the modern church already has the potential to review the direction of the ministry.

The pastoral trend of the modern church places more importance on

the pastoral means than the pastoral direction. There is something that the leaders of the modern church should think about in the pastoral field. It is a fact that when the pastoral method is accepted and applied to the ministry, theological evaluation must first precede it from a church-based perspective (church theology). Nevertheless, the modern church focuses on the work of applying the pastoral method to the church. Methods always come according to direction, strategy, and purpose. Therefore, through this paper, I am raising the need for a fundamental paradigm shift in pastoralism through reconsideration (再考) of the pastoral means and methods of the modern church.

The basis of this paper is 「Church-based pastoral theory」. This will alleviate the side effects of the acceptance and application of various practical methods of modern pastoralism and center the practice of pastoralism in a church-based way that the ministry should ultimately aim for. The concept of 「Church-based pastoral theory」 is a pastoral theory that is faithful to the basic idea that pastoralism is aimed at the church theory. This is from the perspective of pastoralism that the church is both the object of pastoralism and the subject of pastoralism. 'The church itself is the subject of the ministry.' Here, the ministry through the pastor's duty is also a church ministry. The pastor's position is a church position. In this regard, it is necessary to recognize that the ministry is the subject of the ministry itself, beyond the pastor's position. Therefore, first of all, the modern church must try to re-establish itself as a pastoral thinking (思考) that "the church is the subject of the ministry." The church is the object of pastoral affairs, but at the same time, the wood hall that the subject of pastoral affairs is the church itself must be established. In other words, the ministry should be the ministry as the church. Pasture is more than 'doing' as an act of pastoral affairs. The ultimate purpose of pastoral affairs is for the church to 'become'. Pasture is practice. However, its practice lies in 'church

formation'. In other words, the church's being-church is the purpose of doing. I define this pastoral perspective as "church-based pastoral theory". Modern churches need this "church-based pastoral practice".

There is another thing to think of as the direction of ministry. This is related to the purpose of ministry, 「Church formation」. This means that the ministry should be the purpose for the health of the church and the maturity of Christians. This is related to the restoration of church community. It would not be an exaggeration to say that the modern church is in the absence of church theory. In this respect, changes and reforms in the ministry should be accompanied in the direction of community recovery. Therefore, evangelism should not be understood as a center of tool for numerical growth, and the motorization of the laity should not be used as an auxiliary role for the pastor, but should be the purpose for the health of the church and the maturity of the Christians. One of the consequences of the church's restoration of community as a faith community is the growth of the church. This should be of great concern in the ministry. This is because we are the church ourselves. The health of the church and the maturity of the church members are possible when the purpose and direction of the ministry is not just in the ministry theory, but in the church theory beyond it. This is because the ministry is a practice and the ministry theory is a church theology. In this respect, when attempting the church-based ministry, I think that the pastoral tasks of the modern church can be solved at least. This should be followed by a transitional attempt at the pastoral paradigm.

B. Practical Proposition for Pastoralization as a Transformation of Pastoral Paradigm

An important concept when defining a church in the relationship

between church and ministry is an organic community. An organic community refers to a relationship that cannot be understood apart from each other, such as a person's body or members of a family. If the saints belonging to one church do not know each other, it cannot be said to be organic. As the Bible says, just as all physical limbs are interconnected and functioning, so is the church (Chapter 12 of Classics). As an action plan for realizing the ministry in the biblical church, we propose the practice of ministry based on the church-based ministry theory. This action plan is thought to open the way for pastors and general believers to realize community affairs as one body through the concept of ministry as an organic community and the structure of practical ministry.

In practical terms, the structure of ministry can be largely divided into a structure of 'equipping' and 'caring'. The former can be understood as 'being minimization' and the latter as 'doing minimization'. In the ministry with such a dual structure, the church must become the subject of the ministry. In other words, a church must be established through the ministry together through the same translation of the pastor and the layman.

In the early days of starting a church, the pastor may do the pastoral area of both alone, but it is by no means a desirable structure and method of pastoralism from a church-based pastoral point of view. This is because, no matter how small the church is, if it is a church, the pastor and the laity will exist together, and each has different gifts for the purpose of establishing a church, and the gifts given to the church are wanted by the Holy Spirit to be used through the church. Moreover, since the church community is a living thing, a healthy church is bound to grow over time. If the laity, who are the church members as the physical members of Christ, do not build up their bodies in the growing

church, the body grows into a deformity.

Pasture is the church practice of Jesus Christ, the head of the church, taking care of his body (church). Therefore, in pastoral practice, church love is the substance. It is the ministry that practices this love in a church. There is no physical delay of Christ's body excluded from this practical mission of love. Taking care of the church members with love is one of the essential ministries of pastoralism. The church-based pastoral theory is the pastoral structure that allows the modern church's pastors to be interested in the nature of the church.

The church must change. With the passion for these changes that the modern church sympathizes with, the modern church is making various attempts and efforts to revitalize evangelism and power the laity with the task of change and reform. The evaluation belongs to the Lord, the head of the church, and the responsibility belongs to the church. The pursuit of church theory through pastoral affairs is an ongoing task for local churches, no matter where the theology of the church stands. In this respect, it is believed that the church as the body of Christ has a systematic pattern and practices pastoral affairs through a systematic approach will be useful in the pastoral structure of the church.

The purpose of this paper is to raise awareness of the structural perspective of pastoral practice in the pastoral method for pastoral practice. Here, one prescribed pastoral model should be followed. This is because a transitional recognition of the pastoral paradigm is possible through the pastoral model. The pastoral model cannot escape the theological theory and practice of pastoralism no matter what the direction and practice content are. This is because the theology is the basis of the ministry and it is also a description of the practice of pastoralism. This is because pastoral is a theological issue like

pastoralism and a church issue. However, pastoralism is not pastoralism. Pastoralism is a theological action of the church's praxis with the academic knowledge and background of the practical theology of pastoralism. All theological fields are oriented towards practical theology, and theology is a special practical science. This is an important reason why methodology cannot be omitted from the practice of pastoralism. In addition, faith is generally based on the diversity of theological theories, and its act is an interpretive act that goes in a theological direction. Here, the 'analytical act' does not mean the theoretical interpretation corresponding to the praxis in modern practical theology, but the criterion for the Praxis refers to the interpretive theological practices. This is because in modern practical theology, Praxis performs the act of interpreting theories from the Bible as a pre-experience. The Praxis is followed by technology, and technology necessarily entails a method. Therefore, the ministry by the 'systematic approach of ministry' needs to be conceived and realized as a model of ministry based on the empirical basis of theological theory and interpretive practice.

In relation to this purpose, this paper presents an action method for "Ministry as an organic community". The overall concept of it is defined as the Systematic Approach Model of Ministry. The specific content of the proposal is a pastoral model and is a pastoral care structure for the congregation. Pastors should make efforts to reinterpret what the church should be like as an organic community from the perspective of the Bible, theology, and the church community. Furthermore, this organic community ministry is fundamentally a ministry model that focuses on establishing believers as ministers and pastoral care that cares for other believers through them.

The church's "moral care" is the mission that Jesus gave to the church between John 21:15 and 17. However, this ministry is a modern pastoral

reality that has lost its importance and value in pastoral affairs compared to the so-called "The Great Commission" mentioned between Matthew 28:16 and 20. However, these two ministries are the last mission given to the church through disciples after Jesus' resurrection, before ascending to heaven, that is, at the time of the same arrest. Therefore, the church must balance these two ministries. This paper will enable the church to realize its unity and diversity as a body of Christ through "organic community ministry," in which pastors stand up believers (equipping) and established believers take care of other church members in a respective way.

C. Contemporary Church's Considerations in the Development and Practice of Pasture Method

In the development and practice of pastoral methods, modern churches should be developed with two categories of pastoral methods in mind. The two categories are related to the church-based theology and mode, one is the pastoral aspect of the modern evangelical church and the other is the pastoral aspect of the classical evangelical church. There are some forms in which the pastoral methods of the two partially overlap, but from a general point of view, they can be divided from the direction and framework of the ministry. In terms of the practice of pastoral affairs, in the former, the pastoral strategy is external to the church, and the center of gravity of the ministry is people (religious). On the other hand, in the latter case, it is church-oriented and church system-centered pastoral affairs. In this way, the leading flow and pattern of pastoral affairs are divided.

Each of these pastoral methods also has different outcomes and objectives, with modern evangelical churches appearing as evangelical ministries, and classical evangelicalism seeing institutional (church as an

institution) oriented ministries.

The former has a problem with the existence and nature of church theory, and the latter becomes a pastoral issue that frequently appears in terms of pastoral theory. The former has the center of gravity in 'Doing' of the church and the latter in 'Being'. The difference in positions between the two should not be understood from the difference in pastoral methods, but from the perspective of church theology. The methodological model of pastoral should be accepted and this point should be considered in its practice. This means that it should be a practical method that can accommodate both, not mutually exclusively oriented to either side.

The Bible's teachings in terms of church mission and role are both included in terms of the church's mission and role in the two directions of pastoral ministry, which the modern evangelical church and the classical evangelical church aim for, respectively. In addition, the Bible does not provide specific teachings on how to ministry. Therefore, discussion of the pastoral pattern of both parties is inevitable from a church perspective, but from a pastoral perspective, either is not a judgment of right or wrong. Pasture should be the acceptance of the pastoral model and the practice of the pastoral method, which presupposes accepting both from the practical standpoint of the ministry, not from the theoretical standpoint of the ministry. This is because the church must have an internal orientation and an external orientation at the same time, the church must pursue 'being' (being) and 'doing' (practice) at the same time, and have a balance between the two.

Therefore, this paper re-emphasizes the necessity of an integrated methodological model of pastoralism in which the church is

'being-church' and 'doing-church'. In this regard, as a detailed scope, a model of the structure of pastoralism that can implement a specific pastoral methodological model can be found in the Bible. The structure will be the structure of the church's pastoral care system, which can be found in the pastoral image (牧会象) of Ephesians 4:11-16.

D. Expectations for the implementation of ministry by the Systematic Approach Model of ministry

When the modern church is divided into modern evangelicalism and classical evangelicalism, both camps have the challenges of modern pastoral society. In view of the structural pattern of pastoral affairs, I have already mentioned that the classical evangelical church is understood to be an institutional-centered pastoral, and the modern evangelical church is understood to be a people-centered pastoral. The leading pastoral interest in people-centered pastoral patterns is the motivation of evangelism and believers. Although these pastoral tasks have a positive aspect as biblical pastors, they have problems as pointed out earlier because the idea of "growthism" is underlying them, and the phenomena that hinder the "church of the church" appear together. For example, since pastors are attempted to power evangelism and believers from a functional perspective without recognizing "church-based pastoralism," it reveals the vulnerability in the concept and practice of the church as an institution, that is, the value of the institutionality of the church that reveals the essence of the church. In these churches, the powerization of believers is a pastoral task for the revitalization of the church, and evangelism is a pastoral task for the external growth of the church.

On the other hand, institutional-centered pastoralism, which is a structural pattern of pastoral structures of classical evangelical churches, has different problems, but as in the former case, it faces challenges in

evangelism and motivation of believers. It is vulnerable to the motivation of believers in evangelism. This is a desirable attitude to stay faithful to the system for the maintenance of the church, but it is a fact that institutional-oriented pastoralism is consequently appearing as a result of limiting the church's internal and external ministry orientation. These churches need to establish a new understanding of the doctrine of the Manjejang, one of the ideas of the Protestant Reformation, in terms of ministry in relation to the active pastoral practice of evangelism (mission), which is the essential mission of the church, and the motivation of believers.

Regarding the aforementioned "the church must change today", what should be considered is that the center of gravity should be placed on the "church" rather than the justification and necessity of the "change" of the modern church. Change accompanies means, but the "church" is the purpose to change. It is a priority to clarify the purpose. One of the problems of the modern church is the "absence of church theory". In this respect, the church today still has the task of religious reform that must always be changed (reformed). The task is not the focus of change, but the church. It is a question of how to be reformed and changed in order to be a true church. What is more essential than "changing" in relation to the reform of the church today is "church of the church". Reform can be said to be a church-recovery that returns to the Bible from a theological point of view, but a pastoral effort that returns to the church. This is the perspective of "church-based pastoralism" in this paper. Until now, the core of the introductory discussion on the pastoral trend of modern churches has been to consider from an introductory point of view the need to raise the issue of ministry-oriented behavior and intolerance of modern churches, and to convert the direction of modern churches to the perspective of "church-based pastoral". As one of the technical measures, it raises the

practice of "Ministry as an organic community" and proposes it to the modern church. "Church-based pastoral" is a fundamental direction of pastoralism. "Ministry as an organic community" is a technical pastoral task according to its direction.

Through this paper, it is believed that the modern evangelical church can at least motivate itself to be interested in "being-church," and the classical evangelical church can provide an incentive to have a forward-looking consciousness about "what the church does." Through the discussion that the church's ministry should convert the ministry structure, which is concentrated in the pastor's position, into the church's community ministry structure, the biblical validity and usefulness of the structure of healthy ministry ministry were examined in an introductory way.

Church Growth Theology and Methodology of Church Growth

Lee Kang-seok

Raising the question

Korean churches have had many good traditions so far. Despite the blood flow of missionaries and the turbulent period of long years, the achievements of several good theologians and martyrs based on the evangelical tradition are valuable church and national legacies that must be preserved for a long time. Behind the growing up based on evangelical theology from the early days is a well-known fact that most of the missionaries who brought Christian beliefs to the first Korean church were from the American Presbyterian Church, which was deeply rooted in the evangelical tradition. According to Shin Jong-cheol's thesis, out of 40 missionaries in Korea from 1893 to 1901, 16 were from Princeton, 11 were from McCormic, 4 were from San Anselmo, 3 were from Union, and 3 were from Moody Bible School and Biblical Seminary in New York. Korea's first missionaries owned and spread sacrificial resolutions, conservative and evangelical theological ideas for the pioneering of missionary work. In this situation, when both the boss and the progressive criticize their theological ideas as "fundamentalist", we should first criticize how to direct our church.

We are going to examine which theological ideology the church is aiming for today, such as enlargement, materialization, and teaching authority, and whether it is biblical and a plus factor in the true growth of the church.

And second, today, we have created a wrong practical theology on a disoriented theological line. From the biblical theological standpoint,

despite the good guidelines for church growth and evangelical propagation suggested by Jesus Christ, extreme pragmatism such as "the hawk that catches the pheasant" is often filled in the church, mass-producing the subclasses of church growth theology. "All-mobilization evangelism week," "conviction explosion," and "church building boom." These are desperately needed today and should be examined to see if they are the best way to grow.

Third, we are going to explore a new direction from the 20th century to the 21st century. It will set the overall direction of our church and then present a biblical, reform-theological, and missionary alternative that can still embody the ability and meaning of the gospel in a diversified and complex information society. It is to revive the meaning of small groups through personality versus personality revealed in the life and deeds of Jesus Christ. Looking back on the past ministries, I would like to present biblical and theological grounds while accurately and sincerely reporting on what I have experienced and realized in practice. It is intended to present a new church growth model through meaningful small groups, serial contacts through personality and personality, and reintegration of pastoral administration and management.

Chapter 1 Theological and Church

1. theological and church

(1) theological position

In organizational theology, the theory of church is the first area to be argued in this study. The problem of the gospel and the situation is raised here. The gospel and the situation are the same as the two centers of the ellipse. The former is immutable, but the latter changes. Immutability and adaptability, the seed of the gospel and the soil to which it is sown, both are functional factors that define the nature and direction of the ministry. The gospel challenges the situation, and the

situation calls for the gospel.

(2) Church and Theology of Practice

Church theory and Bible analysis are the areas where theological interest is greatly increased today. The reason is that as interest in Bible theology increases, many scholars are making efforts to establish the biblical concept of church, and as a global trend, interest in church theory has increased in response to the pastoral interest and the church's missionary enthusiasm.

2. the integration of church theory and practical theology

As Professor Hongseok Choi emphasizes, theology should serve the church. If that is true, the first task will be which church we should serve and what ideal church we should continue our research with. The problem covered in this first task is the problem of church theory. In addition, it is obvious that the establishment of a biblical church theory is indispensable from the standpoint of a pastor who is pastor, and that a pastoral methodology will be derived from his own organized church theory. We have previously looked at the various trends that our church faces and is affected. We have seen that there are consistently negative elements and cancerous elements that darken the future of the church, and our church is positively and positively within its influence. Then, how should I draw the ideal church? What does the ideal church look like as the Bible says?

3. the position of practical theology

The three most important things in studying practical theology are words, church, and the world. Therefore, practical theology is neither a theory for practice nor a theory for theory that is commonly thought. The practical theological question is always, "What specific method and form should the church's behavior in the world take? Is it effective and

biblical at the same time?" Therefore, the subject of practical theology should not be the individual researcher, but always the church.

Chapter 2 Re-examination of the Church

In conclusion, the content we are trying to write is how the church, which is the original work of practical theology, can effectively and biblically cope with the Praxis that the church is meeting and achieve God's overall and global salvation (Missio Dei). However, as we pointed out earlier, it was not from our personal point of view, but rather a question of how our church would cope. If so, we have another task to be pointed out here. What is the 'church' that is the subject of practical theology? It is a question of how the practical and paraphrasing church that we call the church in the world can be defined. If we define this problem, we believe that we will gain wisdom that is used as an effective tool for world salvation according to the nature and purpose of the church.

1. Church history
2. The Church Theory
3. A correct understanding of the church

the existence and significance of the church

Chapter 3 God's Country and Church

New Testament scholars generally agree that the message Jesus was trying to convey was the kingdom of God. However, there are enough variations to write a single interpretation of what the kingdom of God means. From the first ministries, which saw it entirely apocalyptic, to the old liberal school, which interpreted it as a new ethical order on earth, and the thorough apocalyptic, which saw it as a catastrophic new world to be made in the future, they interpreted it as various concepts depending on their optic position and the Bible view. Some say that the

kingdom of God directs the richness and diversity of Jesus' ministry, and that the concept of the kingdom of God cannot be summarized in one or two words, just as the purpose of Jesus' ministry cannot be defined and compressed.

1. the relationship between the kingdom of God and the church

G.E. Ladd said, "One of the most difficult problems in studying the kingdom of God is the relationship between the kingdom of God and the church." This is because this relationship must be inferred without being explicitly stated in the Bible. The relationship between the kingdom of God and the church can have three arguments. The first is to identify and see that there is a deep relationship, which is the tradition of the medieval Catholic church since the First Fathers. They used this doctrine to strengthen teaching power and dominate secular power. The kingdom of God identified with their tangible church and the clergy. Second, the argument is that it has nothing to do with it. Liberals such as Schleiermacher and Harnack, thoroughly endowedists such as Welles and Schweitzer, and generationalsists and non-churchists can see that "the kingdom of God is much more comprehensive than the church in terms of content," although there is some relationship between the kingdom of God and the church. Both the kingdom of God and the church are governed. However, while the kingdom of God has both the present and the future, the church, in concept, has only the present. A diagram of it is as follows.

the relationship between the kingdom of God and the church

The kingdom of God and the church differ not only in scope, but also in quality. The church was given the mission from the Lord to constantly strive to make the kingdom of God (rule) more completely in it. Professor Park Kwang-cheol summarizes this into the following three.

(1) The church and the kingdom of God are two separate things.

The church is the manifestation and form of God's kingdom. It is the "end community." It is a group of God's people expecting a final, yet incomplete victory.

(2) The church is built on God's land.

The church was created by the kingdom of God, and the kingdom of God history in this world through the church. The church cannot exist without the kingdom of God, and it cannot be separated from each other because it appeared as a result of its revelation.

(3) The church should serve as a witness for the kingdom of God.

Since God entrusted the church with the key to the door to eternal life, he must bear the mission of evangelism to open it to the whole world, and it is also a tool for proclaiming God's rule against evil forces that confront him in various shapes. The church is a tool that handles the role of witnesses and missionaries in God's kingdom, and the saints are a community of faith and evidence entrusted to deliver the gospel of God's kingdom to the whole world.

2. the role of God's kingdom and the church

When discussing the role of God's kingdom and the church, what should be addressed is the power of Satan and the issue of the world. This is because the Bible talks about Satan's reality and his country, such as "The King of the World" (Jo 12:31, Yo 14:30, Yo 16:11) "The Lord of the Public Power" (Ep 2:2), "The Righteousness" (Ep 6:12).

1) the role of the church

(1) The purpose of worship (Literative Purpose)

The church is a liturgical community. Worship is by no means a simple function of the church, but its ultimate purpose. Just as the purpose of

the Israelites' Exodus is in worship (Exodus 5:1), the primary purpose of the church is to praise God and worship him. (Ep 1:6) Adoration, worship, is a voluntary expression of the atonement. Worship is given as a confession of faith in Jesus Christ, a lamb. Therefore, worship is a concrete expression of the people who confess their apostolic faith and the faithfulness of God to be king, obey him, and devote themselves. Since the head of the church is Christ, worship is given community around Christ.

(2) The purpose of the church's growth (Missionary purpose)

The church must neither be static nor retreat. All churches must grow as God's country and themselves. Even if you had little or no ability when you first entered the church, it is obvious that you must grow up and fulfill your original mission. Therefore, the expansion of the kingdom of God is closely related to the growth of the church. All members of the local church must be faithful to their religious life and devoted to their ministry to meet the purpose of the church's growth, and a refined operation of an institution or organization is required. Evidence and parenting, ministry and administration are some of these methods.

(3) The Church's Mission (Overseas Mission)

Blaw said that there is no church other than the church that was sent to the world, and there is no mission other than the mission of the Church of Christ. His words mean that there is a missionary mission of edification, which is to go out into the world and to take all countries as disciples. Local churches have a mission to build churches in other regions.

(4) a transformational mission in the world

It should be noted that the fourth purpose of the church is not irrelevant to the task of allowing ultimate rule over a world beyond

which God's rule falls. In particular, local churches should fulfill their social and personal responsibilities to the area. The First Church made regular donations for widows and orphans, and the Church of Thessaloniga sent aid to the Church of Jerusalem. As an exemplary form of the kingdom of God, the church can show a message through life as well as a message in words. That is the characteristic and mission of the local church.

2) the principles of biblical church growth

The most obvious and universal trend at the beginning of the '90s is that Korean churches are increasingly interested in church growth. Although the church concluded that the primary goal of the church is to preach the gospel and thus build and grow the church, it was because of the reflection on whether the growth of the church over time was biblical as discussed in the introduction and whether it would be right to unconditionally introduce a method of non-Biblical growth aimed only at the numerical growth of the church. We have seen that it is self-evident that as long as the church has a mission of evangelism and missionary work as God's people in the world, the church should grow, then we should organize what the Bible says is the principle of biblical church growth and move on.

(1) Trends in Korean Churches

Pastor Bang Sun-ki presents five trends facing the Korean church. As the past history of the church shows, the social phenomena facing the church and the demands within the church are self-portraits of the church of that era. In that respect, it is thought to be important to first look at the main flow of the Korean church.

First, interest and pursuit of church growth

Second, mission to the world

Third, student training

Fourth, world view and social responsibility

Fifth, rediscovering worship and praise

It is true that these five trends are the problems facing the Korean church passing through the 1990s. In response to these currents and challenges, the church must use them as a stepping stone for new development and maturity. This is because, as Professor Hongseok Choi argues, the church has a mission to renew its challenges to the world by constantly coping with the situation of the times.

(4) a church-based growth strategy

The easiest answer to the problem of church growth is to consider church theory. Prior to this problem, we looked at church theory in terms of organization theology and biblical theology for a long time. This is to look at the problem of church growth within the criteria of the three important church concepts discovered at this time.

Those three

First, the church as a people of God

Second, the church as the body of Christ

Third, it is a church as a community of saints.

The importance of clarity

Byeongchea Seo

Visionary vision is good for clarity. What to do, where to go! clarity is good because it's catalytic. In essence, chemical catalysis accelerates the reaction between mixtures. In other words, it doesn't forcibly strengthen anything. Rather, it allows for the freedom of organic movement. In this way, clarity is absolute in constructing a culture. It allows people to be naturally captured, not forced into ideas, values, attitudes, or actions. It accelerates the process of culture. Sooner or later, people will be included and accelerated. Here's the dynamic of catalysis when leaders start with clarity first.

Clarity makes uniqueness irresistible.

The role of a leader is to manage what God has given us in a unique way, and to be in tune with what he is doing in a unique way. The first step for a leader is to arouse interest in this uniqueness, clarify it, make it attractive, and show how amazing it is. Only then can a leader reveal his uniqueness and make use of the church's selective strengths. First, it is difficult to obtain a complete understanding without clarifying its uniqueness.

Clarity makes the direction free from questions.

Followers cannot travel on unmarked roads. A leader's compass cannot be broken; the sound of trumpets cannot be unclear. Does our church have many missions, or is it just one? Does our ministry team have a purpose or not? If we can explain it, we have to be very clear. To articulate it causes a gravitational pull. To be able to define it and to be clear, we first have to have clarity.

Clarity can convey enthusiasm.

When a leader guides you, passion is always created. In many cases, this comes with clarity. Passion arises the moment the follower has it. The experience of attaching a clear idea or mission allows people to want to share it. Sharing is easy because it is directly proportional to clarity. When passion and a clear idea meet, it can spread easily. So direct transmission first requires clarity.

Clarity makes work meaningful.

Things become mundane easily - dull, dimming, loss of importance ... the role of a leader is to make sure that brick-makers always see that their bricks are large, beautiful buildings after all. Clarity opens the door to the greater reality. First of all, you can't instill meaning without clarity.

Clarity enables synergy.

Cooperation can leak energy to the side if done wrong. There are three main reasons why: distrust, selfishness, and clarity. Without them, cooperation weakens. However, you see that the lack of clarity is the most vulnerable of these three. Leaders lack clarity about what it's like to work together. The first thing you need is clarity to break down personal ministry progress.

Clarity gives a measure of success.

Everyone wants to be a winner. But for many churches, people don't know how to win. What is it like to touch down together and score points? Am I making a difference or not? To release people for achievement by drawing a picture of victory requires clarity first.

Clarity keeps us focused.

Henryford says, "The most vulnerable part of humans is trying to do too

much at once." It's good, but you need to say 'no' to what might be enemies to the best. You need to have confidence that comes from clarity about what is the most important thing. If the secret of concentration is removed, or without clarity first, we can't do it.

Clarity makes leaders trust.

The trick syndrome makes many leaders feel lethargic. When you apply ideas that are disconnected again and again for years, you make church members cautious at the best and fantasize at the worst. Practical visionary leadership takes creativity not just in the presence of lots of creative ideas, but in the clarity that builds momentum. From this clarity, a leader's consistency and passion are more reliable – those who follow are able to master what is most important within the church. Leaders should first gain more trust by being clear.

Clarity makes it easier to get close to uncertainties.

It is human nature to be afraid of the future. It paralyzes people, discouraging them from living with courage and taking the initiative to invest for the kingdom of God. A leader can break through uncertainty with clarity that brings hope and anticipation. Marcus Buckingham said: "The most effective way to turn fear into conviction is to be clear; to define the future through words, images, pictures, etc. And to make sure that everyone sees you wherever you are, so that we know where we are headed." Although you don't know, to lead by directing people toward an uncertain but better future, clarity is first required.

Note)

Buckingham, Marcus. *The One Thing You Need to Know*. New York: Free Press, 2005, p. 145.

Equipping & Caring

Rev. Angela C. Bosfield Palacios

1. The Lay Pastor as Evangelist

Just as God proclaimed Jesus as the Son of God, so we too are expected to proclaim him as the Saviour and Lord of our lives. Whether baptized as an infant or as an adult, we all have to live a life that portrays this as truth and publicly acknowledge, whenever we can, what it means to have a saving relationship so that others may also come to salvation.

The prophet Isaiah speaks of the messiah as the servant of God using the first person pronoun: "Here is my servant I uphold, my chosen, in whom my soul delights; I have put my spirit upon him; he will bring forth justice to the nations" (Is. 42:1 NRSV). In the light of his shining example, we will see just how far we have fallen from the glorious state intended for us, and we are invited to experience restoration with God and reconciliation with one another.

King David is anointed servant who is invited into a covenant relationship with God, and God's faithfulness to David's line remains until Jesus is born as the final King of kings, born of the House of David. Our Lord comes as a King and Conqueror of Satan, as High Priest and Way to the Kingdom of God, as baptizing Prophet whose Holy Spirit will come to empower us for righteous living and enthusiastic ministry.

The Jews were first invited into this covenant relationship and then the message is made available to the Gentiles. As Peter declares in the Acts

of the Apostles: "I truly understand that God shows no partiality, but in every nation anyone who fears and does what is right is acceptable to him" (Acts 10: 34-5 NRSV). The message of redemption is for all of us, and the experience of baptism is to be denied to none.

If King David can say to God in Psalm 89:26: "You are my father, my God, and the rock of my salvation" so can we, and when we do, we will hear in our spirit God responding with the same faithfulness and love that David experienced, and will hear in our hearts as Jesus did: "You are my...beloved; with you I am well pleased" (Luke 3: 22 NRSV). What is stopping us? We can all be God's beloved child and use our life to delight God's heart.

In the New Testament, Saul the enemy of Christians becomes Paul the unequivocal evangelist, the letter writer, the church planter, the world traveller, the saint for every season. He fell into the hands of the living God and had his spirit re-connected and his path re-directed. Our message is that the same that is true for me can be true for you if we are willing to let God be God. We do not have to wait to be "demoralized in Damascus". We can just have our sins forgiven by inviting the Holy Spirit to introduce us to God's eternal plans.

If pride did not prevent Paul from admitting to his Jewish people that he had "met the Lord" then what excuse could we possibly have to deter us from our call? Each one of us can be an evangelist with a more pastoral ministry: we can write letters to encourage others in their faith, make regular visits to pray with our flock, and anything else God asks of us.

2. The Lay Pastor as Peacemaker

There are times in our lives that we do the best that we can and our efforts and intentions are misunderstood or maligned. When we seek to work for justice and still show mercy when others may advocate even harsher consequences, we find ourselves caught in the crossfire. Trying to be a peacemaker is risky business. In a climate of deception and mistrust, it is very difficult to know who is sincere or trustworthy.

The Lord warns us that there will be days like this when exonerating ourselves will be near to impossible, and that being persecuted is a blessing if it is for His sake. This is where the expression 'being a fool for Christ' comes into the picture. The prayer attributed to St. Francis of Assisi speaks of praying with the desire to understand more than being understood, and so it is that we have to be willing to bear the cross of confusion and condemnation.

There are situations where if given a choice we would just walk away from the whole mess and allow others to sort it out because there are other more fulfilling ways to use our gifts. This is not always an option if the Lord calls us to remain until the work is done. Obedience has its price.

When have you found yourself a fool for Christ? When have you become the target of untrue comments which, when taken out of context, create a whole new scenario? If you have ever listened to one side of a telephone conversation it is amazing what we can fabricate to create a plausible story that is very often quite far from the truth. The power of counselling is that it allows us to see ourselves from more than one angle and moves us from the center of everything.

The enemy works overtime to create trouble. Things are blown out of proportion, accusations are made, inferences are drawn and tactics are

resorted to that make explanations near to impossible. When you find this occurring, pray for God to help you to be strong in spirit. Praise God as the one who knows the secrets of the heart and who is the final judge of motives, thoughts and actions.

It is better to suffer for doing what is believed to be right, Our Lord says, than to be pressured to do what is wrong. In the end, we each have to stand before God. You may ask God to show you if you have erred and receive forgiveness if this is your conclusion, or you may ask God to help you to humbly bear the cross of Christ if your convictions bring criticism.

It really has to be all about God in the end: How we seek to put God first; how we ask God for wisdom and guidance in each situation that arises. Truth can be very subjective and in the end we may make fools of ourselves when we become involved. This is what "dying to self" means: allowing our reputations to be tarnished if it seems God's will.

3. The Lay Pastor as a Good Steward of Time

Ecclesiastes 3:1-11 reminds us of the various seasons in a person's life, such as: a time to be born and to die, to plant and uproot, to tear down and build up, to weep and laugh, and to mourn and dance. This means that there is always a time that choices have to be made in order to determine the appropriate occasion for a specific activity.

There is more to life than being a spectator, merely taking note of the fruit of the labour of others. We are called to take the initiative to work with God as a co-creator, in some way, to make things come into being that did not exist before. For example, a gardener knows the joy of seeing a tiny seed grow into something wonderful.

Are you a person who sows seeds of joy in other people's lives? Do you see others as a seed full of potential or as a hidden treasure waiting to be brought to life? We can all try to influence others like wise parents who raise a son or daughter to be courteous, helpful, and hard-working, with Christian principles and a desire to be a person of integrity. We need to pray for more adults to be this way and for more of our young people to emulate such examples.

As a lay pastor, are you becoming equipped to reach out to hurting young people who are lost and confused, angry and bitter because of life's blows? Do you have a heart to cultivate a generation who knows how to: heal and forgive; be reconciled to God and become peace-makers in the midst of conflict? It is not going to happen overnight, and it is not going to happen by remote. Each one of us has to take the initiative.

4. The Lay Pastor as Spiritual Friend

There comes a time when we all need to leave our familiar routines behind and experience a new rhythm: to stop working and rest and renew our energies. It is helpful as a lay pastor to lead by example and to teach with wisdom. Consider the following questions as personal motivators and guidelines for others: How do you find Sabbath rest in your life? When do you stop to give God thanks for the gift of leisure and pleasure?

There is a time to turn off the computer, the telephone and cell phone, the television and the radio, and be still before the Lord in the beauty of holy silence. There is a time to stop being greedy for more and give the body, mind and spirit a rest. There is also a time to help others prepare for death and eternal rest. When a member of our flock,

friend or loved one is preparing to die, this is the time to answer questions honestly and openly, to remind the person of God's grace and mercy, to reiterate the power of God's forgiveness and love, and to recall the joy of salvation now and after death.

Some questions to consider are: Where are you on your spiritual journey? Are you waiting to retire before you work for the Lord? Do you know enough Scripture to face your death with the quiet assurance that the word of God is your anchor? Are you at peace with God right now? Are you living a godly life so that other people are able to see the light of Christ shining in you and make their way out of darkness toward the marvellous light of faith in Jesus Christ? Are you ready to travel to your homeland in heaven or are you clinging too tightly to the things of this world that will not last?

Our message to share needs to be our message of our own faith beliefs, that there is a time to live—to live life to its fullest—giving God the praise and glory in our living. There is a time to die—to die in all confidence—having faith that our Saviour and Lord, who holds us by the hand now, will take us in his arms through the door of death and into the Promised Land of eternal life. “Through all the changing scenes of life, in trouble and in joy” praise, thank, worship, trust and obey God and our life will possess a secret power that nothing and no one can destroy.

5. The Lay Pastor as Servant

In an article entitled “Servanthood versus Servitude” by Kenneth C. Haugk in *Alive Now* January/February 2008 p. 16, the writer makes the point that: “There is a world of difference between servanthood and servitude. At best, the person snared by servitude acts out of a sense of

duty and fear, but the person living in servanthood acts out of a sense of commitment and love. Servanthood is healthy and uplifting...servitude is, by definition, unhealthy and demeaning for all concerned."

In this time of international crisis with the escalating levels of anger and revenge, we who know the Lord need to serve the Lord by serving one another. Just as Isaiah hears his call from the God to be a servant, our call is much the same: "Listen to me, you islands; hear this you distant nations: before I was born the Lord called me; from my birth he has made mention of my name...: He said to me, "You are my servant, Israel in whom I will display my splendour." (Isaiah 49:1-3 NRSV).

As we act out of love and kindness rather than selfishness and cruelty, we offer an alternative response to communal living. We have to model another way even when we find our backs against the wall: "God is our refuge and strength, an ever-present help in trouble. Therefore we will not fear, though the earth give way and the mountains fall into the heart of the sea...Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth." (Psalm 46:1-2,10).

How do you size up the current situation? How do you think we got where we are and how do you think we can begin to extricate ourselves from this present dilemma? What part are you prepared to play in this scenario?

We have to pray for a change of heart when it comes to relationships, resolution of differences and acceptance of immoral and illegal activity. Each adult is an example of manhood and womanhood and we owe our children the best possible vision of human dignity. There has to be a greater consistency between our private persona and our public posture.

How we size up our situation has to be measured against how we want to see our people in the next ten years and beyond. We cannot exempt ourselves from certain rules but hold others to them. Every time we refuse to comply with God's rules in any form, we perpetuate deviant behaviour. Do we want our young people to operate with our work ethic, our financial excesses or restraints, our infidelities or loyalties, our addictions or abstinences, our spiritual apathy or commitment?

As a servant, we answer to Jesus Christ and follow his instructions. We model ourselves after Him and we invite others to share our eternal perspective. It is really time to take a good long look at how we contribute to the success or downfall of the nation. Try not to be a weak link in our social chain.

6. The Lay Pastor as Caregiver

The well known hymn "Were you there?" asks the questions: Were you there when they crucified my Lord? Were you there when they nailed him to the tree? Were you there when they laid him in the tomb? Were you there when He rose up from the grave?

The obvious answer is "no" we were not there. These are historical events which took place over two thousand years ago so how could we possibly have been there?

Let us pause and reflect on some possible responses other than "no" in order to allow the questions to speak to us today. For example, what if our sins committed today were to make us participants in the process of crucifixion? What if these sins became incorporated in the nails that were a part of his excruciating pain then, in anticipation of our redemption and salvation enjoyed by us today.

In this way, we were there. The grief we cause, the pain we continue to perpetuate today is a part of the torture he endured back then.

Another way of looking at the question "Were you there?" is to consider the fact that the church is the Body of Christ here on earth. Everything that happens within the Body is of significance to the Head.

On Judgment day, it is only natural to presume that we will have to answer queries concerning our whereabouts when there was ministry to be done:

1. Were you there when someone was suffering in hospital and had no visitor to offer comfort or consolation?
2. Were you there when injustices were taking place on your job or at school and you said and did nothing?
3. Were you next door when the neighbours were abusing one another violently or terrorizing the children cruelly and did not call the proper authorities?
4. Were you there when the HIV/AIDS patient needed prayer and supplies?
5. Were you there when the National Trust held a clean-up campaign?
6. Were you there when the police held a community meeting? Were you there to support the efforts of the Department of Social Services?
7. Were you there to assist with the Alpha program (or any other) in the prison, with the youth, married couples or persons in need of evangelizing?
8. Were you there when financial assistance was solicited for persons in need of food, clothes, rent or utility bills paid in order to show our gratitude for what God has done for you?

9. Were you there to worship regularly, pray and study the word daily, using your gifts and talents to build up the Body?
10. Were you there where it counted, when it counted, to be counted on to do your part?

You cannot do all of the above but surely can you can do some of them. The first step is to make a call to your priest or pastor, to any of the local institutions for children or the elderly, and government agency and ask how you may be of assistance. Then, when we meet God face to face, we will all be able to say truthfully "Yes, Lord, Yes, I was there."

7. The Lay pastor as World-Changer

In the Ezekiel 37 passage describing the valley of dry bones, the prophet is told to "prophesy to these bones, and say to them: O dry bones, hear the word of the Lord" (v. 4). These bones represent the House of Israel in exile in Babylon. They have lost all hope and have been cut from their homeland. This vision of restoration when the bones come to life is the foundation for our words to our people.

The miracle of the raising of Lazarus to life (John 11) is one of the New Testament re-enactments of the valley of dry bones except that he has been dead for four days. Our Lord weeps with compassion for our grief and pain even as he is moved by the tears of Mary and her friends. Jesus acknowledges the power of God His father to bring Lazarus back to life and prays for the sake of those around Him, calling in a loud voice: "Lazarus come out!" When he comes out bound by strips of cloth, the Lord commands the people nearby to "unbind him, and let him go."

The difference between this situation and the resurrection of Jesus Christ

is that Lazarus will die again later. When Jesus Christ, Our Crucified Saviour and Lord, rises from the grave on Easter morning, death is conquered once and for all and we are all now eligible to live forever more. If we allow God to change us on the inside then we are ready to be sent to go and change God's world around us.

To whom do we go? We can go to the person who feels lost and hopeless, one who is bound up in a tomb of guilt, shame, regret or despair, or one whose life is as empty and unproductive as dry bones. What do you say? Tell them what God has done for you. Challenge them to hear the Lord's word as a word of forgiveness, of mercy and redemption.

Psalm 130 speaks of the blessing of knowing how to call out to God: "Out of the depths have I called to you, O Lord; Lord, hear my voice; let your ears consider well the voice of my supplication" (v. 1). Teach, model, offer to those who are in need of new life. Let them know of our moments when our well runs dry, and what God did to give us living water, and how God continues to sustain us daily. This is good news for someone who is still in the depths of darkness. Rather than depend on drugs, alcohol, pills, sex, shopping, food or some other compulsive or addictive behaviour to try to get out of the pit, our word is that the Lord saves. The Lord rescues. It is Jesus Christ who causes us to be loosed and set free.

Romans 6:16-23 speaks to the human condition using the metaphor of slavery requiring obedience to a master. It is our choice whether the master is sin leading to death or God's righteousness which results in eternal life. The Holy Spirit provides a sanctification process to enable us to become more like Jesus Christ and to affect the world as He did.

Examples of people with significant ministries may be found in books like *World Changers: Live to Serve* by Bob Beltz and Walt Kellested, detailing the struggle of William Wilberforce and others who worked for the prohibition of slavery, and other modern examples. Be encouraged and go change your world.

Christian Leaders Moving Politics:

That courage and depth

Pastor Kang Won-geun

Nixon wrote in the preface to the book *Leaders*. When he met with the super-class leaders who dominated the 20th century, such as Churchill of England, De Gaulle of France, Adenauer of West Germany, Yoshida of Japan, Ju Eun-rae of China, and Hurshchhof of the Soviet Union, he said that there was one thing in common. This is how he expressed it. "They made a difference!" Nixon concluded, explaining how they were different. "For a leader to play a big role, there must be three things. The first is a great human being, the second is a great nation, and the third is a major event." This confession will apply directly to the field of ministry.

It's changed a little now, but even when I was in college, the cover model of *TIME*, a current affairs magazine, was always a character. This was because of the *TIME* editorial's philosophy that the news of the day, that is, history, is created by people, not by organizations or machines. According to the theory of social transformation, three things, large or small, are necessary for meaningful social transformation to take place. In other words, political opportunities, organizational leadership, and cognitive liberation. Transformation succeeds when there is an opportunity from the sky, if there is a well-maintained organization in usual time and the ability to communicate the need for change to the public. However, what must be added to this is leadership. Leadership is the power that actually moves people by interpreting phenomena and sublimating challenging tasks into a transcendent sublime dream. Leadership is the core of change.

What is leadership made of? Many explanations are rampant, but Yuso, who was the personnel chief of King Jojo's staff, defined this in 『Humanji』. "Things with excellent intelligence are called Young (英), and those with great courage are called Woong (雄). Jangryang was intelligent, but he lacked courage. However, Hangwu only had courage, but no intelligence." Of course, this simple definition cannot be the only answer. However, it contains at least two key elements of leadership: 'sensitivity' and 'courage'. That's why this definition was used as a measure of personnel management by the emperors, who were recognized for China's best governance, such as Emperor Taizong Yi Se-min of the Tang Dynasty, Kang Hui-je, and Zhu Yuanzhang.

As a pastor leading the congregation, I naturally become interested in spiritual leadership. 'Are world leadership and spiritual leadership distinct?' 'If there are principles of world leadership, do they apply to the spiritual world as well?' 'To what extent can the pastor's leadership affect the world?' I read books on Christian leadership with this interest. And when I am not satisfied with the book, I look for leaders in person. Until now, the people I have personally met and talked about spiritual leadership for about 1 to 3 hours are as follows. Pastors: Ok Han-heum, Kim Sun-do, Lee Dong-won, the late Lee Joong-pyo, Lee Chul-shin, Park Jo-joon, Hong Jeong-gil, Lee Seong-hee, Lee Soo-young, Kim Jin-hong, Kim Dong-ho, Kim Myung-hyuk, the late Kim Ki-soo, Park Deok-hoon, Park Sang-joong, Hong Geun-soo, Ko Young-geun, Scholars: Bong-ho, Lee Man-yeol, Kim Il-il, Kim Ui-hwan, Lee Won-gyu, Im Seong-bin, Missionary Leader: Mike Teneer (Chairman of the Navigato Missionary Association). I want to write a book as soon as I have time based on this conversation.

According to the research and observations so far, 'sensitivity' and 'courage', which are essential elements of world leadership mentioned above, are also key elements in Christian leadership. Why is that? From now on, I will explain the reason.

discernment, courage and trust

Discretion and courage are like angkko and steamed buns. When there is an angkko of discernment, a leader can have a big courage, like an inflatable steamed buns, with fresh conviction.

Known to us as the Labri spiritual movement, Francis A. Schaeffer once worked for Faith Theological Seminary, a hotbed of fundamentalist Calvinists, when he was young. He confessed that he worked as the action commander of Carl McIntire, the godfather of fundamentalists, at the time. As a self-proclaimed fundamentalist, he created the Bible Presbyterian Church, an ultra-conservative church, and created the International Council of Christian Church (ICCC) against the WCC. And through McIntire's visit to Korea, the Korean Presbyterian Church was finally separated into integration and joint sides over the issue of joining the WCC and ICCC.

However, he boldly leaves the United States for the Swiss Alps after discovering that his love has cooled for ideology. And based on his concerns there, he creates a labyrinth and, above all, paints a big picture of the direction modern Christianity should take.

Later, his thoughts were summarized in a book called A Christian Manifesto, which became a book of great power that changed the political direction of modern America. In this book, Shaffer argues that the Christian's duty is to transform this society and culture according to biblical values. Because God is not only a God who guides us in the spiritual realm, but also a God who controls the social and cultural

spheres.

The meeting between Shaffer and Jerry Falwell in 1978 was a historic one. Jerry Powell, then the leader of American fundamentalists, the best TV preacher, and the pastor of the largest Baptist church in the United States, met Shaffer and confesses that his philosophy of ministry has changed dramatically. He was a person who thought that church and world politics should be clearly separated. However, he turned to active participation. Powell led the largest Presbyterian Church in the United States at the time and was famous for his evangelical explosion, D.

Together with Rev. James Kennedy, a competent pastor in Houston, Charles Stanley, and Time LaHaye, who wrote the top-selling book *Left Behind* in the United States, they persuade fundamentalists and neo-Evangelists to participate in politics. And the fruit of their passionate work was the Moral Majority, a Christian political movement group, based on Schaeffer's views, in 1979. Since then, the group has developed into the Christian Coalition led by Pat Robertson, founder and operator of CBN, the largest Christian cable network in the United States, and has a significant influence on American politics to this day.

Their influence on American politics is truly remarkable. As most political scientists and critics acknowledge, they played a crucial role in electing the unknown movie star Reagan as president and helping the long-weak Republican Party win the majority in the House and Senate. And most of all, they turned major issues in the U.S. Congress from military, diplomatic, and economic issues to social issues such as abortion, homosexuality, and family affairs. President Bush won the support of a whopping 78 percent of white evangelicals who voted in the 2004 presidential election. There is no doubt that Christian Coalition was behind this phenomenon.

I have little interest in discussing the legitimacy of American evangelicals' political participation or the theological lines of the pastors leading them. My focus is the 'sensitivity' and 'courage' they showed and the 'trust' I received from my followers.

Rev. Shaffer, Powell, and Kennedy were able to reevaluate their theology and views in context. They also had the courage to act upon confirmation of the mind. This is exactly what impresses them. They were all top leaders in large congregations or leading many supporters. Followers were those who joined these pastors' theological positions and went on the same path. But in front of these people, the leaders boldly confessed that their theology was wrong. What is surprising is that the congregation did not leave them. Rather, they actively supported them. Because these leaders were respected by people for their personality and beliefs prior to beliefs and theology.

When reading the biographies of these pastors who led American politics, the remarkable characteristic is that they have an unshakable confidence, a sense of balance, and an activism that opens up the future. In particular, it is clear that they were supported by their 'conscience' and 'belief' by the congregation. They had a clear motive for their ministry, and the congregation trusted this motive. In other words, being a person before the ministry overwhelmed the congregation.

How is leadership demonstrated? The notation of Go reveals numerous hidden paths according to the viewer's energy. The ability to discern hidden paths in situations is a basic requirement for an influential leader. However, even if you find a path, if you do not have the courage to go down that path, your sense of discernment is useless. Furthermore, even if you have the courage to find your way, if you do

not have your colleagues who trust and follow the person, that person will no longer be a leader. As such, discernment, courage, and trust are the eternal core of leadership. However, trust is the most important of these.

Leadership is the power to develop a committed relationship based on deep trust. Where does trust come from? Max Weber found the answer in the charisma of a leader. A Karsma is a mysterious ability given to a leader. However, spiritual leadership requires a high level of ethos. A noble personality, a holy life, an unchanging commitment, thorough altruism, and the quality and quantity of an ethos are what a leader secures spiritual authority.

It is the leader who has secured discernment, courage, and trust. However, there are leaders who lead these leaders. The characteristic of these great leaders is that they almost instinctively seek the expansion of leadership. They cultivate leaders through effective mentorship, work with them, and pursue effective ministries rather than effective ministries. These great leaders bring passion and unity into their groups that cannot be expressed in words or numbers. When looking into the inner world of great spiritual leaders, they are those who have learned the secret of their focus on God. After all, doesn't faith measure the purity of the spiritual world in front of God? Our spirit simply becomes transparent when we concentrate. And when transparent, our spirit weight becomes like a huge mountain that overcomes the world. A great leader is an anchor who holds the world with this weight. Make us great leaders!

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Servants of God (3:1-4)

Yoo Young-seop

For this reason, we cannot stand it, so it is good for us to stay in Aden alone (Pres. 3:2), and we are sending you Demode, the group of God in the gospel of Christ. This is to strengthen you and to console your faith (Pres. 3:3), so that you will let us know that you have made us suffer in the midst of these troubles (Pres. 3:4). When we are with you, I told you in advance of the troubles we will receive in the future, and you know that it has happened.

You have to be happy that people can live and work. There is nothing as unfortunate as that for those who have nothing to do. God's group has a lot of things to do while enjoying happiness. Through the text, Paul tries to share the grace by looking at what Desaloney sends Demode to the church to do. What does the word God's army mean?

The Hella word 'Schnergonto Deu' means 'God's fellow worker (NIV). In other words, Paul introduces Dimode as a 'partner of God'. All of us will have to do the work of the Lord with pride as a group of God. And you will have to live a happy life as a fellow of God. So what kind of work should God's group do?

1. You have to do the work of strengthening the holy spirit. (Verse 2)
It is the job of God's men to strengthen the saints and make them live by faith. 1) You have to stand firm in faith and be manly and strong. (Genesis 16:13) Wake up, stand firm in faith, and be manly and strong (1) There is a reason to stand firm in faith.

① In order to win over temptation, we must stand firm in our faith. (Matthew 24:4-5, 23-26) In later life, many false prophets say that they

will seduce the monks in the name of the Lord.

Temptations are not easy to beat. The temptation is blatant and persistent from start to finish. The temptation is to come close and make believers fall with sweet words and impulsive appearances. The temptation seems to be sweet, fun, and delightful. Temptations cloud the status quo, making it feel like a good thing. It's not easy to resist these temptations, so you have to have faith to win over them.

Temptation is not about winning by fighting, but about avoiding it. As if Joseph had avoided the temptation of Bodibal's wife. A group of Christians will have to help the believers overcome the temptation.

②In order to win the test, we must stand firm in our faith (about 1:12).

The division's test always tries to trap us.

Therefore, it is important to pass the test.

The school test also fails 60 points or less.

We should avoid failing the test.

If you can win enough tests, you are a person with good faith.

If you can calmly move on without being misled by the test, you are a person with better faith.

The test is not something you avoid at any time, but you have to pass the test. The test is something that has to go through a process. When you go through the process, you should not be frustrated, discouraged, or hopeless, but you should win the test with patience. There are so many things to pass through in the field of life. The people who succeeded and won are all those who passed this hardship test.

When passing the examination, I do not pass alone, but a believer who passes with the Lord is not lonely, afraid, or afraid, and passes with a strong heart. A group of Christ must help the saints pass the test and

stand firm in their faith.

③In order to win over hardship and persecution, we must stand firm in our faith. (Only 6:10) (6:10) Daniel knew that this record had been stamped with a fish, but when he went back to his house, he knelt down three times a day, praying and thanking God, as he had done before, in the window to Jerusalem in the room.

Suffering and persecution are always coming to a trusted person. Troubles are the same pain as tapping. Punching is the same pain as squeezing. It will not be easy to beat hardship and persecution, but after winning, you can feel a valuable reward. When trouble and persecution come, it must have a faith to overcome. You have to ride through hardship and persecution like a wave.

The climber is not afraid of the height of the mountain. The believer should not be afraid or discouraged because of fear of hardship and examination. The believer experiences and experiences the grace of God after passing through hardship and persecution. As I experience that it is the Lord who helps me to overcome my troubles and persecution, my thanks and praise come out naturally. A group of Christ should help the saints to have this faith.

(2)How can I stand firmly in faith? ①Being righteous can stand firm in faith. (Psalm 37:17) (Psalm 37:17) The arms of the wicked are broken, but the righteous are the ways the Lord holds. You can gain strength only when a person lives righteously. He who lives in compromise with sin cannot live firmly. When you raise and fear God in front of God and live around God and love God, you will receive God's protection, guidance, and adherence. Man's righteousness is that it is what gives him strength.

Only those who go the right way can stand firmly in faith because God holds them together. You must live the life of a believer at the will of God, who always seeks justice and loves justice. A group of believers should help and cooperate so that they can live a righteous life. ②You can stand firmly in faith by relying on God. (Sa26:3-4) (Sa26:3) The LORD keeps those who have a strong wick on the plain and the plain, for he has commissioned the LORD. (Sa26:4) You are the eternal rock of the LORD. He who relies on God is a true faith.

Many people don't rely on God while showing off their power. However, it is a true believer who does not abuse his power in this world, but bent down with humility while relying on God. Those who rely on God can live firmly no matter what environment they are in. Man is like a vessel. It looks strong, but when it's weak, it's like a bowl that breaks easily. Then, it can be said that those who rely on God are wise, wise, and clear.

He who relies on God is held by God so that he can stand firm no matter what trials, hardships, and persecution try to knock him down. Therefore, a group of Christ will have to nurture the saints so that they can live on God alone. ③You can stand firmly in faith by being the one who listens and does what you say. (Matthew 7:24-25) (Ma7:24) Therefore anyone who hears and does this is like a wise man who built the house on a rock (Ma7:25), and it rains, spears, and winds, and it will not fall down, but this is the ointment of the beginning of the week on the rock.

Blessed are those who read and hear the words of this prophecy, and those who keep the record among them It's important to listen to and do what you say. There are a lot of Christians who don't do anything these days. You can find a believer living in self-indulgence, indolence,

and complacency.

We should make sure that the saints are not stupid people who only listen and do nothing, but those who please God by listening and doing things. It expresses faith without deeds as dead faith. If there is no act in the life of a Christian, it is the same faith as a sick believer and a sitting duck. It says that the truth of Christianity is not in words, but at the fingertips.

It is to honor God by doing good things, and it is an act that makes God happy that the saints are good at the duty of light and salt. What a group of Christ should do is to train the saints to live and do their word. (3) You have to be a man and stand firm in your faith. Being a man means being powerful and courageous.

He who stands firm in faith has real courage and power. Courage is not the power that comes from generosity or hubris. The courage not to be afraid even in the face of death only appears when you stand firm in your faith. Christians in the First Church were the owners of true courage. Jesus believers won without fear in the face of death. When he fought a lion in an amphitheater, under the contempt and ridicule of many, he showed courage to stand before death without weakening his faith.

The seniors of our faith were also believers with courage who stood firm in faith. Pastor Joo Ki-chul was martyred after refusing to visit the shrine, and Pastor Son Yang-won also showed an incision in faith that did not bend his will. They were able to be bold and became witnesses to the Lord because they possessed the courage that came out of faith, not the courage of the body. The Bible is speaking.

Abraham did not know the way to go, but he obeyed God's word to leave the idol valley. Noah made an ark despite the ridicule of many people. In addition, Daniel and David were the owners of true courage. Daniel, who knew how to enter the lion's den but chose to die without turning away from God. David is David, who shouted in his fight with Goliath, "You come out as a sword and a spear, but I come out as the Lord of Almighty." Abraham, Noah, Daniel David, who was manly and strong, all became victors.

Esther lived with the belief that "if you die, you will die." There are no obstacles in the way of the power of faith. Even when great danger and hardship come, all the problem is to break down and disappear like a speck. First of all, I bless you in the name of the Lord that a group of Christ will be you who stand firm on faith. The Bible shows that those who stand firm in faith are the victors. All the people have to do is make sure that the saints stand firm in their faith.

2) You have to stand firm in your faith and let it overflow with gratitude. (Goals 2:7) Be strong in your faith, as you have learned, and let it be full of thanks. Overflowing appreciation has two meanings.

The first is an appreciation that is full of gratitude for the events. An appreciation given only when you are blessed with substances when you are good or healthy is not an overflowing appreciation. Even in prison, Joseph was able to become prime minister of Egypt when he thanked the Lord. When Job became an enemy god, he gave glory to God and was blessed twice by winning the test.

The mission is for a group of believers to appreciate and live in any environment. The Lord will be pleased when a group of Christ does this to raise the saints with words so that they can live in gratitude for the

atrocities. First of all, I believe that the one who is in a group should live a life full of gratitude for the atrocities.

And I'm living a life of appreciation for my own life, and you should shout out to live a life full of gratitude like me. The second overflowing appreciation is the continuous appreciation. The Bible says thank you for the events. It is important to have an audit life that can be done continuously regardless of any environment.

The people of Israel did not go out of exile and thank God for the atrocities, but rather a life of faith in which they complained of resentment and complaints when the environment was a little bad. Because of this faith, they were unable to enter Canaan and died in the wilderness.

What a group of Christians should do is that they have a mission to take care of their saints so that they can live in appreciation without resentment and complaints in any environment. You will have to grow into a mature person of faith so that you can live happily even in a bad environment.

"Always rejoice in the LORD; rejoice in me again" (Bill 4:4) says the Bible. But everyone, the Bible tells us to rejoice in the midst of trouble. "We are happy even in the midst of suffering, and this is to think that suffering is patience, patience is the podium is the fulfillment of the wish" (Rom 5:3).

It is the mission of a group to raise them so that they can continue to appreciate and live in the scene of their troubled life. It is not about resentment and complaints, but about fulfilling God's will when you live a life full of gratitude.

Consolation is an opportunity for the discouraged to hold on to the line of hope, a strength to the lost, and an encouragement to stand up again to the fallen from the suffering and exhaustion of the world.

A group of Christ must console the weak saints so that they can look at the Lord, who is also consoled in God's postal adviser for me.

I must rely on the Holy Spirit who prays with sighing in me and console you so that you can get help.

When the people of the LORD are full of true comfort toward the weak, the life of faith of the saints will be a life that enjoys the heaven of mind and the heaven of life. 2)We must console the saints who are in trouble due to their weak faith. People are prone to despair when they are in trouble.

It's frustrating and discouraging when you're in trouble. You can't do anything, you just sigh and sit down and sigh. Those who are in trouble are so lethargic and have lost the power of prayer without anything in their hands, and they must be comforted and raised by a group of Christians.

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